



# The WATCHTOWER

And Herald of  
Christ's Presence

"Watchman, What of the Night?"  
Isaiah 21-11.

VOL. LVII SEMIMONTHLY No. 22

NOVEMBER 15, 1936

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Ye  
are  
my  
witnesses,  
saith JEHOVAH,  
that I am God  
Isa. 43:12

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# The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY  
117 Adams Street - Brooklyn, N.Y., U.S.A.

## OFFICERS

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**"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - Isaiah 54:13.**

## THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life.

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

## "HIS VICTORY"

This thrilling term designates the next testimony period of Jehovah's kingdom publishers, December 5-13. Let this notice suffice to at once interest you therein and to cause you to begin preparing forthwith. The printed message offered to the truth-needy peoples during this period will be the combination consisting of the book *Riches* and three booklets, including the booklet *Choosing* and a self-covered booklet, on a 35c contribution. Consult the forthcoming *Informant* for further details and then get all set for your full part in this testimony. Your promptness in reporting results of your activities will be appreciated.

## RADIO AND THE PRINTED WORD

All witnessing parties and all individuals who engage in the witness work should mention the radio station in their vicinity that is broadcasting the WATCHTOWER programs. This often proves a means of opening the way to place the books in the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the message concerning the government of Jehovah by reading what is being printed.

Distribution of the radio folder (supplied by the Society) is a convenient and effective method of giving continual public notice of this program while engaging in the house-to-house witnessing. Leave one of these at every call.

## ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It arranges systematic Bible study for its readers and supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

*Notice to Subscribers:* Acknowledgment of a new or a renewed subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

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The Society now manufactures and has to offer a light-weight phonograph of new design, which is 14 by 13 by 5 inches in size, and covered with brown cloth and having rounded corners. It weighs 9 pounds 13 ounces, which is 5½ pounds lighter than the previous model manufactured by the Society. With the three phonograph discs which can be carried in it, it weighs 12 pounds 6 ounces. The volume of sound is just as strong as that of the previous model, and the tone is of the best quality. As shipped out from our factory, the phonograph is tuned properly, at 78 r.p.m., and should be checked from time to time. This new model, including three discs, is offered on a contribution of \$10.00; without the three discs, \$8.00. Remittance should accompany orders. Also specify the particular discs wanted.

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# The WATCHTOWER

## AND HERALD OF CHRIST'S PRESENCE

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### MALACHI

#### PART 2

*"And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed."—Isa. 1: 28.*

**J**EHOVAH does not change. In the beginning he expressed his purpose, and that purpose shall be accomplished; as he said: "I have purposed it, I will also do it." (Isa. 46:11) "Known unto God are all his works, from the beginning of the world." (Acts 15: 18) His expressed purpose includes the taking out of the world a people for his name, to wit, Christ Jesus and the 144,000 members of His royal house; and the gathering unto himself of a company of "other sheep", the Jonadah or "great multitude" class, and this he will do in his own good way and at his time, and according to his own will. He has expressed his purpose to rid the earth and heaven of all things that interfere or that try to interfere with his work. He has made it so emphatically to appear in his Word that there can be no doubt about it, that he requires full and complete faithfulness to him of all those who shall receive his favor. He will destroy the wicked and preserve the righteous. All the workers of iniquity he will consume.

<sup>2</sup> In harmony with this conclusion the Lord says through his prophet: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." (Mal. 3: 6) According to *Rotherham*: "Because I Jehovah have not changed, therefore ye the sons of Jacob have not been utterly consumed." God foreknew the class of persons that would receive his favor; and, of course, he could have foreknown the individuals, but that he does not. He is no respecter of persons. His purpose as expressed is to reserve for himself a remnant in vindication of his name. The "sons of Jacob" that are "not consumed" are those of the remnant, as this scripture is applied at the end of the world, where we now are.

<sup>3</sup> Why are these sons of Jacob not consumed? They have been tested by the fire of the great Refiner and have come through the fire because of their faith and faithfulness, and the maintaining of their integrity toward Jehovah. They builded upon the correct foundation, Christ Jesus, "and him crucified," and when the fire burned away the 'hay, wood and stubble', these rejoiced that they are on the Lord's side, and continue to stand firmly on the everlasting Founda-

tion. They have maintained their integrity toward God, and now they must always maintain their integrity toward him. Again the Lord expresses his purpose to consume the wicked and preserve the righteous: "For though thy people Israel be as the sand of the sea [for multitude], yet a remnant of them shall return: the consumption decreed [upon the unfaithful] shall overflow with righteousness."—Isa. 10: 22.

<sup>4</sup> Jehovah loved Jacob because he exhibited an abiding faith in Jehovah and therefore received God's approval. Jacob therefore foreshadows the company that love God and prove their love by faithful obedience to him. "Jacob have I loved, but Esau have I hated." (Rom. 9: 13) Likewise God hates the class which Esau foreshadowed. God showed his love to both Jacob and Esau until Esau proved his unfaithfulness unto God. (Heb. 11: 9-21) Prophetically referring to the two classes foreshadowed by Esau and Jacob the Lord caused Malachi to write: "I have loved you, saith the Lord: yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness."—Mal. 1: 2, 3.

<sup>5</sup> The law of God is explicit and never changes; and concerning the faithful and the wicked he says: "The Lord preserveth all them that love him; but all the wicked will he destroy." (Ps. 145: 20) When his purpose is accomplished, Jehovah will have a clean universe and every living creature shall be on his side singing his praises. (Ps. 150: 6) Men who start to follow in the footsteps of Jesus should keep God's unchangeable law in mind. It is impossible for a man to continue to walk in the right way unless he feeds his mind upon the precious spiritual food which Jehovah has supplied.

<sup>6</sup> The faithful apostles of the Lord Jesus Christ were considered the fathers of those who came afterwards into the church. (2 Pet. 3: 4; 1 John 2: 13) Not that they should be addressed as "father", but the Lord had used them to publicly acknowledge others coming into his organization and thus it can

be Scripturally said that such sons of God were thus begotten by the apostles. As Paul states it: "I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel."—1 Cor. 4:14, 15.

<sup>7</sup> Shortly after the death of the faithful apostles there began a falling away from the faith. Some departing from the Lord began to murmur and find fault with the Lord's established way in the church and his service. These objectors murmured against the way it was done, because it does not honor men. From that day to this there have been selfish, ambitious ones amongst those who have claimed to be consecrated to the Lord, and these have been faultfinders and murmurers. They have disregarded the commandment of Jehovah, the great Father and Life-giver, and the instruction of their mother, God's organization. (Prov. 6:20) They therefore have the same spirit as of those who were unfaithful in the day of Jesus and the apostles. In the days of the apostles such men, who claimed to be in the truth, Paul describes in these words: "And their word will eat as doth a canker; of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrown the faith of some." (2 Tim. 2:17, 18) Those men were given over to vain babbling and insisted on having their own selfish way. There have ever been such amongst those who are consecrated to the Lord. The Scriptures clearly express that the complainers and faultfinders have 'gone away from the ordinances' of God and become the children of their father the Devil. Jesus spoke to such men in his day in these words: "Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" (Matt. 23:31-33) God does not make his rules for certain men and exclude others, but his rules apply to all alike. The question is whether the creature will bring himself within the prescribed rule of the Lord.

<sup>8</sup> Some willfully turn away from God and his ordinances, while others are influenced or willfully become indifferent concerning their obligations, and also turn away from the Lord. To such God says by his prophet: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" (Mal. 3:7) The invitation is here held out to those who have started in the wrong way to return to the Lord, that is, to turn away from indifference and neglect and turn wholly to the interests of the kingdom and the vindication of Jehovah's name and to get wholly and completely on the Lord's side. Shun wrongful influence of men and turn away from

the fear of men, which leads into the snare of the Devil, and which fear is employed by the Devil to entrap the fearful ones. (Prov. 29:25) Turn away from idolaters or relationship with the Devil's organization and refuse to compromise with or have anything to do with that wicked thing.

<sup>9</sup> An example in times of old was that of the high priest Eliashib and the Ammonite Tobiah. (Neh. 13:4-28) Jehovah has left the way open to return before one has gone the limit, that is, provided such one desires in sincerity to be in harmony with God. Says the Lord: "Return unto me, and I will return unto you," that is to say, "with mercies," such as he expressed by his prophet Zechariah.—1:16.

<sup>10</sup> It seems, however, that few of those who start in the wrong way are ever recovered. When one, led by selfish ambition, starts in the wrong way, he becomes blind to the fact that he is going contrary to God's way. He has no understanding of his relationship to the Lord. He may vehemently express to others the necessity of understanding or of getting understanding, but in truth and in fact he has no understanding, within the meaning of the Scriptures. "Understanding" means to know and appreciate the creature's proper relationship to the great Creator, and his privilege and duty to walk humbly with the Lord God, meaning that he must be wholly obedient to God's Word, and have no selfish desire to accomplish his own purpose, however wise he may think himself to be. (Mic. 6:8) The Israelites who had fallen away from the Lord find their counterpart in this day in the professed followers of Christ Jesus, but who do not see and appreciate the proper relationship of the creature to the Creator; therefore those Israelites said to the Lord: "Wherein shall we return?" That question was not propounded by them to ascertain wherein their sins lay or in what those sins consisted. The same is true of those today who look upon themselves as being in the right way but who are not. Such think of themselves more highly than they ought to think and regard themselves as faultless and blameless, therefore that they have not departed from the Lord and his ordinances. For that reason these unfaithful ones resent being told that they are out of the way. After their attention is called to their defection they become angry with those who tell them; and this shows that they are very unwise. "He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot. Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." (Prov. 9:7, 9, 10) Clearly here the Scriptures lay down the rule that one who does not fear God, within the Scriptural meaning of that term, is not wise, and in order for him to get understanding he must have a knowledge of the Holy One and his own proper relation to the Most High.

<sup>11</sup> Jehovah then replies to the impertinent question propounded by the unfaithful who still regard themselves without blame, and to such Jehovah says: "Will a man rob God? Will a son of earth defraud God? (*Roth.*)? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." (*Mal.* 3:8) The unfaithful and hypocritical claim that they are on God's side and wish to give God all that is due him from them, and therefore that they would never even think of robbing or defrauding the Lord. As to the honesty and sincerity of those who thus claim, the Lord is the Judge. He knows the motive that prompts the action of all. The Lord answers the question himself: "Yet ye have robbed me." How is such a thing possible, since God is in heaven and the robbers are on the earth? The Lord Jehovah has certain interests on the earth, and particularly since 1914, when he sent forth his King to rule, and since 1918, when he began to separate the true from the false, and when he committed all these earthly interests of the kingdom to the faithful and designates such as the "faithful and wise servant" class. All who are in the covenant with God are obligated to contribute something toward the advancement and growth of the kingdom, because all they have belongs to the Lord, and these kingdom interests on the earth must have attention in the name of the Lord. The obligation of such is to carefully safeguard these kingdom interests and to look well to the performance of their own duties toward such kingdom interests. To be pleasing to the Lord they must be wholly dependable, doing according to God's law. In self-justification those of little understanding, and who are short of wisdom, say to God: "Wherein have we robbed thee?" The wise man would be anxious to be taught, in order that he might walk in the right way, instead of trying to justify his course. He would with great humility and contriteness of heart ask the Lord to lead him in the ways everlasting for his name's sake and to teach him the truth. But those who have held to religious formalism and attended meetings and listened to discourses merely to appear right, and who have devoted themselves to what is called "character development" and who have indulged in sanctimonious practices, are in fact blind to the real condition in which they are. To the inquiry made by such the Lord tells them that they have robbed him "in tithes and offerings". The Israelites had to pay tithes at Jerusalem. (*Lev.* 27:30-32) Abraham paid tithes to the king Melchizedek, the priest of the Most High God, and did so as unto God. (*Gen.* 14:18-20) A true child of Abraham, like the faithful Abraham, will render unto God and unto his King, Christ Jesus, that which is symbolized by the tithes. (*Gen.* 28:20-22) Even the Levites who had no inheritance in the land, and who received tithes of the people, paid tithes to God's high priest. (*Num.* 18:24-30) This they did for the maintenance of the temple and those who served at the temple, and for

this purpose the people were required to pay tithes and bring their offerings.—*Deut.* 12:19; 14:27-29.

<sup>12</sup> In the days of Nehemiah there seems to have been a miniature fulfillment of this part of Malachi's prophecy. The Israelites had failed to do their duty as commanded, and Nehemiah forcibly reminded them of it. "And I perceived that the portions of the Levites had not been given them: for the Levites and the singers that did the work were fled every one to his field [because of lack of support of the temple service]. Then contended I with the rulers, and said, Why is the house of God forsaken [when there is much work, why no laborers?]? And I gathered them together, and set them in their place [at the temple]. Then brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treasuries [*(nargin)* storehouses]. And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe; and of the Levites, Pedajah; and next to them was Hanan the son of Zaccur, the son of Mattaniah; for they were counted faithful; and their office was to distribute unto their brethren. Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof."—*Neh.* 13:10-14.

<sup>13</sup> The major fulfillment of the prophecy is during the Elijah and Elisha work of God's church. During that time the rebellious ones and others who have been negligent and come short have busied themselves with selfish things instead of obeying the commandment of the Lord and making known his name and his kingdom to others who might desire to hear. Such was true in the Elijah period, and more particularly true in the Elisha period, while the temple was being erected and the judgment progressing.

<sup>14</sup> To those who fail and refuse to heed Jehovah's reproof he says: "Ye are cursed with a curse; for ye have robbed me, even this whole nation." (*Mal.* 3:9) Such is a solemn and emphatic declaration by Jehovah of the impending destruction of the rejected ones; and such declaration God now requires his witnesses to make or repeat in his name that others might hear. Failure to faithfully support the Elijah work until the end thereof in 1918, and fear now causing failure or refusal to give wholeheartedly one's support to the Elisha work, causes the curse to fall upon them. (*Mal.* 4:5, 6) All "Christendom" and the "evil servant" class, the "man of sin", and the "elective elders" that do not reform, seem clearly to be included within this declaration of the Lord. Such have given no support to the kingdom interests which Jehovah's witnesses have been serving and are now serving, but, on the contrary, have been and are doing everything possible to defraud, to misrepresent, to interfere with, to hamper and prevent the kingdom work. These objectors or opposers give no glory to God and Christ Jesus, nor do they interest themselves in the vindication of Jehovah's name. Their interest is in them-

selves, and, as stated by the apostle, 'their belly is their god' and they are rejected of the Lord. (Rom. 16: 18; Phil. 3: 19) Jehovah gave warning to Israel by the mouth of his prophets, and now he gives warning by causing attention to the prophecy of these things to be called by his witnesses: "If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart."—Mal. 2: 2.

<sup>15</sup> The curse that fell upon natural Israel was that the fruits of their ground were destroyed by hail, drought and insects. (Hag. 1: 11; 2: 17; Joel 2: 25) The fruit dropped from the vines before maturity, and thus the people failed to receive God's blessing. (Mal. 3: 11) This foreshadows what befalls those at the end of the world who are in a covenant to do God's will but who depart therefrom.

<sup>16</sup> Jehovah then shows the obligation laid upon those who have made a covenant to do his will, and that obligation is that they must support his kingdom interests. The Israelites had been defrauding God by bringing only a portion of their required tithes unto the Lord. They had thought to deceive God, and to them he said: "Cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing." (Mal. 1: 14) Therefore the Lord God said to those who were in line for his favor, and he says to those now who are in line for his favor: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3: 10) In this day Jehovah has blessed his people as never before with an abundance of truth of and concerning himself and his kingdom. The fruits given them by the Lord are plenteous, and these fruits consist of the abundance of revealed truth concerning himself and his kingdom. While these truths are given to them for their own comfort and hope, they are not to be selfishly enjoyed to the exclusion of others. These fruits are given to his people that they may bear them to others and call attention of others thereto and thereby "comfort all that mourn" and that hunger and thirst for that which is righteous.

<sup>17</sup> Those who have been enlightened by the truth must acknowledge Jehovah as the Giver, and do this by bearing these fruits of his kingdom before others who are seeking the truth. This was foreshadowed by the command concerning the Levites, the stranger, and the fatherless and the widow. (Deut. 14: 22-29) All those who are fully devoted to God and his King have this for their slogan: "The work of Jehovah God and his kingdom must go on; therefore we are at all times for Jehovah and for his Vindicator." Such faithful ones appreciate the privilege of supporting the temple

service, and they do this by putting forth their best endeavors to publish the kingdom message. They bring the full measure of their tithes into the storehouse of the Lord, and these follow the admonition of the psalmist, to "give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth".—Ps. 96: 8, 9.

<sup>18</sup> The "storehouse" of the Lord is his treasurer's house. (Neh. 13: 12, 13) That storehouse was the Lord's temple at Jerusalem, which foreshadowed God's temple of his great organization. The tithes were for the upkeep of the temple work. These tithes were brought in that 'there might be meat in mine house', not for Jehovah to eat, but for his active servants engaged in the temple work. So now those who bring their full measure of service unto the Lord do not profit the Lord in any way, but this affords them an opportunity to prove their devotion and maintain their integrity and share in the vindication of Jehovah's name. "Prove me now herewith, saith the Lord of hosts." And how? By proving that we know that God is keeping his side of the covenant as he promised. It is showing or proving faith by works. Such is not tempting God, but it is obeying his commandments. Saith the Lord: "Prove me . . . if I will not open you the windows [(Roth.) sluices of] heaven, and pour you out a blessing." Thus the Lord gives assurance that those who heed his commandments and devote themselves wholly to him he will send downpours of rains of truths and refreshing showers of dew of joy, and therewith give strength to his people, to be followed by an abundant crop of fruits from him. Those were the promises made to the people at the making of the covenant of faithfulness in Moab, and this foreshadows the great blessing that descends upon the faithful ones now in his covenant for the kingdom.—Deut. 11: 13-15; 33: 13, 28.

<sup>19</sup> That abundant blessings do follow from God upon those who are faithful to him he says: "That there shall not be room enough to receive it"; "until there be no room" (Roth.); "until it be more than enough." (Leeser) In the year 1919 the Lord caused his people to diligently engage in the work of his temple. There was much opportunity for service, and that opportunity has continued from then till now. Upon those who have continued faithfully serving God and his King he has showered numerous blessings. There have come down from heaven great downpours or rain of truth, in this, that God has unfolded to his people his prophecies and has given to them such a marvelous supply that they sing with joy, and say: 'How wonderful! this is the Lord's doing, and marvelous in our eyes, and we will greatly rejoice therein.' In that time the Lord has caused printing presses and factories to be constructed and many machines put to work, and many men qualified to man these machines, and to fill these places and other places in his service. He



has given them many separate pieces of literature and books containing his message to carry to the people at their homes and to bring comfort to those who seek righteousness. Added to these privileges the Lord has given his blessing by causing his message to be proclaimed by radio, transcription machines, portable phonographs, sound ears, fully equipped, and has used these and increased the opportunity to witness before the rulers as well as before the common people. The anointed have shared in these blessings together, and surely they learn that 'there is not room enough' for them to enjoy all these blessings and carry the message to everyone even as they desire. They have had great joy and continue to rejoice much in carrying the message to the "other sheep", or Jonadabs, and by notifying the latter to participate and do service in bearing these fruits of the kingdom to others who are hungry for the truth. All this they have done to the glory of Jehovah God, and looking to the vindication of his holy name. They joyfully remember the commandment of the Lord: "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. 3: 9, 10) They have indeed realized these blessings promised.

<sup>20</sup> "Christendom" and the "old men" that "dream dreams" scout the idea that Jehovah has a people in the earth whom he has blessed to such a great extent. Others, who are ambitious to shine before men, would put a scotch block under the wheels of the chariot of the Lord; and yet in the face of all such the faithful march joyfully on, singing the praises of the Most High and of his kingdom, and their blessings continue to be multiplied. And now he gives them the opportunity to look back over some of the way they have come and see what wonderful provisions and blessings God has made for them, and this increases the joy of the faithful.

### HE DEFENDS THE FAITHFUL

<sup>21</sup> Jehovah then speaks to the remnant words of encouragement and comfort in this: "And I will rebuke the devourer for your sakes [Then will I rebuke for you the devourer (*Roth.*)], and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." (Mal. 3: 11) The sanctuary having been cleansed, the Lord makes a clear distinction between the faithful and the unfaithful antitypical Levites. Both are considered in this prophecy of Malachi, because, as it is seen, the prophecy is devoted to the antitypical Levites. By cleansing the sanctuary Jehovah has rebuked the "elective elders" and "evil servant" class by hustling both out from him and showing them up by causing his truth of and concerning them to be published and made known. The religionists of "Christendom", led by the Roman Catholic Hierarchy and claiming to be representatives of God and Christ, are certain to receive the withering rebuke from the Lord,

and that shortly. Such have tried to prevent the remnant from carrying the message of the kingdom to those of good will and have bitterly opposed and sought the destruction of Jehovah's witnesses. In this they have been acting as the agents of Satan, that old Dragon, who is the chief devourer. He sends forth his earthly representatives, the seed of his woman, in the attempt to devour the seed of God's woman, which is His remnant, and this he does because the remnant obey the commandments of the Lord Jehovah and have the testimony of Jesus Christ. (Rev. 12: 17) Now the Roman Catholic Hierarchy, the "evil servant" class, and the elective, disgruntled complainers, all work to the same purpose against the faithful remnant, who are Jehovah's witnesses in the earth. To give the faithful assurance and comfort the Lord says to them: 'I will rebuke the devourer for you.' This he does because the devourer defames Jehovah's name, and while his witnesses magnify his name they are wholly unable of themselves to cope with the enemy. "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this [my remnant] a brand plucked out of the fire?" (Zech. 3: 2) "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Pet. 5: 8) When one becomes proud and boastful and does despite to God's commandments he becomes a part of Satan's crowd, and concerning such the Lord says: "Thou hast rebuked the proud that are cursed, which do err from thy commandments."—Ps. 119: 21.

<sup>22</sup> At the present time Satan, that old Dragon, by his numerous earthly servants, deceives many persons. These agents cause the teaching of God's Word to be set aside and substitute the theories of men in the place and stead thereof, and by this means they deceive many. With brazen affrontery such would-be teachers attempt to censor everything that is spoken in the hearing of the people. They have become spiritual crop-regulators, like the political element now holding public office trying to regulate the crops and reduce the food supply, that the traffickers can skim the people. In like manner those who assume to be the spiritual advisers of the people attempt to regulate their spiritual food supply and reduce the same and feed them upon husks so that the traffickers can further rob the people. The Devil thinks he is going to get away with this; but, says the Lord concerning the Devil, "he shall not destroy [spoil (*Roth.*)] the fruits of your ground."

<sup>23</sup> Jehovah's remnant now bear before the people the fruits of the kingdom, which are the 'fruits of the ground' of the Lord and his people, and these shall not be spoiled by the enemy. God has decreed it that the people shall hear the truth, and no power can successfully resist him. Says the Lord: "For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands

unto iniquity." (Ps. 125:3) "And as for you, O my flock, thus saith the Lord God, Behold, I judge between cattle [of lambs and kids] and cattle, between the rams and the he goats." (Ezek. 34:17) Then addressing his words to the billy goats that oppose the faithful remnant and that attempt to prevent those of good will from hearing the truth, the Lord says: "Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?"—Ezek. 34:18.

<sup>24</sup> Those of the great multitude constitute the "other sheep" of the Lord's flock, and the opposers of God's kingdom would cause the ones of good will, who seek the way to Zion, to starve, and hence attempt to spoil their food; and, continuing, the Lord says to them: "And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. Therefore, thus saith the Lord God unto them, Behold I, even I, will judge between the fat cattle and between the lean cattle. . . . Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle."—Ezek. 34:19-22.

<sup>25</sup> The fruits of the kingdom are produced by the power of Jehovah by his "true vine", Christ Jesus. Satan tries to cut down the production thereof and cause the people to starve. He hinders in every way possible the distribution of God's true fruits of the kingdom, and in his attempts to build up the religious factor of his wicked organization Satan "boosts the price" by causing Jehovah's witnesses to be charged with misdemeanors because of indulging in "commercial traffic" without a license, and wrongfully causes many of these to be fined and thrown into prison. The Roman Catholic Hierarchy employs its many newspapers to carry on a constant bombardment of propaganda against God's people in a wicked attempt to destroy the fruits of the kingdom, and they are certain in God's due time to fail completely. When that wicked crowd gets control of the major radio stations and stops the truth from being broadcast by such, then the sound equipments, using transcription records and machines, and phonographs, the Lord brings forth and uses them. Many of the common people cannot afford to have a radio, and therefore the above-mentioned sound equipment, including the portable phonograph, is a real blessing and comfort to them and a great joy to the remnant. The Roman Catholic Hierarchy are now fully convinced that they are going to gain complete control of the world, and with arrogance, boasting and pride they ruthlessly and cruelly ride rough-shod over the people. The action of that wicked organization would frighten even Jehovah's witnesses, except for the fact that these faithful ones have full assurance from the Lord that he will shortly destroy the wicked organization that now attempts to spoil

them and injure the people. Instead of being a discouragement to the remnant, the action of the enemy brings joy to them, because they know that the day of deliverance for themselves and for all people of good will is at hand. They therefore rejoice in the reproaches that fall upon them for doing the will of God.

<sup>26</sup> The earthly estate of God's remnant, delivered and set free from Babylon, is the holy ground, that is, the ground that is wholly devoted to the Lord, hence the "holy land". (Zech. 2:12) On this ground Jehovah causes his rain and his dew to descend, and God will not permit them to return unto him void, but these are certain to accomplish his purpose; and therefore he says to the faithful remnant, 'The enemy shall not spoil the fruits of your ground, neither shall your vine cast her fruit.' Christ Jesus is the "true Vine", of which the remnant are the branches, and by the grace of God these will bear the fruits before the people in accord with the will of the Lord. (John 15:1-8) The cold and cruel oppressors, who seek to do injury to God's cause, shall not spoil that fruit nor cause it to wither and fall. The remnant will not drop the Lord's fruit to the ground because of fear of the enemy. They continue and will continue to joyfully bear that fruit before others in the face of heavy winds of opposition, and in doing so they hear the encouraging words of the Master: "Herein is my Father glorified, that ye bear much fruit." These will not cease until the work has been accomplished. "The time in the field," mentioned by the prophet, is the Lord's to finish the work, and before he does finish it he causes notice and warning to be served upon the nations, and then he will give the command for the battle to begin. (Matt. 24:14, 21) Jehovah will "remove the iniquity" and the iniquitous crowd from the earth first exactly on time and when he gets good and ready.—Zech. 3:9, 10.

<sup>27</sup> The people of good will, who constitute the "other sheep" of the Lord, will see and rejoice that the Lord's blessings are upon his faithful remnant. Satan's visible seed, the nations of "Christendom", and particularly the Roman Catholic Hierarchy, now curse the remnant and pray to their god to curse those who carry the message of Jehovah to the people. They conspire against the remnant and commit overt acts in the performance of that conspiracy against the faithful people of Jehovah. (Ps. 83:1-18) The Devil and all of his organization will meet their complete defeat at Armageddon, and then all survivors will be glad and rejoice that the witnesses of Jehovah have proved their integrity toward Jehovah and that the Lord has delivered and preserved those who love him. And concerning such the Lord says: "And all nations shall call you blessed [(R.V.; *Roth.*) happy]: for ye shall be a delightful land, saith the Lord of hosts." (Mal. 3:12) To the anointed of Jehovah who continue faithful in the service of God to the end, he says: "But ye shall be named the priests of the Lord; men shall



call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. . . . And their seed [the remnant of her seed (Rev. 12: 17)] shall be known among the Gentiles, and their offspring among the people; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."—Isa. 61: 6, 9.

<sup>28</sup> By faith the remnant now see what provision Jehovah has made for them and the others who love him and appreciate his loving-kindness toward them, and now they say: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath [now] clothed me with the garments of salvation [identified me among those saved and preserved by his grace], he hath covered me with the robe of righteousness." (Isa. 61: 10) To the faithful remnant the Lord now says: "For ye shall be a delightsome land [a land of delight (*Roth.*)]"; and the reason is, because of "the Messenger of the covenant, whom ye delight in". (Mal. 3: 1) The wise and the faithful are with him at the temple, enlightened by him, and he is directing their course of action.

<sup>29</sup> Jehovah delights in his remnant because they are faithful in giving obedience to his commandments and thereby showing their love for him. It is to these that Jehovah gives a "new name" and says: "Thou shalt no more be termed Forsaken: neither shall thy land [condition] any more be termed Desolate; but thou shalt be called Hephzi-bah [that is, My delight is in her (*margin*)], and thy land Beulah [*(margin)* Married]: for the Lord delighteth in thee, and thy land shall be married [to the Lord, the Head of Zion his organization]."—Isa. 62: 2-4; 2 Cor. 11: 2.

<sup>30</sup> Mark now the great contrast in the words of the Lord spoken to the unfaithful crowd. He says to them: "Your words have been stout against me, saith the Lord; yet ye say, What have we spoken so much against thee?" (Mal. 3: 13) These unfaithful ones are further addressed by the Lord, and to them he says: "I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand." (Mal. 1: 10) Such unfaithful ones have pretended to be for the Lord and have exhibited a "form of godliness" but they 'deny the power thereof'. (2 Tim. 3: 5) The unfaithful and hypocritical have been mere mouthers or "windjammers" and have wearied the Lord with their fruitless speech. (Mal. 2: 17) They draw near to the Lord with their mouths, but have removed their hearts far from him. (Isa. 29: 13) To them the Lord says: "Ye have wearied [me] with your words; yet ye say, Wherein have we wearied [thee]? When ye say, Every one that doeth evil is good [because he pretends to be a Christian and is associated with some so-called 'church' organization] in the sight of the Lord, and he delighteth in them [because they sail under the banner or flag, to wit, they attach his name yet pursue their own selfish course of action contrary to the Word of God]; or, Where is the God of judg-

ment [that we should make ourselves offensive to the mighty ones in 'Christendom' by declaring God's judgment, and the day of his vengeance]?"—Mal. 2: 17.

<sup>31</sup> Those pretenders use words that are "strong against me, saith the Lord". (*Leeser*) They have brought great reproach upon the name of Jehovah and turned many persons away from the truth and against God, and have thus served the Devil and his purpose. The sanctimonious frauds then ask of the Lord: "Wherein have we spoken against thee?" (*R.V.*) They have spoken and continue to speak against the Lord by speaking against the publication of his Word concerning him and his kingdom, published by the Watch Tower and carried to the people by Jehovah's witnesses and servants. By doing violence to his message, his kingdom and his witnesses, they do violence to the Lord himself.—Matt. 23: 40, 45.

<sup>32</sup> Since the beginning of judgment by the Lord in 1918, and the casting aside of the selfish ones, those disapproved ones weep and wail and gnash their teeth against the ones who speak the Lord's message; and concerning them Jehovah by his prophet says: "Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?"—Mal. 3: 14.

<sup>33</sup> From the time of the forward movement of Jehovah's witnesses beginning in 1922, up to the present time, the cast-out murmurers have said, and continue to say, in substance: 'Jehovah's witnesses have a wrong method and are serving God in vain; they should talk more about love and say nothing about the vengeance of God against worldly organizations; and for us to serve God in that way would mean that we are serving him in vain, which would lead to our ruin; and we will not do it.' They ignore the commission and commandment Jehovah gives to his anointed ones directing them to 'declare the day of the vengeance of our God'. They do not see that Jehovah has only one way of serving him truly and faithfully, and so they separate themselves and oppose the ones who do serve God in his appointed way. Those opposers are selfish, having great "love of money", which is the "root of all evil", that is to say, they have a selfish desire for gain to themselves, and for them to boldly declare the truth of God's Word would not bring them any selfish gain, as they see it, and therefore it appears to them 'in vain'. The "elective elders" permit the selfish spirit to control them, and to them God says: "Ye have said, . . . What profit is it that we have kept his ordinance [his charge (*Roth.*)], and that we have walked mournfully before the Lord of hosts?" Thus they show they have no real faith and no spiritual understanding or discernment and they see no profit to themselves in serving God as he has given commandment. They see now no more opportunity to shine amongst men, no more adulation, no more compliments. Their titles and worldly honor are gone,

and there is no more opportunity given them to stand in the pulpit and harangue others with their own interpretation and expression of wisdom and to be acknowledged as teachers and leaders, and so they say: "What is the use?" Like one of such who recently said: "I cannot get enough out of *The Watchtower* with which to prepare a discourse for the brethren." Manifestly he stated his own situation, thus showing he has no spiritual discernment of what the Lord gives to his people. Such persons, being moved by selfishness, have overlooked Jehovah's Word spoken by his angel to those who are consecrated to do his will and who are in line for his kingdom: "And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge [my ordinance (*margin*)], then thou shalt also judge my house, and shalt also keep my courts; and I will give thee places to walk among these that stand by."—Zech. 3:6, 7.

<sup>34</sup> Before men these opposers appear very sedate, solemn and sanctimonious, and so they say to themselves and to others who will listen to them: "What profit is it that . . . we have walked mournfully before the Lord of hosts [*(loth.)* walked gloomily; that is to say, appearing in ashes of self-abasement to be seen of men; in mourning and sanctimonious weeds, as the hypocritical crowd described by Zechariah in 7:1-7]? They are like other hypocrites described by the Lord as 'of sad countenance and disfigured faces, to be seen of men', and therefore 'they have their reward'. (Matt. 6:16) They have never entered into the 'joy of the Lord', because they have not had even an understanding of the vindication of Jehovah's name. "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things." (Deut. 28:47) They do not see that it is now the time for joyful service to the Lord, and therefore they have not an acceptable offering unto the Lord as he has commanded. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name."—Heb. 13:15.

<sup>35</sup> In Malachi's day there were Israelites who had been carried away captive to Babylon and had been delivered, and now those returning and who had the spirit of devotion to God had rebuilt the temple. Among them were those who had not done their part in the work and who were envious of their kinsmen who were rejoicing in the opportunity of building. So the complainers erroneously said: "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."—Mal. 3:15.

<sup>36</sup> Note now how the facts that appeared after the coming of the Lord to the temple show a complete fulfillment of this part of the prophecy. While the Lord was 'preparing the way before Jehovah' quite a large number of persons claimed to be "in present truth",

and such was especially true in 1914. Many persons thus claiming to be in the truth were at that time, as expressed by them, "ready to be taken up," and expected to be immediately transferred to heaven to help rule the world. But 1914 came and passed and they were still on the earth. They re-examined the measurements of the Egyptian pyramid and thereby fixed a later date that they would be taken to heaven; and that date also having passed they still found themselves on earth. They had learned from their teacher that the Gentile times ended in 1914, and yet they saw the 'wicked in "Christendom" set up and apparently in great prosperity', while they that had been ready to go to heaven in 1914 were not yet glorified. And so they were disappointed. In 1918 the Lord came to his temple and his judgment resulted in a division being made between the sincere ones and the insincere. One part saw their privilege of serving the Lord and rejoiced in that privilege and proudly boasted in the Lord but not in any creature. The others failed to see any privilege of service, refused to join therein, and saw they were being set aside by the Lord, and they erroneously spoke of the faithful class, saying: "Now we call the proud happy." Not, however, that they believed them to be happy. Because these complainers and objectors or rebellious ones had set up their own method of doing the Lord's work, and were enjoying what they claimed to be "their liberty wherewith Christ makes free", they tried to make themselves believe that they were happy, but they were not. Then they began to try to persuade others of the faithful class to join with them and become discontented and "be independent". About the year 1922 the faithful saw that the Lord Jesus had come to the temple, and they were not only happy, but rejoiced greatly. (Ps. 118:21-25) Within a short time thereafter the Lord revealed to the faithful that Satan had been cast out of heaven and that his organization (Babylon) had fallen from heaven and all of it now had come down to the earth. That truth brought increased joy to the hearts of the faithful, anointed ones, and they entered into the joy of the Lord Jesus, greatly rejoicing in the fact that they might have a part in the vindication of Jehovah's name. (Rev. 12:12; Matt. 25:21) The non-builders of the temple (having therefore no part in the temple of the Lord) being blind to these truths, envy increased in their hearts and they began to smite their brethren and to mix with the world, and they formed the "evil servant" class. (Matt. 24:48) They have become completely blind.

<sup>37</sup> This class of complainers against God, who had expected to be taken to heaven and who found themselves still on the earth, said: "Yea, they that work wickedness are set up"; that is, the old wicked world goes on and we are still here. Looking with envy upon the "faithful and wise servant" class, who push on with joy and continuously proclaim the day of the vengeance of our God and the presence of the King;

and the kingdom, the complainers said and continue to say: "Yea, they that tempt God are even delivered." They could not appreciate, and hence had no joy in the fact that the faithful had 'proved God' (but had not tempted him), as he had declared they should do by bringing all their tithes into his storehouse. For that reason these complainers had no part in the blessings that came upon the faithful. The complainers have continued to say, in substance, that the proper thing for a Christian to do is to say nothing that would offend the rulers in this world, who are in fact representatives of the Devil. Such complainers fail to understand that God had said to Pharaoh, the representative of the Devil, and therefore said to the Devil, that 'He had permitted him to remain until His due time to show his power and when he will have his witnesses go about the earth and proclaim his name before destroying Satan's organization at Armageddon'. (Ex. 9:16, *Leeser*) The complainers have not seen that Jehovah's faithful remnant have been delivered from Satan's organization of Babylon and brought into Zion, the organization of Jehovah, and made free in Christ by being put in the secret place of the Most High, that is to say, in God's temple; that the faithful have received from the Lord at the temple instruction and at his command were going forth joyfully proclaiming from the housetops his kingdom message. (Matt. 10:27) The unfaithful spiritual Israelites, having gone blind, become brutish, that is, wasters of privileges and opportunities to serve the Lord, thereby showing themselves to be stupid and foolish, and they cannot understand and were not permitted to understand. "A brutish man knoweth not; neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever." (Ps. 92:6,7) By their course of action or conduct they say: 'The Lord does not know how to run his own business; there is no God at the head of this work, and those who are doing it are getting nowhere. *The Watchtower* has been wrong in the past, and why not say it is wrong now?' "The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise." (Prov. 12:15) "A fool hath no delight in understanding, but that his heart may discover itself." (Prov. 18:2) "Every wise woman buildeth her house; but the foolish plucketh it down with her hands."—Prov. 14:1.

#### THOSE WHO FEAR GOD

<sup>38</sup> Mark now the contrast in those who fear God with those who find fault and complain, that is, the murderers and ones rebellious against the Lord. Many do not comprehend what is meant by the fear of God. The Scriptural definition given by the Lord himself is that one who is proud, arrogant, of a forward mouth (speaking words of perversity), such a one is moved by selfishness, and that his heart is the very opposite

of love and hence he does not fear the Lord. (Prov. 8:13) One who loves God is anxious to obey his commandments, and such fears to do anything that might be contrary to his commandments. He is fearful to do anything that would injure anyone, but tries to do good unto all, and particularly to those who are of the household of faith. Those who truly fear God rejoice and speak together concerning him and his commandments, and are diligent in assisting each other in obeying his commandments. Therefore Jehovah, by his prophet Malachi, says: "Then [at the same time and consistent with complete faithfulness unto the Lord] they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." (Mal. 3:16) The faithful servants of God lay aside all fear of man, because these fully realize that the fear of man leads one into the Devil's snare. (Prov. 29:25) For instance, when one is haled into court for preaching this gospel of the kingdom of God as the Lord commands, and the court officials attempt to browbeat and frighten one thus charged, and because of fear of man such witness fails to give testimony to the name and honor of Jehovah God, but compromises in order to avoid the wrath of men, such a course is unfaithfulness to the Lord and leads one straightway into the Devil's snare. There is only one thing to be done by God's children, and that is, tell the truth and trust always in the Lord and acknowledge him in all the way; and the Lord, true to his promise, will protect and preserve such. God does not show partiality toward creatures; and it is our duty to walk with him obediently and show no partiality nor fear, but always to speak to the honor of Jehovah. Suppose, in telling of the truth, that does put one in danger of being more severely punished; that is no reason to refrain from faithfulness to the Lord.

<sup>39</sup> When Jesus stood before the Roman governor, he frankly said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37) No man can be faithful and prove his integrity toward God and at the same time compromise with Satan and his organization. If we deny the Lord under such circumstances, we may expect to be denied by the Lord. "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."—Matt. 10:33.

<sup>40</sup> What, then, should one say when charged with preaching this gospel of the kingdom contrary to the law of the land? Certainly he should say words to this effect: 'I have consecrated my life to Jehovah God; and am earnestly endeavoring to follow in the footsteps of Christ Jesus, who always tells the truth. The Lord has commanded me to tell the truth of and concerning his name and his kingdom. God's law is far above that of earthly powers, and therefore God's law

is supreme. I love God, and this I must prove by keeping his commandments; and since he has commanded me to preach this gospel of the kingdom, I shall do so at every opportunity, regardless of what men may do to me. If being faithfully obedient to God results in my death at the hand of selfish men, that is far to be preferred to denying my Lord and suffering therefor everlasting destruction. I shall obey the commandments of the Lord Jesus, who said to his followers: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28) Such a course of action is boldness and fearlessness in telling the truth in the day of judgment, where we now are, and those who have covenanted to be obedient to God must take such a course.—1 John 4:17, 18.

<sup>43</sup> God's people must now stand shoulder to shoulder for his name. (Phil. 1:27, 28) Concerning these faithful ones the prophet says: "They . . . spake one with another." (R.V.) "They . . . conversed each one with his friend." (*Roth.*, margin) The Levites, whom the Lord approves at the judgment test, are brought into the secret place, that is, the temple, and have been "caught up . . . to meet the Lord in the air", that is, in the condition not visible to human eyes, and they converse with one another, not for the purpose of raising doubts, disputes and causing discouragement, but to build one another up in the most holy faith and to exhort one another to activity in service in obedience to God's commandment. "But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin."—Heb. 3:13.

<sup>42</sup> The Devil, acting through his revealed agent, the Roman Catholic Hierarchy, and the German rulers say that God's people shall not meet even to celebrate the Lord's Memorial. Probably they will soon try to enforce that same wicked rule in America. The Lord says to his people: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." (Heb. 10:25) Whom shall we obey? Such is not even a question to be debated. Those devoted to Jehovah will obey his commandments and let the enemy do his worst. They know the day of Armageddon draws near and that those who love God must hasten to obey his commandments, amongst which is this one: "Study to show thyself approved unto God"; and that we must carry the message of truth to the peoples of the world who desire truth and righteousness, and if we fail to obey God's commandments and anyone by reason thereof fails to be warned, the blood of that person shall be upon us. (Ezek. 9:4; 3:17-20) The people of good will, the Jonadabs, who form the great multitude, must be told now of and concerning the kingdom. If we wait until Armageddon, it will be too late, both for us and for them.

<sup>43</sup> It is those who fully trust in God and are faithful to him that he preserves unto everlasting life; and when these faithful ones speak together, according to his commandments, 'the Lord hearkens, and hears it.' That promise is sure and certain to those who obey God now. "He that planted the ear, shall he not hear?" (Ps. 94:9) The Lord hears now because it is his judgment time. Those who maintain their integrity toward God will trust him and joyfully obey him and not men. Observing the faithful ones obeying his commandment, the Lord takes account thereof, and, says the prophet, "a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." He records the names and deeds of those witnesses who render faithful service unto his name. "The Lord shall count, when he writeth up the people, that this [one] was born [in Zion]"; and being his son by his woman, such one is taught by the Lord and gives heed to his instruction. (Ps. 87:6; Isa. 54:13) The apostle refers to those whose names are written in heaven at the inauguration of the new covenant, whose names are recorded according to the prophet. (Heb. 12:23) Concerning such, says the Lord: "The righteous shall be in everlasting remembrance."—Ps. 112:6.

<sup>44</sup> From these scriptures the only conclusion that can be drawn is that the Lord does not hearken and does not keep a record of the unfaithful, who fail or refuse to honor his name when opportunity is offered. Those who under such circumstances prove unfaithful to the Lord, he likens unto Amalek, who foreshadowed the unfaithful, and no book of memory is kept for such. "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven."—Ex. 17:14.

<sup>45</sup> Amalek foreshadowed those who oppose God, as well as those who fail to be faithful to God, and certainly include the modern-day Haman class. The memory of such shall be blotted out, says the Lord. (Deut. 25:19) "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil ['evil servant' class], to cut off the remembrance of them from the earth." (Ps. 34:15, 16) Evidently the "book of remembrance" is kept that the faithful may be remembered and saved and delivered at Armageddon.

<sup>46</sup> The Lord is pleased with those who meditate upon his name and Word, and therefore says through his prophet that a book of remembrance is kept for those who thought upon his name. Likewise he recorded in the Psalms: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord; and in his law doth he meditate day and night." (Ps. 1:1, 2) Such a person has his heart and mind set upon the Lord and his kingdom at all times.

47 Nehemiah returned from Persia the second time and came to Jerusalem to the temple and said: "Think upon me, my God, for good, according to all that I have done for this people." (Neh. 5:19) "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof." (13:14) This is further evidence that Jehovah keeps in remembrance the good things that his servants do. In harmony with these promises the psalmist prays: "Remember me, O Lord, with the favour that thou bearest unto thy people: O visit me with thy salvation." (Ps. 106:4) The prophet Zechariah foreshadowed Jehovah's remnant now on the earth, and the name Zechariah means "remembered by Jehovah". It is written in that prophecy: "And they [the remnant, while scattered] shall remember me [think on my name] in far countries." (Zech. 10:9) Today the faithful remnant, scattered throughout the nations of the earth, meditate upon the name of Jehovah and his kingdom. They reflect that Jehovah's name has been and is now being reproached by the enemy Satan and his earthly agents. They consider solemnly and thoughtfully that God has given to them the privilege of having a part in the vindication of his name and that therefore the responsibility is now upon them to tell the truth of and concerning his name and his kingdom, and not to shun to declare the whole counsel of God. They are called by his name, and because they follow in the footsteps of Jesus in magnifying the name of Jehovah they are subjected to all manner of persecution for his name's sake. The reproaches that reproached Jehovah fell upon Christ Jesus, and these reproaches now fall upon the faithful remnant and they rejoice to have it so. They see and appreciate the loving kindness of our God, who caused these wonderful things to be recorded in his Word long ago for the comfort and hope of the remnant, that they might be strong in this day of stress. They are determined, by God's grace, to be faithful and true to him and his kingdom, and to this end they will continue to declare the counsel of Jehovah God.

(To be continued)

#### QUESTIONS FOR STUDY

- ¶ 1. What are some of the things included in Jehovah's expressed purpose, and what does he say of the certainty of

- their being accomplished in due time? How will he deal with those who are given an understanding of his purpose?
- ¶ 2-4. Who are the "sons of Jacob" referred to in Malachi 3:6? and why are they "not consumed"? Apply Romans 9:13. What does this mean for each of the classes there represented?
- ¶ 5-7. When will Psalm 145:20 have fulfillment? Psalm 150:6? What is the purpose of these scriptures? With scriptures and facts, show whether there has been fulfillment of the prophetic statement (Mal. 3:7) "From the days of your fathers ye are gone away from mine ordinances, and have not kept them."
- ¶ 8,9. To whom does Jehovah say "Return unto me, and I will return unto you", and what does he mean thereby? What are the conditions on which these may return?
- ¶ 10. Point out why some have started in the wrong way, and the seriousness of their having taken such course. Account for the question "Wherein shall we return?"
- ¶ 11-15. With scriptures and facts, explain and apply Malachi 3:8. In like manner, point out fulfillment of Malachi 2:2 and 3:9.
- ¶ 16-20. What is prophetically called for in Malachi 3:10? How has the 'proving' been done as there invited, and with what response?
- ¶ 21-26. Referring to verse 11: Make clear the identity of "the devourer". For whom has Jehovah 'rebuked' the devourer, and how 'for their sakes'? With related scriptures, apply the statement "He shall not destroy the fruits of your ground". How has Jehovah fulfilled his promise that "neither shall your vine cast her fruit before the time in the field"?
- ¶ 27-29. With scriptures, point out the happy lot of the faithful remnant and those others who have proved their love for Jehovah and their appreciation of his loving kindness.
- ¶ 30-34. With scriptures, account for the great contrast in the words of the Lord spoken to the unfaithful ones. How have their words been 'strong against the Lord of hosts'? To whom does verse 14 apply? Why have they said "It is vain to serve God"? In the light of Zechariah 3:6,7, explain their saying "What profit is it that we have kept his ordinance?" With other scriptures, account for their saying "What profit is it . . . that we have walked mournfully before the Lord of hosts?"
- ¶ 35-37. Relate the course of events in which verse 15 has been having fulfillment, and, with related scriptures, account for the charges made as there foretold.
- ¶ 38-40. Just what is meant by the expression "Then they that feared the Lord"? With illustration, show the importance of a clear understanding of that matter, and of a course of action clearly in accordance therewith.
- ¶ 41-43. "They spake often one with another": when, where, of what, and for what purpose? What circumstance may these expect to confront them? How will they proceed, and why? and with what result?
- ¶ 44-46. Apply Exodus 17:14. With related scriptures, contrast this with the Lord's dealing with those referred to in Malachi 3:16.
- ¶ 47. With further scriptures, show that these have feared the Lord of hosts and have thought upon his name, that they have truly sought Jehovah's remembrance of them, and that Jehovah has hearkened and a book of remembrance has been written before him for them. What will these now do?

## THE GREAT RANSOMER

HOW did God send his only-begotten Son to our earth? And when he sent him, was he part man and part God? The sacred Scriptures answer that prior to his coming to earth he was the Logos, or Word of God, a spirit creature; that his life was transferred to the human kind and he was born a human creature. He was rich, and for our sakes became poor (2 Cor. 8:9); that is to say, he was rich

in heavenly glory and power possessed by him as the great active agent of Jehovah God in the creation of all things, and he became poor by becoming a man. It was absolutely necessary for him to be a perfect man; hence he must be born holy, harmless, separate from sinners and without sin; and he met this requirement. (Heb. 7:26) Furthermore, he met the requirements because he was made flesh and dwelt amongst

men. (John 1:14) He partook of flesh and blood, became a human creature for the very purpose of destroying him that has the power of death, that is the Devil, and to deliver mankind. (Heb. 2:14, 15) He took upon himself the form of a servant or bondman and was made in the likeness of men. (Phil. 2:7) He was the only perfect man that has ever lived on earth, except Adam. He was not part human nature and part spirit, because he "was made a little lower than the angels, for the suffering of death". Angels are spirit creatures, and thus creatures that are lower than angels are human creatures. He was human. Had he been part God and part man he would have been higher than the angels instead of lower, for the reason that angels are the lowest order of spirits.

Jesus, being a perfect man, had the power to produce a perfect race of people and with these populate the earth, therefore in every respect exactly corresponding to the perfect man Adam in the condition in which he was while in Eden. Jesus was perfect in every respect, full of grace and truth. (John 1:14) When he stood before the Roman governor Pilate, silent as a sheep is dumb before its shearers, when the mob incited by the Jewish clergy of that time were demanding his lifeblood, Pilate, in order that he might shame the Jews for such action, cried out unto them: "Behold, The Man!" The emphasis here is on the word *the*. We might paraphrase Pilate's words thus: "The man whom you are asking me to put to death not only is the greatest man among you, but is the man above all other men on earth." The people there had seen a perfect man. None of us have seen a perfect man. He was the only one who has ever lived on earth qualified to become the redeemer of mankind. He was sent to earth by Jehovah for that very purpose. Under the law that God gave to the Jews a man must be thirty years of age before he had reached his legal majority, that he might qualify as a priest.

We note that Jesus grew from boyhood to manhood's estate, and when he was thirty years of age he presented himself to John at the Jordan river to be baptized. At the age of thirty, then, he was perfect in body, perfect in mind, perfect under the law, in every respect an absolutely perfect human creature, hence qualified to be the ransom or redeemer of Adam, the perfect man, and of all Adam's offspring.

Why did God send his beloved Son, this great Man, to earth? When a great man of the world comes into prominence he expects others to minister unto him, and they do minister unto him. But Jesus, the only great man that has ever lived on earth, and the only perfect one aside from Adam, came to earth and became the servant of others, that he might render the greatest good to mankind. True greatness consists in doing good unto others as Jehovah's servant and for His vindication. True greatness is magnified in Jesus. He was the truest friend of the human race. He said: "The Son of man came not to be ministered unto, but

to minister, and to give his life a ransom for many." (Matt. 20:28) And, again, he said: "Whosoever will be great among you, shall be your minister [servant]: and whosoever of you will be the chiefest, shall be servant of all."—Mark 10:43, 44.

The perfect man Jesus became the servant of all. The importance of Jesus and his work is magnified when we consider that he in heaven and in earth was the dearest treasure to Jehovah's heart. He was God's dearly beloved Son. He was the most precious thing possessed by the great Creator, Jehovah. It was the supreme sacrifice on behalf of Jehovah to use him to redeem the human race. It was God's great love for fallen humanity that prompted him to do this; hence we read: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John 3:16, 17.

It was this truly good and truly great Man who for three and a half years went about in the earth and taught and ministered unto the people and did good unto every one and evil unto none. All the time he was thus ministering and doing good, the scribes, Pharisees, doctors of the law, and other dupes engaged in misrepresenting and persecuting the Lord, sought to kill him. Why did they do this? Because they were instruments of Satan, the Devil.—John 8:44.

Jesus, the Devil knew, was and is the great Seed of promise which God had promised to Abraham should be the redeemer and blessing of mankind. Jesus Christ is the Seed of the woman foreshadowed in God's statement made to mother Eve and Satan, when God said: "I will put enmity between thee [the Serpent] and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) Satan sought, therefore, in every way to destroy Jesus. Jesus was teaching the Jews the message of God to lead them in the right way, and to open unto them the way of life. These scribes and Pharisees were opposing him and therefore were the enemies of the people. Jesus said of them: "The scribes and the Pharisees sit in Moses' seat" (Matt. 23:2); meaning that they had assumed the position of leaders of the people. Because of their blinding the people he said to them: "You are hypocrites, blind guides, fools; you shut up the kingdom of heaven against men; you devour widows' houses and for a pretense make long prayers; you compass sea and land to make one proselyte, and when he is made, you make him two-fold more the child of Gehenna than yourselves. You are guilty of fraud and deceit, and you are like unto whitened sepulchers, which are full of dead men's bones and all uncleanness; you are serpents, a generation of vipers. You do not understand my speech because you cannot hear and understand my word. You are



of your father the Devil.'—Matt. 23:13-33; John 8:43, 44.

Jesus knew that he was to be crucified, and he told his disciples of his coming death. The last night he was on earth with them he spent teaching them great lessons and truths which not only were a blessing to them, but have been a great blessing to everyone from then until now who has loved the Lord and sought to know and do his will. While he was thus doing, the enemy was preparing to take his life. The Sanhedrin was a high tribunal or court composed of seventy and one men, made up of priests, elders, and doctors of the law, Pharisaical hypocrites, the seed of the serpent, blinded to God's purposes. That body was the highest court of Israel and it was the duty of this court to protect the innocent as well as to punish the guilty. They beheld Jesus doing good and the people flocking to him.

"Then gathered the chief priests and the Pharisees a council [a court], and said, What do ye? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation. Then from that day forth they took counsel together for to put him to death."—John 11:47-51, 53.

In other words, this supreme tribunal secretly met, indicted Jesus, prejudged his case, and agreed to put him to death, only waiting for an opportunity. They acted as grand jury, prosecutor, and trial court. They entered into a wicked conspiracy, which was formulated by Satan, their father, for the destruction of the Son of God. They conspired with Judas and hired him, for the paltry sum of thirty pieces of silver, to betray the Lord into their hands. Satan himself entered into Judas as the latter executed the betrayal. Then they organized a mob, sent it out after the Master, arrested him, and brought him before this supreme court for trial at night, which was contrary to their own laws. "They that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled," in furtherance of the wicked conspiracy.—Matt. 26:57.

The meek and defenseless Lamb of God was led into a den of ravenous wolves, who were thirsting for his blood. They did not dignify his case by even filing a formal charge against him. They sought, contrary to the law, to make him testify against himself. They knew nothing themselves against him; and notwithstanding they sat as the high and dignified court of the nation of Israel, they resorted to subornation of perjury. "Now the chief priests, and elders, and all the council [the entire court], sought false witness

against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses." (Matt. 26:59, 60) This exalted tribunal, in violation of every law and every precedent known to Jewish jurisprudence, demanded of Jesus that he testify against himself. "The high priest arose, and said unto him, . . . I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." (Matt. 26:62, 63) And when he told the truth, saying, "Ye say that I am," they said, "What need we any further witness? for we ourselves have heard of his own mouth." (Luke 22:66-71) They immediately voted that he should die, also contrary to their law, which required that each member of the court should consider the case and then vote individually. Holding the session of court at night to convict him, they knew they were proceeding contrary to law; so they convened the court the following morning to ratify the sentence, which was likewise contrary to law.

They condemned Jesus to death, but knew they had no legal power to put him to death. Then they led him before the Roman governor, Pilate, and placed against him the charge of sedition, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a king." (Luke 23:1, 2) They knew the Roman governor had power to put Jesus to death, and for this reason they sought his judgment.

Pilate was not convinced of Jesus' guilt and was not willing that he should die, but sought to release him. "Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people." (Luke 23:4, 5) When Pilate sought to release him, his accusers "cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king, speaketh against Caesar", against the civil power, and such is therefore guilty of sedition. (John 19:12) "And he [Pilate] said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required." (Luke 23:22-24) Thus the civil power yielded to the importunities of ecclesiasticism, and Jesus was led away and crucified on Calvary's hill. And Pilate, more righteous than the clerics, posted over his head the sign: "Jesus of Nazareth, the King of the Jews."

Thus died the Son of God, the great antitypical "Lamb of God, which taketh away the sin of the world". (John 1:29) In the eyes of those that stood by he died as a sinner, crucified between two thieves, under the charge of disloyalty to the constituted pow-

ers, yet wholly innocent, harmless, and without sin.

Here he fulfilled that which the prophet of God had foretold of him long in advance, in that he "poured

out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many".—Isa. 53:12.

## LETTERS

### GOD'S VENGEANCE AND CONQUERING RIGHTEOUSNESS

DEAR BROTHER RUTHERFORD:

Will you please observe the report of our Bethel studies at Helsinki office during the month of September 1936, as follows:

With great interest we have expected the opportunity to understand the prophecy of Obadiah, which is so consoling already by surface, because it tells of God's vengeance and conquering righteousness. Now we have studied two parts of the article explaining this prophecy, and it has been as fresh water for thirsting lips, although it contains great hail for God's enemies. These hails are exceedingly needed and desired, and we pray for more of them for the sweeping away of all the hypocrisy and lies existing in Edom. We have enjoyed indescribably this explanation and are eagerly waiting for continuance in following numbers.

At five meetings there have been: September 1, 12 persons; September 8, 10; 15th, 12; 22d, 12; and 29th, 10.

Our hearts are thrilled with joy for hearing the tidings of your brave action for Jehovah God and against Satan and his crowd, and we will declare our full sympathy and co-operation. With our warm greetings in Him, I am

Your little brother by His grace,

EERO NIRONEN, *Secretary.*

### BY MAKING APPOINTMENTS

DEAR BROTHER RUTHERFORD:

Greetings in Jehovah's name.

We appreciate the fact that you are very busy, but we have been so thrilled with our experiences while witnessing in the State Capitol building in Trenton, New Jersey, we thought you would be interested in hearing something about them.

By making appointments we were able to witness to nearly every one of the highest officials and executives of the State, and all of them were favorable and interested to some degree toward the Watch Tower radio programs.

By the Lord's grace, we were able to place literature with the following, each one accepting a copy of the *Riches* book, and in most cases placed combinations of four bound books

(including *Riches*): Governor of state (through his secretary), secretary of state, state treasurer, state auditor, state director of health, assistant state director of health, state recorder, superintendent of state police, assistant state comptroller, state quartermaster general.

We are very grateful to Jehovah for the privilege that is ours to engage in the witnessing work at this time, sharing in this paramount work of Vindication.

Your brethren and fellow servants,

BROTHER AND SISTER WILLIAM H. WALTIES, *Prox. ers.*

### JEHOVAH IS GRACIOUS

DEAR BROTHER RUTHERFORD:

We feel constrained to encroach upon your time to the extent of expressing our determination to press on in the battle with increasing vigor despite the Devil and his earthly agents. Your loving and unselfish devotion urges us on to greater efforts.

We have just completed a twenty-four-day jail sentence in Wheaton, Ill., because we shocked the religious susceptibilities of some, by daring to proclaim Jehovah's kingdom message by sound ear.

However, Jehovah is gracious and afforded opportunity, during our incarceration, for us to have and play the phonograph record "Loyalty" for the mayor and chief of police, both of whom then signed the national petition. Later we played "Why Clergy Oppose Truth" for the superintendent of streets and six of his men. They also gladly signed the national petition and several took some of the booklets.

Certainly the Lord is kind and merciful toward his people, causing them to rejoice in bearing reproaches for his name's sake, wherefor we rejoice exceedingly. Our one desire is that we may ever be faithfully and zealously serving in the army of our God.

We daily pray that Jehovah may continue to strengthen and uphold you as you zealously press the battle to the gates.

Your fellow witnesses by His grace,

EURETT J. RICE

HOWARD LOGSDON

## SERVICE APPOINTMENTS

### T. E. BANKS

Boston, Mass. ....	Dec. 2, 3	Newark, N. J. ....	Dec. 15, 16
Hartford, Conn. ....	" 4, 5	Montclair, N. J. ....	" 17, 18
New Haven, Conn. ....	" 6, 7	Chilwood, N. J. ....	" 19, 20
Brooklyn, N. Y. ....	" 9, 10	Atlantic City, N. J. ....	" 21, 22
New York, N. Y. ....	" 12, 13	Philadelphia, Pa. ....	" 24, 25

### J. C. BOOTH

Burlington, Iowa ....	Dec. 3, 4	Des Moines, Iowa ....	Dec. 19, 20
Kossauqua, Iowa ....	" 5, 6	Boone, Iowa ....	" 22, 23
Ottumwa, Iowa ....	" 8, 9	Fort Dodge, Iowa ....	" 24, 25
Albia, Iowa ....	" 10, 11	Webster City, Iowa ....	" 26, 27
Chariton, Iowa ....	" 12, 13	Gwasa, Iowa ....	" 29, 30
Juditha, Iowa ....	" 15, 16	Albia, Iowa ....	Dec. 31, Jan. 1
Newton, Iowa ....	" 17, 18	Conrad, Iowa ....	Jan. 2, 3

### M. L. HERR

Tallahassee, Fla. ....	Dec. 2	Troy, Ala. ....	Dec. 17
Havana, Fla. ....	" 3	Union Springs, Ala. ....	" 18
Marianna, Fla. ....	" 4	Eufaula, Ala. ....	" 19
Bacon, Fla. ....	" 5	Montgomery, Ala. ....	" 20
Ponce de Leon, Fla. ....	" 6	Anniston, Ala. ....	" 22
De Funiak Spr'gs, Fla. ....	" 8	Opelika, Ala. ....	" 23
Pensacola, Fla. ....	" 9	Salem, Ala. ....	" 24
Jay, Fla. ....	" 10	Reynolds, Ala. ....	" 25
Florissant, Ala. ....	" 11	Alexander Creek, Ala. ....	" 26
Andalusia, Ala. ....	" 12	Mountain Creek, Ala. ....	" 27
Opp, Ala. ....	" 13	Clanton, Ala. ....	" 29
Geaca, Ala. ....	" 15	Jeunison, Ala. ....	" 30
New Brockton, Ala. ....	" 16	Shelby, Ala. ....	" 31

### A. H. MACMILLAN

River Sioux, Iowa ....	Dec. 1	Topeka, Kans. ....	Dec. 17, 18
Council Bluffs, Iowa ....	" 2, 3	Iola, Kans. ....	" 19, 20
Omaha, Nebr. ....	" 4, 6	Parsons, Kans. ....	" 22, 23
Nebraska City, Nebr. ....	" 8, 9	Pittsburg, Kans. ....	" 24, 25
St. Joseph, Mo. ....	" 10, 11	Joplin, Mo. ....	" 26, 27
Kansas City, Mo. ....	" 12, 13	Tulsa, Okla. ....	Dec. 29, Jan. 1
Lawrence, Kans. ....	" 15, 16	Muskogee, Okla. ....	Jan. 2, 3

### S. H. TOUTJIAN

Salt Lake City, Utah ....	Dec. 1, 2	Fresno, Calif. ....	Dec. 17, 18
Lovelock, Nev. ....	" 3, 4	Tulare, Calif. ....	" 19, 20
Reno, Nev. ....	" 5, 6	Porterville, Calif. ....	" 22, 23
Loyalton, Calif. ....	" 7	Pacific Grove, Calif. ....	" 25, 26
Sacramento, Calif. ....	" 9, 10	Santa Cruz, Calif. ....	" 27, 28
Stockton, Calif. ....	" 11-13	Watsonville, Calif. ....	" 30
Sonoma, Calif. ....	" 15	San Jose, Calif. ....	Dec. 31, Jan. 1
Atwater, Calif. ....	" 16	San Francisco, Calif. ....	Jan. 2, 3

### A. S. WRIGHT

Clinton, Mo. ....	Dec. 3, 4	Pleasant Hill, Mo. ....	Dec. 17, 18
Leeton, Mo. ....	" 5, 6	Archie, Mo. ....	" 19, 20
Knobloster, Mo. ....	" 8, 9	Belton, Mo. ....	" 22, 23
Warrensburg, Mo. ....	" 10, 11	Kan. City, Mo. ....	" 24, 25
Grand Pas, Mo. ....	" 12, 13	Nevada, Mo. ....	" 29, 30
Levasy, Mo. ....	" 15, 16	Humansville, Mo. ....	Dec. 31, Jan. 1