



The WATCHTOWER

And Herald of
Christ's Presence

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

VOL. LV SEMI-MONTHLY No. 8

APRIL 15, 1934

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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 wilfully 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 be restored and live on earth forever.

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.

Every one who now participates in the field work in territory served by broadcasts of the WATCHTOWER program may have a share in telling the people that this unique service is available each week. Workers report that distribution of the radio folder (supplied by the Society) is proving to be a convenient and effective method of giving continual public notice of this program while engaging in the house-to-house witnessing.

PUBLIC LECTURES BY TRANSCRIPTION

Jehovah's blessing has been markedly upon the use of the portable transcription machine. He has plainly manifested that this machine meets the need of the hour, when the enemy, under Gog, is seeking to curtail the use of the radio by God's anointed and when the people's ears are eager to hear, not man's message, but God's. The transcription machine has increased the power of Jehovah's witnesses afield to preach His

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.

YEARLY SUBSCRIPTION PRICE

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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 renewal 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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truth manifold, so that the desire for the literature is stimulated and study classes of many interested hearers are being formed. Besides more than 450 such machines in the United States alone, great numbers are now being effectively used in countries near and afar. For more information, write the Society.

TRANSCRIPTION MACHINES

The Society has made arrangements to construct and assemble portable transcription machines at our own factory at 117 Adams Street. These machines will be somewhat different in construction from those previously furnished. They will be spring-wound, and operated from a 6-volt wet-cell battery. Every machine will be furnished complete with the battery and a battery charger, so that it can be kept up to its full strength. We are pleased to announce that this machine can be ordered at \$100, complete, to brethren in the United States.

ANNOUNCING COMPANY MEETINGS

Many hearers of radio transcription lectures have the desire to meet with Jehovah's witnesses and to study his Word with them. Hence wherever the kingdom message is broadcast, the time and place of meeting of the local company of Jehovah's witnesses should be announced after the transcription. The time on the air being paid for, the station manager ought to readily grant your request to make such announcement.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LV

APRIL 15, 1934

No. 8

HIS COVENANTS

PART 2

"Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself."—Ps. 50: 5, 6.

JEHOVAH is carrying forward his purposes according to his sovereign will, and not according to the ideas of any creature. It is his name that is involved. The controversy is between him and his enemy, Satan. Jehovah is supreme, and this he will prove to all of his intelligent creation. His name Jehovah stands for his purpose, and he has declared his purpose to be that all shall know that he is the Almighty God, the Most High. (Ex. 9:14) The time has come when the testimony to the name of Jehovah God, the Supreme One, must be given, and the people taken out from the nations for his name must give that testimony.

² It now, by his grace, is made plainly to appear that the covenants of Jehovah are for the purpose of bringing the great issue to a climax and to convince all that he is God. He has placed his name upon his people taken out from among the nations, and who are made a part of his elect servants under Christ the Servant, and this honor he has given to none other. (Isa. 42:8) Satan and his servants have defamed the name of Jehovah God, but now the time is at hand when Jehovah's name shall be exalted and only those who love his name shall live. "His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed." (Ps. 72:17) His covenant people he has chosen and gathered unto himself for his purpose. Therefore let us keep in mind that the new covenant is Jehovah's instrument to gather unto himself a people to bear testimony to and have a part in the vindication of his name.

RELATIONSHIP

³ There is a relationship between the old law covenant and the new covenant, because the latter became the substitute for the first and accomplishes what the first failed to accomplish. The making and inauguration of the first is related to the making and inauguration of the other. The old covenant was made in Egypt, on the 14th day of Nisan, at the slaying of the passover lamb. "Thus saith the Lord, the God of Israel, I made a covenant with your fathers in the

day that I brought them forth out of the land of Egypt, out of the house of bondmen." (Jer. 34:13) This Jehovah did that they might be his people and he might be their God. "But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord." (Lev. 26:45) "According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you; fear ye not." (Hag. 2:5) The making of that covenant in Egypt at the time of the slaying of the paschal lamb pointed forward to and was typical of the slaying of the Lord Jesus, the Lamb of God, which latter covenant was made on the day that Jesus died.

⁴ The lifeblood of Christ Jesus was the blood that made good or operative the new covenant: "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament [covenant, *R.V.*], which is shed for many [that is to say, for as many as are brought into the covenant, and also for all mankind who accept God's gracious gift of life through Christ Jesus] for the remission of sins." (Matt. 26:27, 28) "And he took the cup; and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many." (Mark 14:23, 24) "Likewise also the cup after supper, saying, This cup is the new testament [covenant, *R.V.*] in my blood, which is shed for you [who are joined with me in the covenant]. But, behold, the hand of him that betrayeth me is with me on the table." (Luke 22:20, 21) "After the same manner also he took the cup, when he had supped, saying, This cup is the new testament [covenant, *R.V.*] in my blood: this do ye, as oft as ye drink it, in remembrance of me."—1 Cor. 11:25.

⁵ Here is the Scriptural proof that three and one-half years after being appointed as mediator of the new covenant Jesus announced to his faithful disciples the making of that covenant between God and himself, and true Israelites, such as Nathanael, were invited into that covenant. This proves that those

who were baptized into Moses, and who continued faithful until the coming of the Lord Jesus Christ, were transferred from Moses to Christ. This announcement of the new covenant to the disciples must have thrilled them at that moment and caused them to think seriously. They must have been familiar with the prophecies, and there began the fulfilment of Jeremiah's prophecy recorded in Jeremiah 31:31-34. From that time forward every one who should be brought into the new covenant, and who should abide therein faithfully, should know Jehovah, from the least unto the greatest of them. The typical ceremony or celebration of the law covenant had been kept or observed by Jesus and his faithful disciples for the last time. From that time onward the fulfilment of the type of the law covenant took place, beginning with the death of Jesus on that day. (1 Cor. 5:7) The death of Jesus on the tree as a sinner and in the place and stead of sinful man served to 'blot out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross [tree]'. (Col. 2:14) Mark that this covenant was made on the earth in the world of Satan's organization, symbolized by Egypt; "which spiritually is called . . . Egypt, where also our Lord was crucified." (Rev. 11:8) The lifeblood of Christ Jesus shed that day in the world made firm or put in force the covenant, and from that moment the new covenant became operative.—See *Reconciliation*, page 290.

⁶In further support of the conclusion that the new covenant became operative from the death of Jesus, mark these words authoritatively written concerning the new covenant by the apostle: "For where a covenant is it is necessary for the death to be brought in of him that hath covenanted; for a covenant over dead persons is firm, since it is not then of force when he is living that hath covenanted." (Heb. 9:16, 17, *Roth*.) The shedding of the blood of Christ Jesus put the new covenant in force. The death of the disciples and the others of the faithful followers of Christ Jesus, including the remnant of this day, was and is entirely unnecessary to the making and putting in operation of the new covenant. In Egypt there was just one sacrifice, the lamb slain, and immediately the law covenant was made and went into effect. Likewise the new covenant went into effect when the anti-typical Lamb, Christ Jesus, was slain, and the making and operation of the new covenant did not have to wait until the death of the last member of the body of Christ Jesus and which must take place at the end of the period of sacrifice. We must keep in mind that the blood of the body members of Christ is not necessary to the making and operation of the new covenant.

⁷The law covenant was inaugurated at Mount Sinai, at which time, as shown by the Scriptural record of that ceremony, only "burnt offerings" and "peace offerings of oxen [not goats]" are mentioned. "And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings

of oxen unto the Lord. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."—Ex. 24:5-8.

THE BLOOD

⁸In Egypt Moses was a type of Jesus; but, as Moses could not be put to death and at the same time complete the type, the lamb was slain in the stead or place of Moses, and it was the blood of the lamb that sanctified or perfected and made operative the law covenant. Concerning that lamb it is written: "Your lamb shall be without blemish, a male of the first year; . . . And they shall take of the blood, and strike it on the two side posts, and on the upper door post of the houses, wherein they shall eat it." (Ex. 12:5, 7) When the Israelites reached Sinai there were performed the ceremonies of inaugurating the law covenant and Moses took the blood and sprinkled it on the people and said: "Behold the blood of the covenant, which the Lord hath made with you." (Ex. 24:8) The blood of Jesus shed at Calvary made operative the new covenant on the day of his death, and immediately preceding his death Jesus took the cup of wine, symbolic of his blood, and said to his disciples: "This is [represents] my blood of the new [covenant], which is shed for many for the remission of sins." (Matt. 26:28) His shed blood was both for the making complete and putting in operation the new covenant, and also served as the redemptive price for mankind. Only by faith in the shed blood of Christ Jesus can one be brought into a covenant with God. Prior to the exercise of such faith all were aliens from God, and only those who accepted Christ Jesus and exercised faith in his blood could be brought nigh God. "At that [past] time ye [Gentile followers of Christ] were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise [including the new covenant], having no hope, and without God in the world: but now, in Christ Jesus [the mediator], ye [Gentiles] who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."—Eph. 2:12-14.

⁹The Jews who deliberately violated the law covenant were put to death; so likewise those who count the blood of Christ Jesus, which is the blood of the new covenant, an unholy or common thing shall die. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God [the Greater Moses], and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the

spirit of grace?" (Heb. 10:29) It is Jehovah God who perfects the ones taken out for his name, and this he does through the blood of the new covenant. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." (Heb. 13:20, 21) "For by one offering he hath perfected for ever them that are sanctified." (Heb. 10:14) These texts last quoted prove beyond all doubt that the new covenant has no application to the restitution or regeneration of the human race, but that it applies exclusively to those who have consecrated themselves to do the will of God. It is through such consecrated ones that God takes out a people for his name. He sanctifies them for his purpose, and this he does after such persons have made a consecration to do his will and have been accepted by him through the merit of Jesus Christ's shed blood. The Scriptures call the new covenant the "everlasting covenant" for the reason that it is a part of the original expressed purpose of Jehovah to bring forth a seed, the primary purpose of which seed is to accomplish the vindication of Jehovah's name. Only those taken into the new covenant and who then prove faithful unto the end are taken out and made a part of the seed of promise.

WITH WHOM MADE

¹⁰ The law covenant was made by Jehovah with the natural descendants of Israel, Moses being the glorified mediator. The Israelites as a nation were unfaithful to that covenant and were cast off as a nation. The new covenant was made with Christ Jesus, the glorified mediator, with and for the benefit of spiritual Israel. There is a natural or earthly Israel, and there is a spiritual or heavenly Israel. Natural Israelites having broken the terms of the law covenant made in Egypt, it would be entirely inconsistent for God to make with that same people a new covenant, which new covenant is higher and more exalting than the old law covenant. This of itself would preclude the conclusion that the new covenant is made with the natural descendants of Abraham. The natural or fleshly Israelites were a typical people, the antitype of which are those who covenant to do the will of God and who are designated spiritual Israelites. It is written that Jehovah makes the new covenant 'with the house of Israel and the house of Judah', but it would be entirely inconsistent to conclude that Jehovah would make a new covenant with the natural descendants of Jews regathered at Palestine in unbelief and who continue to reject Christ Jesus. Concerning this matter the apostle wrote: "Israel [that is to say, the nation of Israel, the natural descendants of Abraham] hath not obtained that which he seeketh for; but the election [the faithful in Christ] hath

obtained it, and the rest were blinded." (Rom. 11:7) This proves that the new covenant is not made with the nation of Israel or the natural descendants of Israel, but that it is with spiritual Israelites that the new covenant is made. Christ Jesus is the One that "hath covenanted". (Heb. 9:16, 17, *Roth.*) It is true that Christ Jesus by human birth was a natural Israelite. Also those who first became the followers of Christ Jesus were natural Israelites of both houses. The new covenant, however, was made with Jesus Christ after he was made the Head of the spiritual house of Israel, and the others were invited into the covenant after they had accepted Christ Jesus as the promised seed, and hence after they had become spiritual Israelites. "They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called." (Rom. 9:6, 7) Only those who are begotten of the spirit after exercising faith in the shed blood of Christ Jesus are spiritual Israelites. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Rom. 2:28, 29.

¹¹ Those taken into the old law covenant were a ransomed and redeemed people, as it is written that Jehovah went to Egypt for that very purpose. "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people Israel, to be a people unto thee for ever: and thou, Lord, art become their God." (2 Sam. 7:23, 24) "And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? For thy people Israel didst thou make thine own people for ever; and thou, Lord, becamest their God." (1 Chron. 17:21, 22) To be ransomed and to be redeemed from Egypt the natural Israelites must have an unblemished passover lamb slain in their behalf, and it was then that Jehovah made the covenant and led the Israelites by the hand out of Egypt to Mount Sinai, where the covenant was inaugurated with fitting ceremonies.

¹² Before anyone could be brought into the new covenant the antitypical lamb must be slain. Those brought into the covenant must first be ransomed and a redeemed people. These are redeemed "with the precious blood of Christ [Jesus], as of a lamb without blemish and without spot". (1 Pet. 1:19) "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who

gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2: 13, 14) This text proves that the purpose of the new covenant is to take out from the nations of the world a peculiar people, zealous for good works, that is, of bearing witness to and having a part in the vindication of Jehovah's name.

¹³ All spiritual Israel, that is to say, those taken out for the name of Jehovah, must be brought into the new covenant. In former days the scripture record at Romans 11: 25-29 has been so applied as to link or connect the natural Israelites with the new covenant, but it now appears that the new covenant has nothing whatsoever to do with the twelve tribes of natural Israel, but that the covenant relates exclusively to the "Israel of God", that is to say, the spiritual Israelites.

¹⁴ Again calling attention to the argument of the apostle Paul, note that he states that natural "Israel hath not obtained that which he seeketh for; but the election [that is to say, those Israelites who became spiritual] hath obtained it, and the rest were blinded [hardened, *margin*]". Addressing himself particularly to the Gentiles the apostle says: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." (Rom. 11: 25) The greater part of the people of the nations of Israel were hardened at heart, were made blind, and only a "remnant" of the Jews remained faithful and were not blinded. Nor does this scripture say that it was temporary blindness that resulted to the Jews, which temporary blindness would vanish at a time certain, but it does plainly say a part, that is to say, the greater part, of the Jewish people became blind. When Jesus came there were a few Jews that were willing to accept and did accept him as the Messiah, and they were not made blind. When the apostle uses the words "until the fulness of the Gentiles be come in", that does not mean to the end of the Gentile times or the end of the world, but does mean until the time came to fill up the required 144,000 from the ranks of others than the Jews or natural Israelites. Since only a small remnant of natural Israel accepted Christ Jesus and were transferred to him and became spiritual, it follows that the required 144,000 members of the body of Christ, the spiritual Israelites, must be made up from the Gentiles, that is, those other than Jews. For three and one-half years after Pentecost the gospel was taken exclusively to the Jews or natural Israelites that they might have an opportunity to become spiritual. At the end of that time the gospel was taken to Jews and Gentiles, Cornelius being the first of the Gentiles to become a follower of Christ Jesus. That marked the "fulness of the Gentiles" coming in. Even so today there is a remnant of spiritual Israel brought under the robe of righteousness and given the gar-

ments of salvation: "receiving the end of your faith, even the salvation of your souls; of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you." (1 Pet. 1: 9, 10; Isa. 61: 10) The salvation here mentioned refers to the remnant of spiritual Israel, and concerning which the prophet wrote: "When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." (Isa. 59: 19, 20) Then the apostle continues: "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. 11: 26) It is at the time of the coming out from Zion of the Deliverer Christ Jesus that ungodliness is taken away from all spiritual Israelites so that then "all Israel", that is to say, spiritual Israel, shall be saved. The One coming out of Zion, that is, God's organization, the Deliverer, is Christ Jesus, and it is he that turns away ungodliness "from Jacob", that is to say, from the people taken out for Jehovah's name, and it is then that all spiritual Israel are delivered, being gathered unto God as a people for himself.

¹⁵ In 1918 Christ Jesus as "the messenger of the covenant" suddenly or straightway appeared at the temple of Jehovah for judgment and purged the sons of Levi, which resulted in turning away of ungodliness from Jacob, that is, God's covenant people. Otherwise stated, the Lord Jesus Christ at the temple turned away such ungodliness as "character development", formalism, ceremonies, creature worship, which is the "sin of Samaria", the pyramid hobby, submission to political and commercial powers as though they were the "higher powers". The turning away of ungodliness from Jacob means the taking away of these ungodly things from the remnant and permitting them to see and to appreciate Jehovah's purpose. Natural Israel or Jews, who once were thought to be the ones referred to in this text and from whom is turned away the "ungodliness from Jacob", continue to this day in ungodliness and are still blind as bats to the purposes of Jehovah, and this shows that the apostle here had no reference to natural Israel when he spoke of turning away ungodliness from Jacob, but that this scripture applies exclusively to those who become of the spiritual house of Israel.

¹⁶ It is entirely unreasonable and therefore unscriptural to conclude that the day comes when Jehovah will make a new covenant with all natural descendants of Israel and then save all the Jews. A few days before Jesus was crucified he rode into Jerusalem, offering himself as King to the nations, and was rejected. Then and there he said to them: "Behold, your house is left unto you desolate." (Matt. 23: 38) There the Jews as a nation were cast away; but there was a remnant of the Jews that remained faithful, and this remnant remaining faithful became the chil-

dren of promise, as plainly stated by the apostle. (Rom. 9:8) The nation of Israel had failed to obtain the great privilege of being Jehovah's witnesses, but those of the Jews who continued faithful, and hence become a part of the spiritual house of Israel, did by election obtain that favor. The gospel was not taken to anyone except the Jews until Peter took the gospel to Cornelius. It was after that that the apostles held a meeting in Jerusalem to determine why the gospel had been taken to the Gentiles, and it was on that occasion that James said: "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." On that occasion Paul and Barnabas testified that God had wrought miracles and wonders amongst the Gentiles by them. (Acts 15:12, 15) Paul was made an apostle especially to the Gentiles. Now in his letter to the Romans, particularly the fifteenth chapter of Romans, Paul is emphasizing his diligent endeavors to show the Jews their privilege of becoming the servants of Christ Jesus. He said: "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office; if by any means I may provoke to emulation them which are my flesh, and might save some of them." (Rom. 11:13, 14) If there had been a sufficient number of the nation of natural Israel to fill up the 144,000 of the spiritual Israelites or members of the body of Christ that privilege of being in the body of Christ would never have come to the Gentiles. After the gospel went to the Gentiles the opportunity was open to Jews and Gentiles alike, but not alone to natural Israelites. Paul is here emphasizing the fact that the opportunity of becoming a people for Jehovah's name was a great favor from God to both Jews and Gentiles. Continuing his speech he said in substance: "The casting away of the nation of Israel opened the way for those of the world to become reconciled to God, including all individual Jews who cease their unbelief; and, that being true, what would be the effect to those individual Jews who would now accept Christ Jesus and devote themselves wholly to God?" He answers his own question, that the reception would be for them "life from the dead". (Rom. 11:15) He then warns the Gentiles to not boast because favor has come to them, but to fear. The Gentiles doubtless were inclined to boast; hence Paul says: "Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off; and thou standest by faith. Be not highminded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee." (Rom. 11:19-21) The apostle emphasizes the fact that only by faithfulness to God and Christ Jesus would anyone have the guarantee of safety. He tells the Gentiles that God is able to bring the Jews into the covenant again if they would believe and obey him. The time had come for the gospel to go to the Gentiles, and those who were selected were not considered from the standpoint of

flesh, but entirely from the fact that they were spiritual, that is to say, that they had accepted Christ Jesus and devoted themselves wholly to God. God was from that time forward making no distinction between Jew and Gentile so far as flesh is concerned. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."—Gal. 3:28.

¹⁷ Because the favor had come to the Gentiles and the opportunity been given them to become a people for Jehovah, that did not mean that all the Jews were included merely because they were the natural descendants of Abraham. On the contrary, the Jews after the flesh and the Gentiles now stood on a common level, and whether a man were a Jew or Gentile, bond or free, if he devoted himself wholly to God by faith in the blood of Christ Jesus he might become one of the promised seed. The time must come when there would come out of Zion the Deliverer, and that came when Christ Jesus appeared at the temple; and it was at that time that the prophecy applies: "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. 11:26; Isa. 59:20) That being the time of cleansing the "sons of Levi", the turning away ungodliness from the spiritual house of Israel, then all such faithful ones shall be saved, and thus the argument of the apostle Paul clearly appears to apply, not to Israel after the flesh, but to the salvation of Israel after the spirit.

¹⁸ The apostle then quotes from the words of the prophet Jeremiah and states a part of the terms or provisions of the new covenant. "For this is my covenant unto them [that is to say, spiritual Israel, represented on earth at the present time by the faithful remnant], when I shall take away their sins." Spiritual Israel had sinned and stood guilty of iniquity before God, and God was displeased with them; and such condition existed at the time of the coming of Christ Jesus to the temple for judgment, and then it was that God forgave their sins and turned his anger away from them. "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me." (Isa. 12:1) The great "messenger of the covenant", Christ Jesus, the Judge with all power and authority, had now come to the temple, and he sits in judgment for the purpose of purging the "sons of Levi" and cleansing them from their sins, in order that those sons of God might offer an acceptable sacrifice unto God, that is to say, from that time onward. (Mal. 3:3) The acceptable sacrifice here mentioned clearly is that these people taken out for the name of Jehovah must become Jehovah's witnesses and, in order to be pleasing to God, must thereafter "offer the sacrifice of praise to Jehovah continually, that is to say, the fruit of their lips, bearing testimony to his name".—Heb. 13:15.

¹⁹ The natural Jews refused the gospel of "Jesus Christ, and him crucified", and refused him as the

Vindicator of Jehovah's name and the Savior of man. Hence they were the enemies of God. "As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes." (Rom. 11:28) Being enemies, and hence blind, such Jews could not be taken into the new covenant. Nor does this text mean that the Jews became blind and willing to step aside so that the Gentiles might receive the favor of God. Even in Paul's day they resented any divine favor's coming to the Gentiles. (Acts 22:21-23) The blindness of the Jews operated beneficially to the Gentiles in this, that it afforded the Gentiles an opportunity of coming into God's organization. Hence the majority of the Jews were enemies of God for the sake of or benefit of the Gentiles. Not so, however, with the faithful remnant of the Jews. Concerning them the apostle's words are: "As touching the election, [the faithful Jews who did not become blind] are beloved for the fathers' sakes." Their fathers Abraham, Isaac and Jacob were faithful, and hence beloved of God, and God extended his love to the remnant of Israel by offering them an opportunity to become a part of the election; hence the apostle says: "But the election [that is, the faithful remnant of natural Israel who became spiritual] hath obtained it."—Rom. 11:7.

ISRAEL AND JUDAH

²⁰ The spiritual house of Israel embraces all who, trusting in the blood of Christ Jesus as the redemption for man, have made a covenant to do the will of God and have been begotten of God, and this necessarily includes the "great multitude" as well as the "little flock". *Judah* means "praise" and applies specifically to those who have been and who are performing their duty in kingdom service. The prophet Jeremiah, in the thirty-first chapter, prophesies concerning the recovery of Jehovah's faithful remnant, that is, the delivering of them from Satan's organization and bringing them into the kingdom organization of Jehovah. The word *Jacob* likewise refers to the kingdom company. The prophecy referring to the delivery of the true spiritual Israelites from Satan's organization and bringing them into God's organization, which takes place when Christ Jesus comes to the temple, says: "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow." (Jer. 31:11-13) This prophecy clearly applies to the time of joy when the Lord Jesus comes to the temple and invites the faithful ones to enter into the joy

of the Lord. (Matt. 25:21) Jehovah is now about to call attention to something that had never before been plainly mentioned in the Scriptures, that is to say, the making of the new covenant; hence he speaks by his prophet and says: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah."—Jer. 31:31.

²¹ This prophecy last quoted could have no reference to the Jews after the flesh, because they have rejected God and Christ Jesus, and because they have been cast off and their law covenant has long ago been called off for the reason that the Jews were unfaithful to that covenant. This prophecy is concerning a new covenant to be made with the house of spiritual Israel, meaning that it embraces all of spiritual Israel, including the 'great company' class, and with the house of Judah, thus identifying the kingdom company, which company is to be associated with Christ Jesus, who is "the Lion of the tribe of Juda". (Rev. 5:5) He being the head of the tribe of Judah, those who are taken into the temple as his body members and made a part of the kingdom are designated "the house of Judah", whereas the "house of Israel" embraces not only the kingdom class, but all of the spiritual class begotten by the spirit of God.

²² The apostle says, "The days come." The question is, When will the days come for the making of this new covenant? Necessarily after the Jews failed to comply with the terms of the law covenant, which becomes old. The apostle Paul takes up this prophecy relative to the new covenant and says: "For finding fault with them he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." (Heb. 8:8) The apostle Paul continues to quote from the prophecy of Jeremiah, and by the language employed the time of the making of the covenant and the terms are ascertainable. Says the apostle: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." (Heb. 8:10) His language shows that the new covenant was made when the first one became old. "In that he saith, A new covenant, he hath made the first [covenant, meaning the law covenant] old. Now that which decayeth and waxeth old is ready to vanish away." (Heb. 8:13) In Jeremiah's day, and when his prophecy was uttered, that law covenant was decaying, but it had not fully decayed. By the mouth of his prophet, Jeremiah, Jehovah made known what he would do about the old covenant when it was fully decayed and what he would do concerning a new covenant. "Those days," mentioned by the prophet Jeremiah, began on the passover day of A.D. 33. Jesus had celebrated for the last time the passover instituted in Egypt, and immediately thereafter set up a memorial of his own death; and at that time the new covenant

was made. Jesus died that same day. The day of making the law covenant in Egypt is definitely fixed as the 14th day of Nisan, and the day of making the new covenant is definitely fixed as the 14th day of Nisan A.D. 33. "Those days," meaning the days of the old covenant, had ended.

²³ The law covenant was made in Egypt, but the new covenant would not be made 'according to that', as stated by Jeremiah. "Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord." (Jer. 31:32) That covenant made in Egypt was made upon the sacrifice of a literal lamb with a human mediator, and the terms of that covenant were afterwards written on tables of stone and on parchment. The new covenant is different and will accomplish what the old covenant failed to accomplish. Egypt, the place of making the old covenant, foreshadowed the world of Satan, where also the Lord was crucified; hence the new covenant was made while Christ Jesus was yet on the earth, where he was crucified. The nation of Israel had proved unfaithful to the law covenant, and therefore unworthy that the new covenant be made with that nation. Jehovah had been a "husband unto them", that is, to the nation, as pictured by Abraham's acting as a husband unto Hagar. Referring to himself as the husband unto natural Israel Jehovah shows that his relationship unto them by the law covenant was in order that a people or seed might be produced for his name. Hagar failed to bring forth unto Abraham a seed acceptable to Jehovah; so likewise the typical covenant-organization of fleshly Israel failed to bring forth a whole nation or people for Jehovah's name. Hence the new covenant, according to the prophet's language, is "not according to the covenant" made in Egypt. Jehovah then defines the covenant that he will make with the house of Israel after the spirit, to wit: "But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."—Jer. 31:33.

²⁴ When was the covenant, here described by the words of the prophet Jeremiah, made? The answer is, at the death of Jesus in A.D. 33. The apostle quotes this prophecy of Jeremiah as it appears at Hebrews 8:8-10. This prophecy was written aforetime for the benefit of the church, and Paul was addressing the church. Why should he be telling the church about the terms of the covenant to be made after the church is completed? He surely would not be doing any such thing; and that shows that the covenant is not to be made for the benefit of natural Israel and the world of mankind. These things were written aforetime for the aid, comfort and hope of the church. (Rom. 15:4) Manifestly what the language of the scripture means

is this: "After those days," meaning after the law covenant had ended and become old, God makes a new covenant with the house of Israel and Judah. The Jew was cast off, and at that moment the law covenant ended and hence became old. The new covenant was made the next day, as stated by Jesus; and the very moment the old covenant ended it became old, and immediately following God made the new covenant with Christ Jesus.

²⁵ The new covenant was made with Jesus in behalf of whom? The answer is, the entire house of spiritual Israel, that is to say, all the spirit-begotten ones. This covenant is not with or in behalf of any of the natural descendants of Jacob, but in behalf of all who become righteous by faith in Christ Jesus. "Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference." (Rom. 3:22) "For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:12, 13) "For he is our peace, who hath made both [Jew and non-Jew who are true believers] one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances [of the old law covenant]; for to make in himself of twain [Jew and Gentile] one new man, so making peace; and that he [as Mediator] might reconcile both unto God in one body by the cross, having slain the enmity [the law covenant] thereby."—Eph. 2:14-16.

²⁶ Jehovah declares his relationship to those in the new covenant when he says by his prophet: 'And I will be their God, and they shall be to me a people.' This language definitely fixes the purpose of the new covenant, to wit, to prepare a people for Jehovah's name, which people must be witnesses to the name of Jehovah to deliver their testimony before the destruction of Satan's organization. (Isa. 43:9-12) Jehovah visits the Gentiles as well as the Jews and takes out from the nations a people for his name, which people must bear testimony after they are taken into the new covenant and made the qualified witnesses for Jehovah.

²⁷ Jehovah makes known how he will prepare this people for his name, when he says by his prophet: "I will put my law in their inward parts and write it in their hearts," and not upon tables of stone. This work of preparing a people for his name is done after they are begotten of the spirit and come under the terms of the new covenant, and shows that the covenant is for the very purpose of preparing a people as his instruments to be used by Jehovah. Addressing his brethren, who were devoted to the Lord, the apostle says: "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart." (2 Cor. 3:3) When one is taken into God's organi-

zation he desires the truth in his mind and heart, in his inward parts; as expressed by the psalmist: "Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."—Ps. 51:6, 7.

²³ The true follower of Christ Jesus, who is the Head of spiritual Israel, says as did the apostle: "I delight in the law of God after the inward man." (Rom. 7:22) Jehovah's law is written in the heart of such as are his faithful sons, and it is to these he reveals the deep things of his Word. (1 Cor. 2:10) His law in the heart of his saints reveals to them the divine commission bestowed upon them to proclaim the message of his kingdom. (Isa. 61:1-3) It is to such that the testimony of Jesus Christ is committed, and it is these that faithfully keep God's commandments and thereby prove their love for him. (Rev. 12:17; 1 John 5:3) Those taken into the covenant and who are entirely faithful must 'preach this gospel of the kingdom' in obedience to the commandment of the Lord. (Matt. 24:14) When Jehovah says to them, "I . . . will be their God," he must mean that no false rulers will be tolerated; therefore there must not be practiced the ceremony of giving honor and glory and worship to creatures, because such is as the "sin of Samaria". All formalities performed for show must be put away. Honor and glory must be given to Jehovah, to whom honor and glory is due. (Ps. 96:8) It is now easy to be seen by those in the temple that this work of writing the law of God in the hearts of his people and in their inward parts has been the very work the Lord has been doing in them in preparing them to be his witnesses; and this is further proof that the new covenant applies exclusively to spiritual Israel.

(To be continued)

QUESTIONS FOR STUDY

- ¶ 1. By whose authority is the testimony to the name of Jehovah God now being given throughout the earth? Point out the occasion for such testimony, and the purpose thereof.
- ¶ 2. What is now clearly seen to be the purpose of Jehovah's covenants and of his gathering unto himself a people from among the nations?
- ¶ 3, 4. With scriptures, show the relationship of the making and inauguration of the law covenant to that of the new covenant.
- ¶ 5, 6. With scriptures, show (a) the time and manner of the termination of the law covenant; (b) the time and occasion when the new covenant became operative; (c) who would be invited into the new covenant; (d) whether the blood of the followers of Christ Jesus is necessary to the making and operation of the new covenant.
- ¶ 7. Describe the inauguration of the law covenant.
- ¶ 8, 9. Explain the necessity for a lamb to be slain in the making of the law covenant. The blood of Jesus shed at Calvary serves what twofold purpose?
- ¶ 10. Prove that the new covenant is made with spiritual and not with natural Israel.
- ¶ 11, 12. With scriptures, compare the law covenant and the new covenant in regard to preparation and requirements of those brought into the covenant.
- ¶ 13. Apply Romans 11:7, 25.
- ¶ 14, 15. Explain the 'coming of the Deliverer out of Zion' and his 'turning away ungodliness from Jacob'.
- ¶ 16. Describe the occasion on which Jesus spoke the words of Matthew 23:38. What light does this shed upon the application of Romans 11:26? Account for Jehovah's 'visiting the Gentiles' to take out of them a people for his name. What was the occasion for Paul's warning as recorded at Romans 11:21?
- ¶ 17. Explain the position of the Jews in regard to the privilege of becoming members of the promised seed.
- ¶ 18. Apply Romans 11:27.
- ¶ 19. How are the Jews, 'as concerning the gospel, enemies for the Gentiles' sakes, but, as touching the election, beloved for the fathers' sakes'?
- ¶ 20, 21. With scriptures in support, identify Israel and Judah as referred to in Jeremiah 31:31.
- ¶ 22. How does the apostle Paul in his letter to the Hebrews locate the time of the termination of the law covenant and indicate the time of making the new covenant?
- ¶ 23. Wherein is the new covenant "not according to" the law covenant?
- ¶ 24. Why was Paul telling the church about the terms of the new covenant?
- ¶ 25. How do the words of Paul serve to identify "the house of Israel" and "the house of Judah"?
- ¶ 26-28. When and how does Jeremiah 31:33 have fulfillment?

RANSOM FORESHADOWED IN PASSOVER

A RANSOM for man must be provided because God gave his promise that he would provide it and purchase man, saying, long ago, through his prophet Hosea (13:14): "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." "Ransom" means an exact corresponding price; that is to say, that which purchases at the market-place or has the purchasing power. A perfect man violated God's law and was put to death therefor. The law of God is his will expressed. Looking to the provision for redemption God's law provided a 'life for a life'. (Deut. 19:21) Strictly construed, that law means that a perfect human life must be given as a substitute for or in the place of the perfect human life which God took away

from the first man Adam because of Adam's wrongdoing.

'Sacrificing' means the slaughter of a victim, and involves the act of offering or presenting the life of that victim to the one authorized to receive the same. Since a perfect human life must be given to provide a ransom for man, it follows that there must be a sacrifice of a perfect human life. And since the loss of life by Adam was because of sin, it follows that the sacrifice of the perfect human life to provide the ransom or purchase price also involves the act of offering or presenting the value of that perfect life as a sin-offering. Jehovah God being the One authorized to receive the sin-offering, that sin-offering must be presented to Jehovah by one having access to Jehovah.

The life of all flesh is in the blood. For this reason God commanded that the blood of a creature should not be eaten. (Gen. 9:4; Deut. 12:23) "For," says God's law, "it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off." (Lev. 17:14) The blood of a creature poured out means that a victim has been sacrificed or slaughtered, and that the life has been poured out. It follows, then, that the provision for the ransom and sin-offering must involve the shedding of blood of a perfect human creature.

Pious frauds, called preachers or clergymen, who have no faith in God and no sincere desire to honor his name, hold up their hands in pretended horror at the mention of the slaughter of animals by the Jews in connection with their atonement day ceremonies. If these sanctimonious clergymen believed the Bible, which they claim to teach, they would know that the Jews in sacrificing animals as an offering did so because the law of God commanded the same to be done. (Lev. 17:11) It being done in obedience to the law of God, all men must know that it was right. "As for God, his way is perfect." (Ps. 18:30; 2 Sam. 22:31) All of his works are perfect. (Job 37:16; Deut. 32:4) 'Jehovah's word is right.' (Ps. 33:4) "The law of the Lord is perfect." (Ps. 19:7) In the face of all these declarations from the Word of Jehovah men stand before a company of people and denounce the sacrifice of animals which God commanded must be done. Surely no one could say that such men represent Jehovah.

"Law" means rule of action. Whatsoever rule of action or law God has made for the obtaining of everlasting life, that way is perfect and right, the opinions of men notwithstanding. God's way is complete and there is no other way. Whatsoever law or rule of action God has made to foreshadow the way to life, God had good reason for so making, and such law or rule is just and true. His law or rule commanded the Jews to do certain things which formed living pictures or moving pictures. Note now, first, the picture; second, what the picture foreshadowed, and, third, the reality in fulfilment thereof. One understanding these in the order named will have his faith in God increased, and will love God more and will have a greater desire to walk in the way which the Lord God has commanded.

When the Israelites were about to take their departure from Egypt and out of their house of bondage, there Jehovah prepared to make, and did make, a wonderful picture. The importance of this picture is suggested by the fact that God commanded that the day of the making of it should mark the beginning of months with the Israelites. The picture began on the tenth day of the first month and reached its climax on the fourteenth day thereof. That month is called

Nisan, and corresponds approximately with the present month of April. The Israelites were required to repeat this picture at the same time each year, throughout their generations.—Ex. 12:1-14.

Speaking to the Israelites through the prophet Moses God commanded that on the tenth day of the first month each house or family of the Israelites should select a lamb for sacrifice. In obedience to God's command Moses assembled the leaders of Israel and instructed them in detail as to what they should do. The substance of his instructions follows:

"Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts, and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever. And it shall come to pass when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head, and worshipped."—Ex. 12:5-8, 11-14, 26, 27.

There is no proof that indicates that the Jews understood the meaning of what they were about to do. They had the command from Jehovah through Moses, and that was sufficient. Because of their faith they proceeded. On the tenth day of the month a lamb without blemish was selected by each household. On the evening of the fourteenth day of the month the lamb was killed. The blood of the lamb was then put upon the lintel of the door and the two doorposts at the sides of the door. Then the lamb was roasted whole, without a bone's being broken.

All the members of the house assembled within the house, and there together they ate the lamb with unleavened bread and bitter herbs, and waited for the angel, as the executive officer of Jehovah, to pass through the land. At midnight God's angel, as his executive officer, passed throughout the land of Egypt

and slew the first-born of every household of the Egyptians, from the slave to the king. The Jews who had obeyed God had the blood of the lamb sprinkled upon their doorposts, as above indicated; and where this blood appeared in obedience to God's command the angel of the Lord passed by and the first-born of that household was saved.—Ex. 12:23-30.

Can it be said, then, that the Israelites were protected and their first-born saved from death because of the lamb's blood? No; the blood of the animal did not of itself save them. God saved them because of their faith in him, and they exercised their faith in what that blood represented. Their obedience then to God's command showed their faith. The blood of the lamb poured out and sprinkled upon the doorposts foreshadowed much more than any man could then understand. In God's due time he would permit man to understand the full import thereof.

Aside from the vindication of the name and word of Jehovah God the ransom sacrifice is the most important thing foreshadowed by this picture. Many other minor things are foreshadowed, but the ransom is of superior importance. The picture foreshadowed that some time in the future there must be a victim selected for sacrificing; that the victim must be sacrificed by the pouring out of his blood; and that this would be of the greatest value to others. It would mean, and does mean, that only those who would exercise faith in the life poured out would ever find the way to everlasting life.

The command was that a lamb should be selected, a male of the first year. A lamb is a harmless creature. The victim foreshadowed by the lamb must be harmless. The command further provided that the lamb must be without blemish, which foreshadowed that the

victim for sacrifice must be perfect and without blemish or sin. The lamb must be selected four days before it was slain. That foreshadowed that the victim which the lamb represented must be selected four literal days, and also four symbolic days of a thousand years each, before the life was poured out. For, it will be remembered, the apostle Peter set forth the rule that "one day is with the Lord as a thousand years, and a thousand years as one day".—2 Pet. 3:8.

The pouring out of the blood of the lamb foreshadowed that the blood of the victim, which the lamb represented, must be poured out; and, since "the life is in the blood", it foreshadowed that the life of the victim would be laid down for the benefit of others. All the members of the family must eat the flesh of the lamb roasted. To eat means to receive and to partake of food for the purpose of sustaining life. The eating of the flesh of the lamb foreshadowed that all people must receive that which the flesh of the lamb represented, and partake thereof by faith for the purpose of obtaining and sustaining life.

The passover was the beginning of God's law to Israel. (Gal. 3:17) That law was given to foreshadow good things to come; the apostle Paul, in his epistle to the Hebrews (10:1), speaks of "the law [as] having a shadow of good things to come". That law required the Jews to repeat the ceremony at the same time once each year, which would mean that they must continue it until that good thing which the law foreshadows should come.

With the coming of the Lord Jesus and the laying down of his life as a ransom for all mankind these good things foreshadowed in the passover did begin to come.

GOD'S EMPIRE AND ITS RULERS

BECAUSE of exemplary faith and obedience toward Jehovah God Abraham the Hebrew was called "the friend of God". After a grand demonstration of such faith and obedience God made this promise to Abraham: "I will multiply thy seed . . . and in thy seed shall all the nations of the earth be blessed."—Gen. 22:17, 18.

The apostle Paul plainly states that when God made the promise to Abraham and told Abraham that in his seed all the families of the earth should be blessed, this seed of promise referred to, through whom the blessing must come, is Christ the Messiah.—Gal. 3:16.

The apostle Peter, testifying under inspiration at Pentecost, after the holy spirit had been poured out upon the faithful disciples, told the Jews that the One whom they had wickedly crucified, and who was afterwards raised from the dead, is Christ.—Acts 2:23-36.

Zion is the name of God's organization. Zion is God's organization. The apostle Paul, writing concerning Jesus Christ the Redeemer and Savior of mankind, says: "There shall come out of Zion the Deliverer." (Rom. 11:26) Thus the sacred Scriptures definitely identify the Logos, the only begotten Son of God, afterward Jesus, who was crucified and who was raised from the dead, as the great Deliverer of the human race.

From the time of the conception of Jesus in the virgin's womb, and before his birth, until he hung upon the tree on Calvary, Satan the enemy used every possible means to destroy him. God permitted the adversary to go to the full extent of his power; but never at any time did he permit him to succeed, even as he can never succeed against God. God foreordained that death should not hold his beloved Son, and when Jesus was raised from the dead he had

fulfilled the prophecy that "death is swallowed up in victory". (1 Cor. 15:54; Isa. 25:8) He it is who once was dead and now is alive for evermore, and who holds the keys to hell (the tomb) and death. He is clothed with all power and authority and is able to save and deliver to the uttermost, and in God's due time he will deliver the human race and bring to all the obedient ones the blessings that God has in reservation for them that love him.

"Empire" means a vast government possessing and exercising supreme power, sovereignty, sway and control. The empire herein referred to is God's government or kingdom, organized, possessing and exercising supreme power for the benefit of his creatures, and particularly for the benefit of man. That government or empire is delegated to his beloved Son; hence it is properly called the empire or government of Messiah. The supreme power proceeds from the God of heaven, and therefore the empire is properly called the kingdom of heaven. We must not infer that God has not always governed his obedient creatures. There is no record of the beginning of the exercise of Jehovah's sovereign power. In fact, the Scriptures speak of the priest Melchizedek, priest of the Most High God, as picturing the executive officer of God, carrying out the divine purpose at all times. There is no record of the beginning of his days nor of the end of his life.

But here we consider God's purpose and provisions pertaining to man. God created the earth for the habitation of man. So the Scriptures definitely state. (Isa. 45:12,18) The expressed purpose of God is to the effect that the perfect man shall have dominion or rule over the earth. Man's first invisible overlord was Lucifer, who committed the great crime of treason against God, and induced man to turn away from God; and man thereby lost life and the right to life. Lucifer, who is now Satan the Devil, builded a great organization of his own to hold man in subjection to himself and to keep the mind of man turned away from Jehovah, to the end that Lucifer might receive the worship of man. God's purpose is to deliver man from the power and influence of Satan and to restore him to his former condition of life and of blessings incident thereto. To this end God builds a mighty empire or kingdom, with his beloved Son as King. His arrangement is that Christ Jesus shall have associated with him one hundred and forty-four thousand others who shall form a part of his empire. In building this empire God has made no haste, but has majestically progressed with it according to his good pleasure.

Both Zion and Jerusalem are names applied to God's organization. It is out of this organization of Zion that the Deliverer must come. (Rom. 11:26) Of necessity the foundation of the great empire must be laid in God's organization. Therefore in Isaiah's prophecy (28:16) it is written: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure

foundation: he that believeth shall not make haste." This prophecy, without doubt, refers to Jesus Christ the beloved Son of God, to whom God has committed all power in heaven and in earth. The great empire is symbolically represented as a stone structure, the foundation stone of which is Christ Jesus. He was tried and tested, and under the most severe test proved his loyalty and faithfulness to God. It is certain that God can always trust him. He justly earned the title "The Faithful and True".

Jesus is called the "precious corner stone" because he is the dearest treasure of Jehovah's heart. He is the fairest of ten thousand and altogether lovely; and to him these prophetic words are addressed: "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Ps. 45:3,7.

Jesus is the one spoken of as the "sure foundation", the one that can never be removed; always upholding the dignity and honor and good name of Jehovah God. This foundation stone is the foundation and chief corner of the empire that shall carry into operation God's great purpose for the deliverance of man.

As to the time of the laying of this foundation, we have the proof from the Scriptures that it was at the time of the anointing of Jesus. About that time John the Baptist said of and concerning him: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) About this time Jesus came to the Jordan to be baptized by John, and it was there that the prophecy written of and concerning him was fulfilled, to wit: "Then said I [Jesus], Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."—Ps. 40:7,8; Heb. 10:7.

Jesus is also pictured as the lamb slain. From that time he was counted as slain and as the great sin-offering on behalf of man. In the book of Revelation (13:8) it is written concerning him: "The Lamb slain from the foundation of the world."

Before Jesus' first advent God had formed his purpose. That purpose provides that there shall be a building upon this precious foundation stone, composed of other stones that shall form a part of the mighty empire. It necessarily follows that the class of persons to be thus made a part of the empire, also the manner of their selection, testing and completion, was prearranged according to the good pleasure of God. Hence it is written: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." (Eph. 1:3-5) These words of the apostle

Paul apply to those, and to those only, who shall constitute part of God's great empire which in due time shall govern and rule all the nations of the earth.

It is of keen interest to note that those who are to be associated with Christ Jesus in his empire are not selected from amongst the angels of heaven. It is God who selects them through Christ Jesus, acting as the representative of the Most High God. He lays hold upon or takes them from the human race; that is to say, he selects men possessing the faith of Abraham, as it is written: "Besides, he does not in any way take hold of angels, but he takes hold of the seed of Abraham."—Heb. 2:16, *Diag.*

That which distinguishes Abraham above any who preceded him is his faith in God. Trusting implicitly in Jehovah, Abraham deported himself accordingly. Such faith as exhibited by him furnishes the criterion for the selection of the members of the royal line of Jehovah's house. This is in harmony with the lesson which Jesus impressed upon his disciples as of paramount importance, namely, "Have faith in God." (Mark 11:22) It is clearly manifest from the Scriptures that God grants his great favor only to those who implicitly rely upon his Word.

Much that Jesus taught his disciples they could not comprehend at the time. Much he did not teach them until after his resurrection and ascension on high. Without doubt he guided the minds of the disciples then. On the last night he was with them in the flesh he said: "I have yet many things to say unto you, but ye cannot bear them now." (John 16:12) Why could they not understand at that time? The answer is, Because the holy spirit had not been given. It was essential that Jesus die, be raised from the dead and then appear in heaven in the presence of Jehovah

God and present the merit of his sacrifice unto Jehovah, before the holy spirit could be given. The giving of the holy spirit to the disciples was an evidence that his disciples had been taken into the covenant for the kingdom or empire.

Jesus had said to his disciples: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you." (John 16:7) The comforter here mentioned is the holy spirit. (John 14:26) The promise here is that when the holy spirit should be given, then the disciples would understand all that Jesus had taught them and what he should yet teach them. He said: "Howbeit when he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."—John 16:13.

The holy spirit is the invisible power of God, operating upon mind or matter as God may will. Prior to the coming of Jesus the holy spirit, by God's will, operated upon the minds of only such men as God chose for servants and as prophets. These holy men as prophets spoke as God, by his spirit, moved their minds to speak or write. The apostle Peter (2:1:21) declares: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy [spirit]."

At Pentecost, fifty days after the resurrection of Jesus from the dead and ten days after his ascension to heaven, the holy spirit did come upon the faithful apostles and their fellow disciples, and then it was that they began to understand concerning God's great empire or kingdom over which he has anointed Christ Jesus to be the Head.

"JOB'S COMFORTERS"

THE expression "Job's comforters" has become proverbial. In the Bible book of Job is presented a vivid word picture of the three so-called "friends" of Job. Entertaining, as well as instructive, are the slow-motion capers of this trio, whose real purpose in talking as they did to Job may now be clearly understood.

After his repeated efforts Satan must have felt very much chagrined at his failure to turn Job away from the Lord God. Bent on his evil course, Satan would not give up the battle, but would concoct other schemes or methods to use against Job. He would never give over the fight until his complete defeat; and thus is pictured the persistency of Satan the Devil in opposing God until he is destroyed. Satan is the very embodiment of wickedness.

Three men residing in different places came together by appointment to visit Job. "Now when Job's three friends heard of all this evil that was come upon him,

they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him."—Job 2:11.

Why did those three men go on an agreed mission to Job? Whom did they represent, and why should they take part in the controversy? Did they go with an honest purpose to render aid and comfort to Job? Did God send them to comfort Job? It is not reasonable that God would do so. The real issue was, Would Job maintain his integrity and devotion to God under the great test? Up to this point he had done so and Satan had failed. Victory was on the side of the Lord. It would therefore be inconsistent for God now to send three men to comfort Job, because that would interfere with the full and complete test being put upon him.

The word "friends", as used in the text, must be

used ironically. The same word, identically, was used by Jesus when he spoke to his enemies. In Matthew 26, verse 50, it is written that Jesus said to Judas: "Friend, wherefore art thou come?" The Scriptures plainly declare that Judas, who had come to betray Jesus, was the instrument of Satan. Other instances of the use of the word "friend" in this ironical manner are found in Matthew 20, verse 13, and Matthew 22, verse 12.

The words in Job 2, verse 11, "to mourn with him, and to comfort him," are also ironically used. The argument used by the three men before Job shows that they were agreed as to how they would humble Job and convince him of his lack of fidelity and integrity. If the three men called the "friends" of Job did not go as the representatives of God, whom did they represent?

All the evidence proves that the three supposed friends of Job were the agents or representatives of Satan the Devil. In the picture, therefore, these three men represented the Devil's organization. His organization is made up of three distinct elements. Those three men claimed to be acting by divine right, and were therefore hypocrites. Satan's organization appears before mankind as the representative of God on earth and, in fact, is hypocritical. The names and origin of the three men who visited Job throw some light on the matter under consideration.

Eliphaz means "the endeavor of God", therefore means that he endeavored to represent God. He was a Temanite and a descendant of Esau. (Gen. 36:4, 10, 11, 16) He belonged to the Edomites, who were greatly in the disfavor of God.

Bildad the Shuhite evidently was a descendant of Abraham by Keturah. Shuah was one of the sons of Keturah. (Gen. 25:1, 2) The name *Bildad* means "son of contention". He was the kind that Satan would use to speak for him in a controversy.

Zophar was an inhabitant of Naamah, since he was called the Naamathite. His name signifies "hairy, rough, or a goat, or forward". That signified he was disposed to butt into matters which did not belong to him.

They were men of advanced years. They were well to do and high of standing amongst the people who knew them. They were considered great men. They held high-sounding and flattering titles given to them by men, and reveled in them. This is indicated by the words spoken by them, as shown by the record, "Great men are not always wise; neither do the aged understand judgment."—Job 32:9.

Satan's organization is made up of the well to do, the self-righteous, the elite, the titled savants, doctors of divinity, philosophers, and great men who hold titles and revel in them. The three elements of the Devil's organization are the religious, the commercial, and the political. The religious leaders pose with great gravity and sanctity before the people, and the principal ones in their flocks are usually the heartless

profiteers and the conscienceless politicians. They claim to be men of "great character", having developed it by their course of action. They hold themselves forth as examples by which the people should be guided. These bear themselves in the presence of others with heavy dignity and speak in a pious and sanctimonious tone. They have always assumed the attitude of "more holy than thou".

The political element of this wicked organization claims to rule by divine right, and they and the preachers harangue the people concerning the "divine right" of rulers. The commercial element claim that they hold all the wealth because of their favor from God, and the clergy element claim to be the representatives of God on earth and the sole interpreters of his Word. These have always assumed that no one aside from themselves should dare attempt to teach or even to think concerning the meaning of the Word of God. Such is the element that Satan has used to misrepresent God and to turn honest people away from the Lord. The Scriptures and the facts therefore fully agree that the three supposed friends of Job were actually three frauds and pictured the Devil's organization.

The record is clear that Satan was doing all within his power to cause Job to renounce God, and that the three supposed friends were his instruments to accomplish that purpose. The record plainly shows that these three men were "forgers of lies", and, furthermore, that God's wrath was kindled against them because they had not spoken the truth. (Job 13:4; 42:7) Mark those three pious frauds on their way to "comfort" Job. With long hair, long flowing beards, long garments and long solemn countenances, they approached with great pomp and dignity in keeping with their self-esteem and self-righteousness. They traveled in single file, with hands folded before them. The motley and ragged company of poor and unclean followed at a respectful distance, and with awe watched the performance of these three sanctimonious frauds. When those three pious and important "great" men reached a vantage-point from which they could view Job in his misery, and where Job could see them, "they lifted up their voice and wept" with great crocodile tears, and every one rent his mantle and pawed the dust and sprinkled it upon his head toward heaven. Then they advanced with solemn tread near to Job and sat down on the ground, and there they remained quiet for seven days and nights.—Job 2:11-13.

They had not come to speak words of comfort and consolation to Job, but to condemn him as a willful sinner. Job had been the richest man among them all, and now these representatives of Satan would magnify their own righteousness and teach Job that he was a willful sinner and for that reason had lost all his property and was suffering at the hand of God. It was a subtle trick of Satan to turn Job away from his course of fidelity and cause him to curse God.

DOINGS OF GOD

JUDGE RUTHERFORD,

SIR: I wish to express my appreciation of your works, and have many things to credit you with. I have read all your books, and think they are wonderful and contain the truth of God's teachings, in which I have evidence that God is interested in your teachings. I will tell you of the experience my wife and I had about two years ago, of which you can form your own opinion.

We have been raised Catholics all our lives; but, owing to their constant appealing for money, of which we had not much, we did not want to burden them with our attendance, and had fallen by the wayside. Finally picking up courage we started to read the Bible, and were surprised to see the many things that were different from what we were taught; so we became more interested in the Bible and decided that we had to join some church. But being taught Catholic, we hated to give up that church, but had decided that they had to do lots of explaining on the Bible.

Believing the Bible most, we prayed with sincere hearts that the heavenly Father would send us the true teachings of the Bible, that we could accept the right church. We did this for about a week. Finally, one day we were reading the Bible and decided to go to all the churches and find out how they taught before we picked any church. When we were very deeply concerned in the matter, a knock came to the door. The wife asked me to go and open the door. I said, "You are the nearer; go, open it." So she went and opened it, and there was a man there. I did not hear what he said, but I knew

by the expression on her face that it was out of the ordinary; so I asked what was wrong, and she seemed dumb and could not answer until I asked her the second time. Then she answered that the man said he was a messenger of the Lord and had a message for us. I could not speak for a minute myself. Finally I said, "If the man has a message from the Lord, just open the door and let him fly right in." So he came in, and looked around and saw the Bible that I had just laid down. He said, "I see that you are reading the Bible"; and I answered, "Yes; but I am sure up against it: the Bible reads one thing and the churches teach the other." He said, "I have come to tell you the truth of the Bible." He started telling us about the Bible, and said, "Did you ever hear Rutherford talk?" I told him that I had not. He gave me a list of the stations and started telling us about the books, wanted to know how much I thought the books were worth. I told him if they contained the truth they were worth their weight in gold, but if they did not they were not worth the paper they were written on. We spent the day together and had a nice meeting discussing the Bible.

We did not like the books to start with, owing to the way that you spoke of other churches, so we went to the other churches to find out; and every time we came home we were more satisfied with the books. I have turned out to be a worse ridiculer than you are; and the more we read the Bible, the more we can see that it was the doings of God that sent your messenger to our home; and we praise God for it.

Yours respectfully,

F. J. TOYER, Washington.

SERVICE APPOINTMENTS

T. E. BANKS

Rome, Ga.	May 1, 2	Valdosta, Ga.	May 17, 18
Athens, Ga.	" 3, 4	Thomasville, Ga.	" 19, 20
Greshamville, Ga.	" 5, 6	De Funiak Sp'gs, Fla.	" 22, 23
Carrs Station, Ga.	" 8, 9	Pensacola, Fla.	" 24, 25
Thomson, Ga.	" 10, 11	New Orleans, La.	" 26, 27
Taylor's Creek, Ga.	" 12, 13	Baton Rouge, La.	" 29, 30
Jacksonville, Fla.	" 15, 16	Amite, La.	May 31, June 1

G. H. DRAPER

Plainview, Tex.	May 2	Canon City, Colo.	May 16
Littlefield, Tex.	" 3	Salida, Colo.	" 17
Farwell, Tex.	" 4	Cripple Creek, Colo.	" 18
Amarillo, Tex.	" 5	Colorado Sp'gs, Colo.	" 19, 20
Dalhart, Tex.	" 6	River Bend, Colo.	" 22, 23
Borger, Tex.	" 8	Denver, Colo.	" 24-27
Pampa, Tex.	" 9	Fort Morgan, Colo.	" 29
Trinidad, Colo.	" 11-13	Hill, Colo.	" 30
Pueblo, Colo.	" 15	Greeley, Colo.	" 31

M. L. HERR

Lumberton, Miss.	Apr. 21, 22	Vicksburg, Miss.	May 11-13
Franklinton, La.	" 24, 25	Greenville, Miss.	" 15, 16
Folsom, La.	" 26, 27	Shelby, Miss.	" 17, 20
Ocean Springs, Miss.	" 28, 29	Tutwiler, Miss.	" 22, 23
Lucedale, Miss.	May 1, 2	Sardis, Miss.	" 24, 25
Waynesboro, Miss.	" 3, 4	Pontotoc, Miss.	" 26, 27
Heidelberg, Miss.	" 5, 6	Troy, Miss.	" 29, 30
Philadelphia, Miss.	" 8, 9	Iuka, Miss.	May 31, June 1

A. H. MACMILLAN

Lakeland, Fla.	May 1, 2	Key West, Fla.	May 16, 17
St. Petersburg, Fla.	" 3, 4	Fort Lauderdale, Fla.	" 19
Bradenton, Fla.	" 5, 6	Lake Worth, Fla.	" 20
Vauchula, Fla.	" 8	Pahokee, Fla.	" 22, 23
Avon Park, Fla.	" 9	Okeechobee, Fla.	" 24
Sebring, Fla.	" 10	Melbourne, Fla.	" 25
Arcadia, Fla.	" 11	Titusville, Fla.	" 26
Fort Myers, Fla.	" 12	Orlando, Fla.	" 27, 28
Miami, Fla.	" 13, 14	Sanford, Fla.	" 29
Naranja, Fla.	" 15	New Smyrna, Fla.	" 30

G. Y. M'CORMICK

Eureka, Calif.	April 28, 29	Siletz, Oreg.	May 16
Crescent City, Calif.	May 1	Dallas, Oreg.	" 17
Ashland, Oreg.	" 2, 3	Salem, Oreg.	" 19, 20
Klamath Falls, Oreg.	" 4	Newberg, Oreg.	" 22
Grants Pass, Oreg.	" 5, 6	Willamette, Oreg.	" 23
Myrtle Creek, Oreg.	" 8	Hood River, Oreg.	" 24, 25
Roseburg, Oreg.	" 9	Portland, Oreg.	" 26, 27
Charleston, Oreg.	" 10	La Center, Wash.	" 29
Springfield, Oreg.	" 11, 12	Kelso, Wash.	" 30
Bend, Oreg.	" 13	Chelalis, Wash.	" 31
Albany, Oreg.	" 15	Tenino, Wash.	June 1

J. C. RAINBOW

Brisbane, N. Dak.	May 1, 2	Minot, N. Dak.	May 17
Fort Yates, N. Dak.	" 3, 4	Mohall, N. Dak.	" 18
Valley City, N. Dak.	" 6	Angus, Minn.	" 19, 20
Kathryn, N. Dak.	" 8	Badger, Minn.	" 22
Enderlin, N. Dak.	" 9	Red Lake Falls, Minn.	" 23
De Laramie, N. Dak.	" 10	Beltrami, Minn.	" 24
Wyndmere, N. Dak.	" 11	Bagley, Minn.	" 25, 26
Fargo, N. Dak.	" 12, 13	Benndji, Minn.	" 28
Grand Forks, N. Dak.	" 15	Benndji, " (Rural)	" 29
Lawton, N. Dak.	" 16	Red Lake, Minn.	" 30

W. J. THORN

Lockport, N. Y.	May 3	Norwich, N. Y.	May 20
Medina, N. Y.	" 4	Syracuse, N. Y.	" 22, 23
Rochester, N. Y.	" 5-8	Fulton, N. Y.	" 24
Newark, N. Y.	" 10	Chittenango, N. Y.	" 25
Anburn, N. Y.	" 11, 12	Oneida, N. Y.	" 26
Ithaca, N. Y.	" 13	Rome, N. Y.	" 27
Elmira, N. Y.	" 15, 16	Utica, N. Y.	" 29, 30
Binghamton, N. Y.	" 17, 18	Fort Plain, N. Y.	" 31
Oneonta, N. Y.	" 19	Richmondville, N. Y.	June 1

S. H. TOUTJIAN

Etowah, Tenn.	May 2	Bristol, Tenn.	May 16
Martel, Tenn.	" 3	Waynesville, N. C.	" 17
Oakdale, Tenn.	" 4	Asheville, N. C.	" 18, 20
Knoxville, Tenn.	" 5, 6	Hickory, N. C.	" 22
Luttrell, Tenn.	" 8	Shelby, N. C.	" 23
New Tazewell, Tenn.	" 9-11	Charlotte, N. C.	" 24, 25
Kingsport, Tenn.	" 12	Kannapolis, N. C.	" 26, 27
Johnson City, Tenn.	" 13, 14	Salisbury, N. C.	May 30, June 1

J. C. WATT

Michigan City, Ind.	May 2, 3	Romney, Ind.	May 17
Valparaiso, Ind.	" 4	Frankfort, Ind.	" 18
Gary, Ind.	" 5, 6	Elwood, Ind.	" 19, 20
Hammond, Ind.	" 8, 9	Anderson, Ind.	" 22, 23
Knox, Ind.	" 10	New Castle, Ind.	" 24
Culver, Ind.	" 11	Muncie, Ind.	" 25, 26
Francesville, Ind.	" 12	Marion, Ind.	" 27, 28
Lafayette, Ind.	" 13	Liberty Center, Ind.	" 30
Logansport, Ind.	" 15	Portland, Ind.	" 31
Attica, Ind.	" 16	Union City, Ind.	June 1