



The WATCHTOWER

And Herald of
Christ's Presence

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

VOL. LIV SEMI-MONTHLY No. 12

JUNE 15, 1933

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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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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.

AMBASSADORS' DEVOTIONAL PERIOD

Jehovah has again, through his organization, arranged that a special effort be put forth by his witnesses to spread the kingdom message. July 1-9 inclusive is designated as Ambassadors' Devotional Period, and during this time books and booklets that pertain to Jehovah's purposes will be offered to the people. The *Crisis* booklet especially should be stressed, and an effort made to leave one of these booklets in every home.

The Society is pleased to note that during the last Testimony Period, in April, the workers in the field far exceeded any number previously engaged in the witness work. Evidently those people of good will, the Jonadab class, are saying, "Come and drink of the water of life freely." We should welcome all of good will to participate in the proclamation of the kingdom during this special season, July 1-9. Be sure you are well supplied with literature.

PRESIDENT'S MAIL

Please take note that, until the middle of July, Brother Rutherford will be in Europe and mail should be sent to his address, 124 Columbia Heights, Brooklyn, only when absolutely necessary. No mail will be attended to in Europe except special matters. If your letter is not answered promptly, you will understand the reason why.

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 provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. 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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Enclosing coin or currency with an order for books or other publications often results in disappointment when the sender is notified that neither order nor remittance has been received by us. In this day of disturbed financial conditions even the use of checks involves a needless risk. We suggest that every one use the money order (either postal or express). Keep each money order receipt for reference. For all remittances the money order should be made payable to the Watch Tower Bible & Tract Society, with a memorandum attached as to how much is desired for *The Watchtower*, for *The Golden Age*, or for anything else. Make no remittances to International Bible Students Association, as that only causes more work and confusion.

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The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LIV

JUNE 15, 1933

No. 12

HIS SANCTUARY

"Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered."—Dan. 8: 11, 12.

JEHOVAH'S announced purpose is to have for himself a dwelling place, or palace, upon which he places his name and which shall magnify his name for ever. Such place or palace of dwelling is designated in the Scriptures as his "sanctuary". Other scriptures show that the sanctuary of Jehovah is his capital organization, or chief part, of Zion. "For the Lord hath chosen Zion: he hath desired it for his habitation." (Ps. 132: 13) The coming of the Lord Jesus Christ to the temple of Jehovah in 1918 marks the time of Jehovah's taking his place in his sanctuary. Then it was that he builded up Zion. "They have seen thy goings, O God, even the goings of my God, my King, into the sanctuary. The singers went before, the minstrels followed after, in the midst of the damsels playing with timbrels. Bless ye God in the congregations, even the Lord, ye that are of the fountain of Israel." (Ps. 68: 24-26, R.V.) It was in 1922 that the remnant began to see the going of Jehovah and his "Messenger" into his sanctuary. The sanctuary is that which is wholly and completely devoted to Jehovah God. It is his holy temple. "But chose the tribe of Judah, the mount Zion, which he loved. And he built his sanctuary like high palaces, like the earth which he hath established for ever." —Ps. 78: 68, 69.

² Jehovah gave his faithful servant Daniel a vision of Satan and his agents doing violence to God's people and defiling those who were in line for a place in Jehovah's dwelling or temple. Daniel wrote down his prophetic vision, which vision manifestly God would permit his anointed people to understand in due time, because whatsoever things were written aforetime were written for their learning and comfort and hence must be understood by the remnant while on the earth. The attempt of men to interpret prophecy has always failed for the reason that Jehovah permits his prophecies to be understood only in his due time and he is the one that makes them understandable. Sincere and devoted men in the service of God have earnestly endeavored to understand the

prophecy of Daniel above mentioned and to interpret the same, but the facts now appearing show that it was impossible for the consecrated followers of Christ Jesus on earth to understand the prophecy until after 1918. All that was ever published concerning the fulfilment of the above prophecy was written and published long before 1918. What now appears is not to be considered in any manner a criticism of our brethren who have tried to understand and interpret the prophecy, nor is any credit to be given to any man for what is now made known and published.

³ It was in the first year of the reign of Belshazzar the king of Babylon that Daniel had a vision and wrote it down. That vision disclosed Satan's earthly organization appearing in the form of wild beasts. A consideration of the seventh chapter of Daniel's prophecy seems to be necessary first, in order to more fully appreciate that which is said by him in the eighth chapter concerning the sanctuary of God. To aid the student in following the points made in the progressive examination of the prophecy an epitome thereof is stated, as follows:

SYLLABUS

⁴ The earthly part of the organization of Satan has appeared in the following world powers in the order named, to wit: Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome and Great Britain. The fulfilment of the prophecy has to do chiefly with and occurs during the existence of the seventh world power, and hence that world power is made prominently to appear, in fact more prominently than any other world power. The seventh world power appears in the prophecy under more than one title. It is the seventh world power of Satan's organization; it is the "two-horned beast"; it is the "little horn"; it is the "false prophet"; and is also "Christendom"; and it is also a part of the great beast of Revelation that came up out of the sea. (Revelation 13) As "Christendom" it embraces all the territory of the earth wherein there has fraudulently been used the name of Christ, and wherein the true followers of Christ Jesus have been persecuted and

maltreated and where the name of Jehovah has been grossly defamed. It is that same people or empire that has defiled and cast down God's sanctuary class: "They have cast fire into thy sanctuary; they have defiled by casting down the dwellingplace of thy name to the ground." (Ps. 74:7) That world power will be destroyed by the hand of Jehovah and in vindication of his name, and the sanctuary class on earth shall see the triumph of God's organization.

THE DREAM

⁵ The seventh chapter of Daniel's prophecy opens with the statement: "In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea." (Vss. 1, 2) The invisible part of Satan's organization is pictured as the four winds of heaven. (Eph. 2:2; 6:12) That invisible power was exercised over the human race, which was already alienated from God, and as a result "four great beasts came up from the sea". (Vs. 3) These four beasts are four world powers, beginning with Babylon, then in existence, and which is the first and is followed by Medo-Persia, Greece, and Rome, all different from each other, but all being borne up and supported by the people alienated from God and hence under the control of Satan. In verse seventeen of the seventh chapter it is stated that these four "beasts", which are four kings, "arise out of the earth"; and therefore proves that they constitute the visible part of Satan's organization which rules in the earth. His organization had originally come up out of the "sea", but Babylon was preceded by the world powers of Egypt and Assyria.

⁶ Jehovah by his prophet now gives a brief history of the world powers, that is to say, Satan's visible organization, from and including Babylon and also down to and including the British Empire, and this for the manifest purpose of identifying that part of Satan's organization which defiles his sanctuary and which Jehovah reveals to his faithful ones at the time of the end. At the time of the vision Daniel was in Babylon, where he had been carried away captive many years before. Jehovah, by removing his restraining hand, had permitted the Israelites to be overthrown, and Satan had become 'the god of the whole world'. Babylon was a world power, and in the vision of Daniel is pictured as a beast like a lion with eagle's wings: "The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon two feet as a man; and a man's heart was given to it." (Dan. 7:4, *R.V.*) This is proof that the beast represents the Devil's organization, because such are the characteristics of the Devil. 'Satan, like a roaring lion.' (1 Pet. 5:8; Ps. 104:21; Jer. 2:15; Amos 3:

4-8) This first beast had strong teeth and devoured like a lion. (Joel 1:6; Hos. 13:8) It was bold of face and greedy. (1 Chron. 12:8; Ps. 17:12) Thus is pictured a ruling power of the world that rules in wickedness. "As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people." (Prov. 28:15) Its "eagle's wings" symbolically say that Babylon flew high and swiftly. (Job 39:27-30; Jer. 4:13) It was more lofty than the preceding world power, because now even the covenant people of God had come under its control. This beast was lifted up by the Devil and stood on its hind feet as a man stands, and it became wicked and had the heart of a wicked man. This shows that Babylon was to become the name and symbol of hypocrisy and wickedness practiced in the name of the Lord God and by which the people are deceived.

⁷ Babylon was overthrown, and the Devil was on the spot at the time to have another world power for his use. "And, behold, another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." (Dan. 7:5) Thus Medo-Persia succeeded Babylon and is pictured as a wild beast several times as large as the lion; and the detailed description in the Lord's Word is given as of a wild beast tearing with its claws (2 Ki. 2:24); a beast lying in wait to entrap its prey (Lam. 3:10); and a ranging beast. (Prov. 28:15) The beast raised up on its side (*margin*, one dominion). That was fulfilled at the death of Darius the Mede and with the coming of Cyrus to the front; and which is shown by the prophet himself. (Dan. 8:3, 4, 20) This bear beast had three ribs between its teeth, which is circumstantial evidence that it was a ravenous beast; and these ribs doubtless represented the leavings or relics of the three preceding world powers, to wit, Egypt, Assyria and Babylon. Some one of Satan's officers was especially authorized and directed to give attention to the world power of Persia, and Daniel speaks of such as "the prince of Persia". (Dan. 10:13, 20) The wicked invisible prince and his chief, the Devil himself, said to the wicked power: "Arise, devour much flesh." That world power did grab much territory and destroy many human creatures. In due time it fell and was succeeded by another beast government of Satan.

⁸ Next came the world power of Greece: "After this I beheld, and, lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." (Dan. 7:6) The historical facts well known prove that the prophecy here describes the world power of Greece, which world power reached its greatness under the rule of Alexander the Great. "And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity [Alexander the Great died

without children], nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those." (Dan. 11:4) It is true to history that the world power Greece was plucked up and was succeeded by others.

⁹ In the vision of Daniel there appeared a fourth beast: "After this I saw in the night visions, and, behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." (Dan. 7:7) The thirteenth chapter of Revelation describes a wild beast that came up out of the sea. That is not the fourth beast described by Daniel, but this fourth beast of Daniel's prophecy is one of the "heads" of the 'sea beast' of Revelation. Of course, each succeeding world power would take over all that was left of its predecessor. This world power, fourth from Babylon, is the Roman Empire. Rome became the sixth world power, and therefore that world power is described by the vision of Daniel. In the seventh chapter, verse seven and also verse nineteen, the prophecy states that the beast had teeth of iron and nails of brass, which shows that its clawing power was far greater than that of a bear and that with these it "brake in pieces, and stamped the residue with [its] feet". Rome took over all the wicked methods of destruction that had been learned and practiced by its predecessors. Rome was different from the other beasts or world powers that were before it in this particular, that it adopted first a pagan religion and later took on the Devil religion by claiming the name thereof and labeled it "Christianity". All of its predecessors were pagan, but Rome afterwards changed to "Christianity" because that suited Satan's purpose better. "Organized Christianity" had its beginning with Rome, and for this reason it has been dubbed "The Holy Roman Empire". It is further described by the prophet as having ten horns: "And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first [former, *R.V.*], and he shall subdue three kings." (Dan. 7:24) The ten horns are described by the prophet himself as ten kings and evidently refer to the nations growing out of the Roman Empire. The most important part of the prophecy, so far as God's people are concerned, relates to what followed the Roman Empire; and hence more attention is given to it herein.

"LITTLE HORN"

¹⁰ There is a close relationship between the "ten horns" of the Roman Empire and the "little horn" described in the eighth verse of the prophecy. The "little horn" took over the Devil religion and other means of evil exercised by the fourth beast. Concerning the beast that is described in Daniel 7:7 it

is said: "It devoured and brake in pieces, and stamped the residue with the feet of it." Undoubtedly this stamping with the feet means the stamping of Jehovah's remnant people, or the people who ultimately form the remnant of God's people at the end of the world. The Hebrew word for "residue", appearing in the seventh verse, is "sh'ahr" and is the same word that is translated "remnant" in other scriptures referring to the last members of the body of Christ on earth. (See Isaiah 7:3, *margin*; 10:22; 28:5.) This seems really to be the key to the understanding of the prophecy concerning the 'taking away of the daily sacrifice, and the defiling of the sanctuary'. For this reason greater attention is given to this part of the prophecy here.

¹¹ Daniel the prophet considers the ten nations that grew up out of the Roman Empire and then says: "I considered the horns, and, behold, there came up among them another little horn [*R.V.*, another horn, a little one], before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." (Dan. 7:8) The prophecy of Revelation 13:1, 2, fully supported by the facts now well known, shows that there have been seven separate and distinct world powers which have appeared in their respective order and held supremacy in the earth, and that the British Empire is the seventh. (See *Light*, Book One, page 264.) That "wild beast" that came up out of the sea, and which is described in Revelation thirteen, had seven heads and ten horns, but there was no "little horn", or eleventh horn, that grew up out of its head. This is strong corroborative proof that the "little horn" of Daniel's prophecy is one of the seven world powers and that it is, to wit, the British Empire. This same "beast" is otherwise described, in Revelation 13:11, as "another beast coming up out of the earth [out of Satan's visible organization already in existence]; and he had two horns like a lamb, and he spake as a dragon". That "little horn", or two-horned beast, had its beginning in little England and now is known as the Anglo-American imperialism, and which is "Christendom". (See *Light*, Book One, pages 283-287.)

¹² The historical facts are that in the year 286 (A.D.) the Roman General Carausius made himself the emperor of Britain and was so acknowledged by Rome. "He [Carausius] made Britain an independent state and incidentally became the 'father of the British Navy'." (*The Americana*, Vol. 13, page 322) That, in fact, marks the sprouting or the beginning of the "little horn". It was shortly thereafter, to wit, in the year 313 (A.D.) that the emperor of Rome adopted Christianity for political purposes, and, of course, in this he was directed by the Devil, and "organized Christianity" there became the Devil's religion. This must not be confused, however, with the pure religion of Christ. In the year 1558, when

Elizabeth became queen of England, that country had not a single possession outside of Europe; but note her rapid rise and development after the religious reformation. "After the Reformation, which was carried out in the spirit and according to the methods of those times, a terrific energy began to seize the English people. It seemed as though the way across the ocean had suddenly been opened in all directions to English ships. The discovery of America and the West Indies had opened up new opportunities for exploration and trade. Three nations grasped the opportunity—first Spain, then Portugal, then Holland: England came last. Spain and Portugal had over 150 years' start of Great Britain, while both Holland and France were well in advance of her. But when that country did enter the lists, it was not only 'Westward Ho!' that the British flag was carried at the masthead," but her ships sailed the seas of the world and became the master thereof. (See *The Americana*, Vol. 13, page 323, column 1.) The forward progress of that empire has been phenomenal.

¹³ In 1914, which marks the end of the world, the British Empire had reached the point of greatness as a military and naval power never before equaled in the world. The British Empire, including America, fought together as one in the World War. This exactly fits the prophecy which shows that the "little horn" reached the zenith of her power and prosperity "in the latter times". "And in the latter time of their kingdom [including Rome and other parts of 'Christendom'], when the transgressors are come to the full, a king of fierce countenance [the 'little horn', the world power beginning in little England], and understanding dark sentences, shall stand up."—Dan. 8: 23.

¹⁴ Furthermore, in considering the "little horn", Daniel says: "Before whom there were three of the first horns plucked up by the roots." This does not mean that they were completely annihilated, but that they were subdued. This is made clear by the words of the prophecy in Daniel 8: 24: "And his power shall be mighty but not by his own power: and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people." It is the "little horn" here that subduces the three "kings". These three "kings" were Spain, Holland, France, as above stated in *The Encyclopedia Americana*. The prophecy of Daniel further indicates the means of breaking up these three "horns", or "kings", in these words: "And the king [Anglo-American imperialism, which had its beginning in little England] shall do according to his will; and he shall exalt himself [above the three 'kings'], and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done."—Dan. 11: 36.

¹⁵ Further describing the "little horn", to wit, the

Anglo-American imperialistic system, the prophet says: "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all. But in his estate [margin, stead] shall he honour the god of forces [military and naval]; and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things." (Dan. 11: 37, 38) The "strange god" is identified by the historical record of the British Empire. The discovery of the Western continent started the scramble for gain. As stated above, Spain and Portugal had 150 years' start of England, but when England did start her progress was phenomenal. Concerning the strange god mentioned, note the following: "British ships . . . attacked the Spaniard wherever they found him; they plundered his towns and took his ships. Commercial enterprise, combined with a love for adventure and the driving force of political necessity, led the hardy seamen of Elizabeth to the remotest corners of the world. They cultivated a creed they called the 'Idolatry of Neptune', which is the god of the sea or 'god of forces'."—*The Americana*, Vol. 13, page 323, column 2.

¹⁶ As to the "king", or "horn", standing for Spain it is said: "Religion and America were the great causes of enmity between England and Spain. . . . On 19 July 1588 the Spanish Armada entered the Channel" and suffered defeat at the hands of England. (*The Americana*, Vol. 13, page 323) From that time forward there was fighting between the British on one side and Spain and France on the other, and this naval warfare was carried on over all the sea roads of the world and resulted in the uprooting of Spain. In the year 1898 America, which forms a part of the Anglo-American imperialism, crushed the fleet of Spain and took from her the Philippine Islands and Cuba, and Spain has never recovered strength amongst the nations.

¹⁷ The uprooting of the other "kings" mentioned was accomplished before 1914, the end of the world. Now as to the "king", or "horn", which stood for Holland. "In the middle of the seventeenth century the United Netherlands was the first maritime power in the world, and for a long time maintained the dominion of the sea." (*The Americana*, Vol. 20, page 91) Dutch colonies in America were taken by England at the beginning of the war of 1665. In 1797 England crushed the Dutch fleet off Camperdown, in the same year that the fleet of France suffered defeat. (*The Americana*, Vol. 13, page 325) The power of the third "horn" fell before the onslaught of the British. By the Treaty of Paris in 1763 the whole of the territory of Canada fell into British hands, also Cape Breton Island, certain West Indian islands and Florida. The year 1775 marked the beginning of the great struggle between England on one side, Spain, Holland and France on the other. "When

peace was made, in 1781, France, Spain and Holland were crippled and on the verge of bankruptcy and England emerged stronger than ever." In 1805 France, under Napoleon, began war against England. Then followed the great naval battle of Trafalgar, in which the fleet of France was crushed and England gained supremacy of the sea. A historical reference to this follows: "The closing scene of the drama was played when the curtain fell at Waterloo in 1815. Only 21 years before France, Spain and Holland all possessed powerful navies; in 1815 these had practically ceased to exist, and those of Spain and Holland have never been restored. From that time the British navy has virtually been the water police of the world." (*The Americana*, Vol. 13, page 325) Thus the prophecy concerning the rooting up of the three "horns", or powers, was fulfilled.

FURTHER IDENTIFICATION

¹⁸ Jehovah by his prophet marks the "little horn" "beast" for identification by reason of his eyes and his mouth. "And, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." (Dan. 7:8) It had eyes of human intelligence and cunning, that looked on the outward appearance, and not on the heart. (1 Sam. 16:7) Such eyes see human and material values, such as the "man of sin" sees; and the "little horn" cast its selfish, greedy eyes over all the earth and acquired the things of the earth. The British Empire has great insight into things of the world and is the past-master in "dark sentences", or diplomacy or diplomatic speech. It is afflicted with the "lust of the eyes", which shows that it is of Satan's organization. (1 John 2:16) Its speech betrays it for the reason that it "spake as a dragon", which is one of the names of the Devil and which means deceit, fraud and destruction.

¹⁹ Further describing this beastly power it is written: "He . . . deceiveth them that dwell on the earth." (Rev. 13:11-15) The "little horn" speaks marvelous things against Jehovah himself, "even . . . that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." (Dan. 7:11, 20; 11:36) That "little horn", which had its beginning in little England, and which has become the seventh world power or Anglo-American imperialism, is neither exclusively Catholic nor Protestant. It fraudulently claims to be Christ's kingdom, and it is hence called "Christendom". When it became a world power it took over all of the so-called "organized Christianity", that had its beginning in the Roman Empire, and it exalts both the Catholic and Protestant religions and makes them a part of the governing power within its realms. While it is true that the pope of Rome has uttered many blasphemous statements, the pope could never be identified as the "little horn"; but all the historical facts show that the "little horn", beginning in little Eng-

land, is the Anglo-American imperialistic system which is "Christendom" and which has exalted itself and spoken great things. Note here some of the "great things" it speaks contrary to, therefore against, the Most High:

²⁰ The Scriptures declare Jehovah is King over all the earth; "the sea is his, and he made it." (Ps. 95:3-5) Necessarily this declaration of God's Word includes the freedom of the seas for all peoples. Against this, however, the British boastingly claim to own and to rule the seas. It is claimed to have divine authority, and which is emphatically expressed in the words of the British poet, written in 1740, as follows:

"When Britain first at Heaven's command
Arose from out the azure main,
This was the charter of her land,
And guardian angels sung the strain:
Rule, Britannia! Britannia rules the waves!
Britons never shall be slaves."

²¹ The word of the Lord Jehovah says: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1) "The land shall not be sold for ever; for the land is mine; for ye are strangers and sojourners with me." (Lev. 25:23) "The Most High divided to the nations their inheritance, when he separated the sons of Adam." (Deut. 32:8) Satan, the enemy of God, by his representatives assumed control and divided the lands in general, which God foretold by his prophet: "He [Satan's seventh world power] shall cause them to rule over many, and shall divide the land for gain." —Dan. 11:39.

²² With his big mouth the seventh world power speaks contrary to and against Jehovah God and says "there is no soil which does not cover the grave of the British soldier. . . . But they have not died in vain. If it be true that the tap of the British drum follows the rising sun round the world, it is true also that the planting of the British flag in five continents is largely due to the patient heroism of the British soldier".—*The Americana*, Vol. 13, page 329, paragraph 3.

²³ When Jesus stood before the Roman power as the duly authorized and commissioned spokesman of the Most High he said: "My kingdom is not of this world." Contrary to and therefore against this holy Messenger of Jehovah the seventh world power fraudulently stands as the representative of Christ and claims to be ruling in the earth by divine right, and its king caused the Word of God, the Bible, to be translated and dedicated to himself, and in what is known as the King James Version, the foreword thereof says: "To the most high and mighty prince, James, by the grace of God." This world power established and maintains a state church and hypocritically poses itself before the people as the "defender of the faith of the Christ of God"; when in fact it is the most potent part of Satan's organization on the earth and, as such, is the one that speaks the "great

words against the Most High". (Dan. 7:25) These scriptures, together with the facts, clearly identify the Anglo-American empire system, which is "Christendom", as the seventh world power, the "little horn", the 'two-horned beast', and "the false prophet", and it is such that takes away the continual sacrifice and treads down God's sanctuary.

WAR ON THE SAINTS

²⁴ Jehovah's faithful devoted ones on the earth constitute his sanctuary class, and hence his saints. While speaking great words with its mouth, like its father, Satan, the seventh world power does violence to Jehovah's people, as Daniel saw in his vision, to wit: "I beheld, and the same horn made war with the saints, and prevailed against them: until the Ancient of days came, and judgment was given to the saints of the Most High." (Dan. 7:21, 22) It is well known that it was "Christendom", the Anglo-American empire system, made up of political, commercial, military elements, clergy, secret-service spies, and the strong-arm squad, that made war on the saints following the casting of Satan out of heaven, and which war against God's people reached a climax in 1918, at which time this beastly seventh world power did "wear out the saints of the Most High". (Dan. 7:25) It was at that time that the saints, in harmony with the prophecy of Daniel, were "given into his hand, until a time and times and the dividing of time", which is in harmony with the prophecy of Revelation 11:7, the explanation of which is given in *Light*, Book One, page 203.

CHANGES TIME

²⁵ The words of the prophet further identify the seventh world power, when he says: "And think to change times and laws." According to *Rotherham*: "And will hope to change times." (Dan. 7:25) This could not apply to the change of the sabbath day from Saturday to Sunday, for the reason that Jesus nailed the law to his tree long before the seventh world power ever came into existence. (Col. 2:14; Eph. 2:15; Gal. 4:10, 11) Daniel's prophecy refers to the "time of the end" of the Gentile dominion. That time came in 1914, when Jehovah placed his King upon his throne and ousted Satan from heaven. The seventh world power, or "Christendom", refuses to accept Jehovah's King or to recognize Jehovah's time for setting up his kingdom, and instead tries to nullify His time by setting up a substitute for God's kingdom in the form of the League of Nations as the ruler of the world. This is where the "little horn" "stands up against the Prince of Peace" and attempts to change times.—Dan. 8:11, 25.

²⁶ The Anglo-American empire system, which is "Christendom", hopes not only to change times, but also "to change the law of God". That right belongs to Jehovah alone. "And he changeth the times and the seasons; he removeth kings, and setteth up kings;

he giveth wisdom unto the wise, and knowledge to them that know understanding." (Dan. 2:21) By his law Jehovah has decreed that all shall worship the King of Eternity and give their allegiance to earth's rightful ruler, Christ Jesus, and he commands his saints to tell the people and the rulers of Satan's world that God's kingdom has come. (Matt. 24:14) Ignoring this law of God the Anglo-American empire system opposes the law of God, and, instead of accepting the King and the kingdom of God, sets up in its place and stead the "abomination that maketh desolate" and issues its decree that all shall worship "the image of the beast", the League of Nations. (Rev. 13:15) "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." (Dan. 11:31) But let it be known that Jehovah will not permit his appointed time or his fixed laws to be overridden; and this he now clearly makes known.—Dan. 7:11.

TIME

²⁷ The prophecy of Daniel fixes the time of its fulfillment and the understanding thereof, particularly with reference to the "little horn", when it says: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7:13, 14) This shows the presence of Jehovah and the second presence of Christ Jesus, the great Judge, at the time he appears at the temple for judgment. Further this proves that the prophecy could not be understood until after the coming of the Lord Jesus to the temple for judgment. It was in 1914 that, as the prophet states, "there was given to him dominion, and glory, and a kingdom," and it was in 1918 that he appeared at the temple for judgment. Furthermore the prophet says at this time "thrones were cast down", meaning the end of the time of Satan and his organization to rule the world without interruption. At that time "the Ancient of days did sit", and this definitely fixes the time for the understanding of the prophecy. The description in this verse shows that it is Christ Jesus, the representative of the great Judge, Jehovah, who is sent to the temple clothed with all power and qualification for judgment. "His throne was like the fiery flame, and his wheels as burning fire." (Dan. 7:9) The time had arrived for the execution of destructive or fiery judgment against the world organizations that had so long defamed the name of the Most High, and the chief offender against whom judgment is to be executed is "Christendom".—Mal. 3:5.

²⁸ Further fixing the time the prophet Daniel says: "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." (Dan. 7:10) Thus is pictured Jehovah by his representative, Christ Jesus, at the temple for destructive judgment against Satan's organization, at which time he is accompanied by his host of holy angels. (Matt. 25:31) "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him." (Ps. 50:3) "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about." (Ps. 97:2,3) Note again the prophet says: "And the books were opened" at that time. These books are not opened for the accommodation of the great Judge, but the opening means the illumination of the books of the prophecy contained in God's Word, which are opened for the understanding of Jehovah's faithful people taken into the temple, that they may, according to his will, declare his judgments previously written. They must make known that Jehovah's name will be vindicated, and that is now being done. The proof is overwhelming that this part of the prophecy has been in course of fulfillment during recent years, and particularly since 1922.

²⁹ Daniel keeps his eyes on the "little horn", which is the seventh world power, and "Christendom", and the combination of Big Business, politics and religion operating under the false name of "organized Christianity". This he does because of the voice and great words which that horn spake. (Dan. 7:11) The world powers that had preceded the seventh "had their [world] dominion taken away" previously by the succeeding power; yet most of them continued to live or exist, being prolonged for a season, but not as world powers, as stated in Daniel 7:12. But now the prophet's vision marks the complete destruction of the seventh world power, 'the body of that beast being slain, destroyed, and given to the burning flame.' In corroboration of this the prophecy further states: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." (Dan. 7:26) The beast, which is Satan's visible organization, and the "false prophet", which is the two-horned beast, are cast alive into the lake of fire, and this shall end the existence of the "little horn", and this end seems to be now near at hand.—Rev. 19:20.

³⁰ The seventh chapter of Daniel's prophecy shows the visible part of Satan's organization from the time of the overthrow of Israel's king, Zedekiah, by Babylon until the time that Christ Jesus, who is earth's rightful king, begins his reign. "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."

(Ezek. 21:27) Christ Jesus becomes the King of heaven and all the earth, and all creation must come under his control; and this is shown by the prophecy. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." (Dan. 7:14,18) Jehovah's remnant people on earth have received the kingdom interests since 1918, because these are committed to the "faithful servant" class on earth, and now they have a part in the vindication of Jehovah's name. This prophecy is also an assurance that the kingdom under Christ will stand for ever. (Dan. 7:22,27,28) The concluding part of the vision of this picture shows the complete victory for Jehovah and his kingdom at Armageddon. Taking the vision of chapter seven as a whole it is now clearly to be seen that its understanding could not be had by God's people until after the coming of Christ Jesus to the temple of Jehovah.

³¹ The visions had, and which are recorded in chapters seven and eight of Daniel's prophecy, are closely related to each other and were written particularly for the benefit of the remnant; and the understanding thereof should be expected by the remnant at this time. The prophecy shows that there is a long period of time that elapsed from the 'coming up of the little horn', which is the Anglo-American empire system, and the time 'of judgment and taking away of his dominion', and which marks the end and destruction of the seventh world power. Before this is accomplished the kingdom under Christ is begun, and after it has begun the cleansing of the sanctuary, particularly referred to in Daniel 8:14, is accomplished. The sanctuary could not be cleansed until the coming of the Lord as great Judge to the temple of Jehovah. Following the cleansing of the temple comes the battle of the "great day of God Almighty", in which the "beast" and the "false prophet" are destroyed, and then Satan is put completely out of business. God's anointed people are now particularly concerned about his sanctuary, because they are a part of it and because they are taken out of the world and made a part thereof for Jehovah's purposes. The sanctuary must be cleansed and made a part of Jehovah's militant organization before the battle of Armageddon is fought, because the remnant thereof constitute a part of the organization used by Jehovah at that time. Chapters seven and eight of Daniel's prophecy must be considered together in order to get an understanding of the cleansing of the sanctuary and particularly with reference to the '2,300-day' period mentioned therein and which God's people have long desired to understand and tried to understand. It now appears to be absolutely certain

that it is the Anglo-American empire system, that is, "Christendom," and not the Papacy, that has 'taken away the continual sacrifice, and cast down his sanctuary'. Manifestly the Lord's time is due to give the remnant an understanding of the meaning of the 2,300-day period.

(To be continued)

QUESTIONS FOR BEREAN STUDY

- ¶ 1. What is meant by Jehovah's "sanctuary"? What is the purpose thereof? When and how did Jehovah 'go into his sanctuary'? When and to whom did Jehovah make known this important fact?
- ¶ 2. What was the vision, here referred to, which God gave to Daniel, and what was the divine purpose in providing a record thereof? Account for the fact that until recently this prophetic vision could not be understood.
- ¶ 3, 4. When was Daniel given this vision, and what was disclosed therein? Epitomize the points necessary to be considered in the examination of this prophecy.
- ¶ 5. What was pictured by "the four winds of the heaven"? Identify the "four great beasts [which] came up from the sea". Why are these four beasts said to be "four kings, which shall arise out of the earth"?
- ¶ 6. Where was Daniel at the time of the vision? Explain his being there. How does Daniel describe the first beast in the vision? Apply the symbolic description.
- ¶ 7. What does Daniel say of the second beast? How do other prophecies refer to this beast? Show how the historical facts fit the description.
- ¶ 8. Give Daniel's description of the third beast. Show how the historical facts together with the prophetic statement at Daniel 11: 4 serve to identify this beast.
- ¶ 9. Describe the fourth beast in the vision. How is this beast related to the 'sea beast' of Revelation? Compare the

facts with the description, in proof of the identity of this fourth beast.

- ¶ 10. The "little horn" here mentioned bears what relation to the 'ten-horned' beast? What is said (verse 7) of this "fourth beast", and how has this been fulfilled? Point out the importance of this fact and of a correct understanding thereof.
- ¶ 11-17. Relate the historical facts which constitute fulfilment of Daniel 7: 8. Point out the harmony therewith of Daniel 8: 23, 24.
- ¶ 18-23. Show how the historical facts together with the prophetic description of his eyes and his mouth serve to confirm the identity of the "little horn". Show also how this "little horn" has 'spoken great words against the Most High'.
- ¶ 24. Apply the statement that "the same horn made war with the saints, and prevailed against them".
- ¶ 25, 26. When and how did the "little horn" "think to change times and laws"? Was this change accomplished? How has Daniel 11: 31 been fulfilled?
- ¶ 27. Apply Daniel 7: 13, 14. What is meant by the statement that "the thrones were cast down, and the Ancient of days did sit"?
- ¶ 28. Quote other scriptures which serve to define the "fiery stream" and the "judgment" and to identify the "thousand thousands" and the "ten thousand times ten thousand", mentioned in verse 10. "The books were opened," how, and for what purpose?
- ¶ 29, 30. Why does Daniel so particularly observe the "little horn"? How and when does verse 26 find fulfilment? Also verses 14, 18?
- ¶ 31. Why is it necessary to understand Daniel 7 in order to properly appreciate the prophecy concerning the 'cleansing of the sanctuary' recorded in chapter 8? Point out the importance of a correct understanding and proper appreciation of this prophecy, and why the remnant should look for a clear understanding thereof at this time.

THE FAITHFUL GOD

JEHOVAH'S promises are certain of fulfilment. His Word never fails. In other words, when God has said he will do a thing, he does it, in his due time, in fulfilment of the agreements or covenants he has made with his creatures.

Jehovah always keeps his covenants inviolate. He is repeatedly referred to as a covenant-keeping God. Concerning this Moses testified: "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations." (Deut. 7: 9) Moses had some knowledge that God had kept his covenant with Abraham. He knew that a child had been given to Abraham; that his seed had been multiplied and that to the fourth generation. (Gen. 15: 16) He knew that God had brought the natural descendants of Abraham out of Egypt as he had promised. Solomon bore testimony to the faithfulness of God in keeping his covenants. "He said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepeth covenant and mercy with thy servants that walk before thee with all their heart." (1 Ki. 8: 23) Nehemiah testified to the same effect, as we read in Nehemiah 1: 5, "O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments."

When the other party in the covenant becomes unfaithful to God and breaks his promise, then Jehovah is not obligated to fulfil any part thereof to such covenant-breaker. He does not restrict himself, however, from showing mercy to those who have broken their covenant by reason of weakness or by being overreached. Where a man's heart remains true to God, God shows mercy unto that one. He who loves righteousness should strive to follow this same rule. God requires mercy of those whom he approves.

The motive or moving cause for a covenant by Jehovah with any of his creatures is never selfish. It can never be a selfish bargaining on either side. Although God admires or is pleased with faithfulness on the part of the other party to the covenant with him, he is in no wise profited by the fulfilment of the covenant by the other contracting party. The desire of the creature to be in a covenant with Jehovah should always be influenced by a wish to please God and to glorify his name. Such is an unselfish motive. A man cannot enter into a covenant with God for a selfish purpose, for obtaining a place either on earth or in heaven. The man who would become a Christian must enter into a covenant with God and must do so without regard to what his reward will be. He agrees to do God's will. If the man is faithful, God knows that the outcome will be for the good of the man; and he

encourages the covenanter to be faithful.—Mal. 2: 1, 2, 4.

Jehovah God unselfishly binds himself to the performance of his covenant. He says: "I have purposed it, I will also do it." (Isa. 46: 11) This he does, not for his own good or profit, but for the good and profit of his creatures. "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day." (Deut. 6: 24) The rules of action declared by Jehovah are always the same. He changes not.—Mal. 3: 6.

The English word covenant means "a coming together by agreement". It is a solemn and binding compact between the parties thereto. The Hebrew word from which the English word covenant is translated is understood to mean literally "to cut, or, a cutting", from the fact of the cutting of the victim or animal into parts and the contracting parties' passing between the cut portions. The rule is stated by the prophet thus: "When they cut the calf in twain, and passed between the parts thereof." (Jer. 34: 18) (See also, if you will, Genesis 15, verse 17.) That was a solemn ceremony performed, signifying the sacredness and binding effect of the agreement between the parties.

That which is required to make a covenant is: (1) Parties competent or qualified to make a mutual agreement; (2) knowledge of the terms that are consented to, which is spoken of as the meeting of the minds; and (3) a good and sufficient consideration moving from one to the other. God is always competent to contract. His creatures who are in harmony and at peace with him may be said to be competent to contract. Such are provided with the means to know the terms of the contract, and the mutual promises of the parties will constitute a good and sufficient consideration for the covenant.

Adam as a perfect man in Eden, knowing God's will concerning him, assented to the doing of the will of his Creator by entering into possession and enjoying all the things which God had provided for him. There may properly be said to have been an implied covenant between God and man, the objective of which was that man should have life everlasting and the full enjoyment of the earth upon condition of his obedience. Adam, being perfect, was competent to make a covenant. God's expressed will concerning him and Adam's course of action may properly be said to constitute an implied covenant. That covenant Adam broke by reason of his disobedience. "But they like Adam have transgressed the covenant: there have they dealt treacherously against me." (Hos. 6: 7, R.V.) The relationship between God and Adam was severed, and Adam must suffer the penalty of death. All of his offspring, being born in sin, must suffer a like penalty unless God makes provision for man's reconciliation to himself. Long before the birth of the babe Jesus, God began to indicate his purpose to

reconcile man to himself and by his covenants to work out the way.

Jehovah directed Abram (afterward called Abraham) to leave his homeland and go into a strange land. God promised to make of him a great nation and to bless him and make his name great and make him a blessing. Then he added: "And in thee shall all families of the earth be blessed." (Gen. 12: 3) There could be no lasting blessing for man save by the reconciliation of man to God. Here was an unconditional promise made by Jehovah of his purpose to bless and therefore to reconcile all the families of the earth, and that regardless of what any of his creatures might or should do. It was a unilateral or one-sided covenant, for the reason that God alone bound himself by that promise. It became a covenant between God and Abram later, however, by reason of Abram's course of action demonstrating his faith which caused God to be pleased with him.

Abram was in his native land when God spoke the words of promise to him. The very moment Abram set his foot upon the soil of Canaan he began his sojourn there. Thereafter, exactly 430 years to the day, the passover was instituted in Egypt; and on that same day the Israelites went out from the land of Egypt. "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." (Ex. 12: 40, 41) Abram being the father of Israel, the sojourn of the Israelites began with the entrance of Abram into Canaan. The passover was the beginning of the law covenant. The passover was instituted exactly 430 years after God's promise to Abram. (Gal. 3: 17) This proof shows that God had announced to Abram his purpose while Abram was still in Chaldea, and as soon as Abram set foot upon the land of Canaan there the covenant with Abram was made and became binding upon Abram. It was then a bilateral covenant, because it was binding on both parties.

By leaving his native land and journeying to a strange land Abram thereby demonstrated his faith in God and in his promise. It was Abram's faith that was counted unto him for righteousness or justification. (Rom. 4: 16-22) Being justified by faith Abram was now competent to enter into a covenant with Jehovah. Therefore the conclusion seems inevitable that the covenant with Abram dated from the moment that he entered the land of Canaan.

It is found that usually there is a sacrifice in connection with a covenant with God. Was there any sacrifice in connection with the making of the Abrahamic covenant? There was at least a picture of a sacrifice, in this: When Abram left his native land on his journey to the strange land (Canaan) he thereby became dead to his native country and to all things in connec-

tion therewith. He became alive to the country which he sought. There is no record that Abram ever returned to his native land of Chaldea even for a visit. Later he sent his servant Eliezer into that land to get a wife for his son Isaac, but never did Abram go there. Abram sacrificed everything he had in connection with the land of his nativity and thereby demonstrated his faith in God. Such seems to be the argument of Paul, who wrote: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city."—Heb. 11:13-16.

This is proof that Jehovah was making a covenant with one who was dead to all things of the past but was then made alive by faith and hope in the future which God had prepared for such. Jehovah made Abram to see the coming day of the Messiah whose government of righteousness would be established in which he might have a part. By faith, therefore, he looked forward to the kingdom. Jesus said: "Your father Abraham rejoiced to see my day: and he saw it, and was glad."—John 8:56.

Immediately after Abram arrived in Canaan God told him for the first time that he would give that land to his "seed". Abram then immediately builded an altar unto the Lord, evidently for the purpose of a sacrifice.—Gen. 12:6-9.

The first time that the term "covenant" is named between God and Abram is in Genesis 15:18, which reads: "In the same day, the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river,

the river Euphrates." That was about ten years after Abram entered the land of Canaan. Shall we understand that to be the date of the Abrahamic covenant? Or how shall it be understood?

The word in this text translated "made" literally means "to cut". The record is that upon that occasion God literally "cut" a covenant with Abram. Prior to that time Abram had offered animals upon the altar. On this occasion Abram inquired of God: "Whereby shall I know that I shall inherit the land?" In answer to that question God directed him to take certain animals and cut them in pieces. "And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. In the same day, the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."—Gen. 15:9, 10, 18.

Two conclusions may be drawn from what took place at that time, and both conclusions are consistent with each other. That occasion may be viewed as a confirmation of the original covenant, which took effect when Abraham entered the land. The original statement of the covenant was concerning God's purpose to bless all the families of the earth. It would be entirely consistent, therefore, for him to afterward confirm the covenant. The other conclusion is that God's statement to Abram on the latter occasion was concerning the inheritance of the land. It would seem entirely proper and consistent that an additional covenant be made specifically concerning the land, that Abraham's seed should inherit it for ever. On this occasion Abram did not pass between the cut animals, but a smoking furnace and a burning lamp passed between those pieces. These represented the Lord, and doubtless signified that God obligated himself to give Abram and his seed the land.

WORLD-WIDE BLESSINGS PROMISED

TO ABRAHAM, nearly forty centuries ago, a promise was given by Jehovah, the Almighty God. The promise was that all families of the earth should be blessed through the offspring or seed of Abraham.

This wonderful promise is, according to the prophecies of God's Word, now about to be fulfilled, to the great surprise and delight of the weary and perplexed peoples of earth.

Jehovah caused pictures to be made showing the outworking of his covenant. Abraham, made the father of many nations, pictured Jehovah God himself. (Rom. 4:16, 17) Sarah his wife pictured the covenant which gives birth to the "seed". (Gal. 4:24-26)

Isaac, the one and only son of Abraham and Sarah, pictures the "seed" of promise, which is The Christ. Christ Jesus is Head over his church, which is his body.—Col. 1:18.

One does not need to be a natural descendant of Abraham in order to be of the promised "seed". John the Baptist said to the Pharisees: "I say unto you, that God is able of these stones to raise up children unto Abraham." (Matt. 3:9) Addressing Zacchæus, a publican and a sinner, Jesus said: "This day is salvation come to this house, forsomuch as he also is a son of Abraham." (Luke 19:9) These scriptures show that much more is required than lineal descent to be rated as an offspring of Abraham with-

in the meaning of the promise. Faith like unto Abraham's is the test. "Know ye therefore, that they which are of faith, the same are the children of Abraham." (Gal. 3:7) It is true that Jesus received his human body through the granddaughter of Abraham, but surely that did not constitute him "the seed" of promise. It cannot be said that he was "the seed" of promise before his consecration at the Jordan. At the time of his consecration Jesus was begotten by his Father by his holy spirit and thereby he became the 'seed of Abraham, according to the promise'. It was necessary for Jesus to be a lineal descendant of the patriarch Abraham, because God said he should be. But it was not his human descent, but his course of action in obedience to God's will, that made him the "seed" that the covenant must produce. The prophet Isaiah, speaking as for Jesus, said: "Behold, I and the children whom the Lord hath given me." These were all partakers of flesh and blood. So likewise Jesus also partook of flesh and blood. (Heb. 2:13,14) Not many of the lineal descendants of Abraham are of the "seed" or will be of the "seed"; but all who constitute the "seed" are partakers of flesh and blood, including Jesus.

When the time came to select the children of God, members of his body, Jesus did not lay hold upon angels, but he took hold upon the "seed of Abraham". (Heb. 2:16) By that we understand that he selected those who have the faith like unto Abraham. Those who become God's children through Christ are heirs of the promise, and "seed" according to the promise. Human relationship does not have any determining influence in the selection of the "seed" of Abraham according to the promise. It is therefore clear that Christ is the "seed" of promise and that all who come unto Christ partake of the "seed" by virtue of the fact that they are in Christ and these are spiritual.

It has been said that Jesus kept the law and that by keeping it he was qualified to be the "seed" of promise. That could not be true. Jesus was not a son of Hagar, who Paul says represented the law covenant. The Abrahamic covenant produces the "seed", which is The Christ; and this must be done regardless of the law covenant. (Gal. 3:17) While it is true that Jesus kept the law, by so doing he did not gain anything. He magnified the law and showed it was righteous and perfect.

The ultimate purpose of the Abrahamic covenant is 'to bless all the families of the earth'. The blessing must proceed from God; therefore God stated to Abraham: "In thee shall all families of the earth be blessed." Abraham was there in a representative capacity, and in the picture he represents God. It is God who does the blessing. The covenant must first produce the "seed", which is Christ, and through Christ God administers the blessings. Therefore Isaac, the only son of Abraham and Sarah, represented

Christ. In what will the blessing consist? Surely in the reconciliation of man to God. All reconciled and at peace with God will have the right to live. The first ones to receive the blessings promised by the Abrahamic covenant are those who are justified by faith in the shed blood of Jesus Christ. That would mean, of course, those natural descendants of Abraham who accepted Jesus as the Christ and who were justified and begotten of the holy spirit at Pentecost.

The apostle Paul says: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. 3:8) The word "heathen" here means foreign, non-Jews, therefore Gentiles. This shows that justification by faith is a prominent feature and therefore the first part of the blessings of the Abrahamic covenant. The peoples and nations during the reign of Christ will not be justified by faith. Their justification will come at the end of his reign by full obedience. Who then are the "heathen" mentioned by the apostle in the above text? Surely those who are non-Jews, that is to say, Gentiles. The Jews received the first blessings of the Abrahamic covenant, and this is the plain statement of the Scriptures. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."—Acts 3:25, 26.

Then Paul tells who are the "heathen", saying: "That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the spirit through faith." (Gal. 3:14) Strictly speaking, then, the "seed" is the essential One, to wit, Christ Jesus, from whom the blessings must come to all.

Those who are justified by faith in the shed blood of Christ Jesus are reconciled to God and therefore receive first the blessings promised by the Abrahamic covenant. When they are begotten of the holy spirit and inducted into Christ by anointing they become a part of the "seed", because "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise". (Gal. 3:29) Ultimately the members of the body of Christ will participate in dispensing the blessings to the people, because they are of Christ. This is illustrated by Isaac, the only son of Abraham, who took unto himself Rebecca for a wife, who shared with him his inheritance. Isaac was the head over Rebecca and she enjoyed what she had by virtue of being his wife. Christ is Head over the church his body, which enjoys what it will receive by reason of being the bride of Christ. It is therefore quite certain that the apostle Paul, in Galatians 3:8, refers to the Gentiles who were justified by faith by reason

of coming into Christ, and that such text does not ever refer to those who shall be blessed during the millennial reign of Christ.

Christ, the "seed" of promise, will dispense the blessings to the peoples of earth. Their blessings will be reconciliation and restitution to human perfection. But this will not be accomplished by faith. Justification to the people will result from full obedience. Therefore when Paul said that the Scriptures foresaw that the heathen should be justified by faith he

referred not to the various nations, but to non-Jews who become members of The Christ. There is no other name whereby salvation can come save that of Jesus Christ, and since all must receive their blessings through "the seed" it follows conclusively that those who are justified during the Christian era are justified by faith in the shed blood of Christ and thereby receive their portion of the blessings promised by the Abrahamic covenant. The reconciliation of the Christian is complete at the time of justification by faith.

WHY DID GOD NOT PREVENT IT?

NINETEEN hundred years ago Jesus Christ, the only begotten Son of God, was nailed to a tree by his enemies and died as though he were a criminal of no higher station than that of a slave. Could not God have prevented the death of his beloved Son? Seeing that God is all-powerful it follows that he could have prevented the death of his beloved Son. If Jesus was holy and without sin, then why should he die? When he left the courts of heaven to come to earth and become a man it was the will of God that he should die as a man in order to provide the great redemptive price for man. It was necessary for the perfect man to die in order that the human race might have an opportunity for life. That being true, is Satan any the less reprehensible because he conspired to put Jesus to death and because he incited his emissaries to kill Jesus? No. God had not delegated the authority to Satan to put Jesus to death. Neither had he authorized anyone else to conspire to destroy Jesus. Satan maliciously sought his death because he knew that Jesus was the Son of God and because he expected and feared that Jesus would be King over the people and would take away the rulership from him.

The scribes, Pharisees and others who knowingly participated in putting Jesus to death did so selfishly and wickedly, according to their own words, for fear that they would be deprived of their position as officeholders amongst the people. (John 11:47, 48) In fact, Satan had no power to take the life of Jesus had Jesus even called upon his Father to exercise his unlimited power in his behalf. When Peter smote off the ear of the high priest's servant, we read, "then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?"—Matt. 26:52-54.

Jesus was so completely devoted to his Father that he would not do anything contrary to his Father's will. He said: "For I came down from heaven, not

to do mine own will, but the will of him that sent me." (John 6:38) "I am the good shepherd: the good shepherd giveth his life for the sheep. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."—John 10:11, 15-18.

Knowing it to be the will of his Father that he should die, Jesus willingly went to death and would not even ask for power to intervene to prevent it. Certain ones of the Jews crucified the Lord. (Acts 2:36; 7:52) The moving cause for them to do so, however, was the influence of Satan the enemy. God permitted the death of his Son in this manner in this, that he did not prevent it; and he did not prevent it because it was his will that Jesus should die that his purpose might be carried out. He could have arranged for his Son's death in some other manner; but, since Satan was maliciously bent on killing Jesus, God permitted the Devil to show his utter depravity, and at the same time he put the test upon those who would follow Satan, knowing that thereafter he would raise Jesus out of death.

It is of the greatest importance that man understand the reason why Jesus had to die, because by such understanding man is enabled to see the great love of God that has been and is exhibited toward man.

As we progress with the examination of the divine purpose as revealed and unfolded through the Word of God it is observed that Jehovah wills to deliver the human race from sin and death and from all the powers of the wicked one. Who will deliver man from this bondage? What are the legal requirements? When will it be done? and how? These are questions of vital importance, and the death of Jesus is directly

related to the proper answer to each of them. Deliverance could not take place until after redemption. Otherwise stated, the rights of man must first be purchased and then mankind may be delivered. Therefore this is the proper place to examine the question of redemption, and in its examination will appear the reason why the perfect man Jesus must die.

Adam was a perfect man when in the garden of Eden. Because of sin he was sentenced to death. God's announced law required that the violator thereof should die. Justice therefore required the enforcement of the law, which meant the death of Adam. When the judgment of an earthly court of final jurisdiction is entered there is no power that can reverse that judgment. With stronger reasoning can that rule be applied to Jehovah's court. When he sentenced Adam to death that judgment was final and must be enforced. God could not consistently reverse his own judgment. God cannot be inconsistent. Therefore it was impossible for the judgment against Adam to be set aside or reversed. It is entirely consistent, however, that a final judgment entered in the case may be satisfied by a substitution.

To illustrate: Suppose Jones has a judgment against Smith for one thousand dollars, which has been confirmed by the court of last resort. This judgment has been entered in a jurisdiction where imprisonment can be had for failure to pay debt. The debtor is incarcerated in prison because of his failure to pay. Smith has a father who loves his son, and he produces the thousand dollars and hands it over to the judgment creditor Jones, who accepts it in payment of his judgment. The law therefore requires that the judgment shall be satisfied and Smith released. This is a rule of righteousness.

The same rule, with stronger effect, operates in Jehovah's court. God could consistently arrange for the satisfaction of the judgment against Adam, by substitution. But this must be done in a legal manner, that is to say, in a manner in conformity to the divine law. What, then, did the law require? The answer is: 'A life for a life.' (Deut. 19:21) A perfect man, Adam, had been sentenced to death. The law therefore required a perfect human life. The price for redemption, the satisfaction of the judgment by substitution looking to the release of Adam, must be a life exactly equal to that life which Adam lost by reason of the judgment. Otherwise stated, nothing short of a perfect human creature willing to go into death could meet the requirements of the divine law.

All the human race descended from Adam; therefore all were born in sin and shapen in iniquity. (Rom. 5:12; Ps. 51:5) It therefore follows that there lived on earth no human creature capable of fulfilling the divine requirements with reference to the satisfaction by substitution of the judgment

against Adam. This must not be understood as meaning the satisfaction of justice. Justice was satisfied with Adam's death; and that judgment, which means the legal determination, would hold Adam forever in death unless some substitute is provided equal to Adam that could be given instead of Adam to satisfy the judgment and let Adam go free. The substitute must be the life of a perfect man.

Could not an angel or a divine creature be used to satisfy the judgment against Adam and release him from the death sentence? The answer is: No, because the law of God could receive nothing more and nothing less than the judgment required; otherwise God would be inconsistent; and he cannot be inconsistent. Here again Satan has employed his cunning devices to blind men to the true philosophy of the great ransom sacrifice. He has induced his representatives on earth, who have paraded in the name of the Lord, to teach the people that Jesus Christ when he was on earth was divine, and not a man; and that he died as a divine person. Any reasonable mind can see that if God would require such, God would be unrighteous. This false reasoning has turned away many men from the Lord and from his Word.

Seeing then that the law required the life of a perfect human creature, and that all the offspring of Adam were and are imperfect, the race appears to be and was in a helpless condition. It is stated by God's prophet thus: "None of them can by any means redeem his brother, nor give to God a ransom for him." (Ps. 49:7) Would God provide for redemption? The divine Word answers: "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."—Hos. 13:14.

Here is the positive word of Jehovah that he would provide redemption for the human race. Of an absolute certainty this will be carried out. God's statement (Isa. 46:11) is: "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa. 55:11) "So shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

For this reason God's only begotten Son "the [Logos] was made flesh, and dwelt among us". (John 1:14) Seeing that the Logos was on the spirit plane with his father, how could he be made flesh? With God nothing is impossible. With the consent of the Logos the Father transferred his Son's life from the spirit to the human plane. He was begotten in the womb of Mary the virgin, by the power of the holy spirit, which means, by the invisible power of Jehovah. (Matt. 1:18) In due time he was born of this human mother. (Luke 2:9-11) "When the fulness of the time was come, God sent forth his Son made of a woman." (Gal. 4:4) None of the imperfect blood of the imperfect Adam was in the veins of Je-

sus, because his life was begotten or begun by the power of Jehovah. When he became a man, therefore, he was holy, harmless, undefiled, and separate from sinners. (Heb. 7:26) As a man he exactly corresponded to what the perfect man Adam was before he sinned. Therefore the man Jesus was capable of becoming the Redeemer of Adam and his race.

But could the perfect man Jesus provide redemption for Adam and all of the human race? The answer is: Yes; God has purposed it thus. One man was the father of the entire human family. One perfect man can redeem the entire human family, as the apostle Paul puts it in the fifth chapter of his letter to the Romans, verses 18 and 19.

But one may ask: Why should God send the posterity of Adam into death? They were not on trial. Note the words of the apostle Paul. He does not say that all men were sentenced to death. He does say that all men are condemned to death. Where there

is a sentence of death there must of necessity be a trial preceding. Condemnation means disapproval.

A bridge is maintained across a stream until the bridge becomes unsafe; then it is condemned, because it is unsafe. It is no fault of the bridge. The fault lies in the material out of which it is made.

No man made himself. No child brought itself into the world. God gave Adam and Eve the power to propagate the race. As they were imperfect when this power was exercised, their children were brought forth imperfect. God cannot approve an imperfect thing. It was not the fault of the child. It is the fault of the material out of which it is made. Being disapproved, it is condemned; but this condemnation and disapproval are the result of Adam's sin. Therefore all come under condemnation; and God has provided that through the righteousness of his beloved Son the free gift of life shall come to all men, giving to them an opportunity to obey him and live.

SERVICE APPOINTMENTS

T. E. BANKS

Buffalo, N.Y.	July 7, 8	Newark, N.J.	July 21, 22
Boston, Mass.	" 9, 10	Montclair, N.J.	" 23, 24
Hartford, Conn.	" 11, 12	Atlantic City, N.J.	" 25, 26
New Haven, Conn.	" 14, 15	Philadelphia, Pa.	" 28, 29
New York, N.Y.	" 16, 17	Washington, D.C.	" 30, 31
Brooklyn, N.Y.	" 18, 19	Norfolk, Va.	Aug. 1, 2

G. H. DRAPER

Andalusia, Ala.	July 1	Albany, Ga.	July 15
Opp, Ala.	" 2	Thomasville, Ga.	" 16-18
Elba, Ala.	" 3	Quitman, Ga.	" 20
Dothan, Ala.	" 4	Lakeland, Fla.	" 21, 22
Columbus, Ga.	" 6, 7	Zephyrhills, Fla.	" 23
Macon, Ga.	" 8, 9	Palm Harbor, Fla.	" 24
Ft. Valley, Ga.	" 10	Tampa, Fla.	" 25, 26
Vienna, Ga.	" 11	St. Petersburg, Fla.	" 27, 28
Fitzgerald, Ga.	" 12	Bradenton, Fla.	" 29, 30
Ty Ty, Ga.	" 14	Sarasota, Fla.	" 31

M. L. HERR

Coffeyville, Kans.	July 4, 5	Douglas, Kans.	July 18, 19
Parsons, Kans.	" 7, 8	Wellington, Kans.	" 21, 22
Eureka, Kans.	" 9, 10	Wichita, Kans.	" 23, 24
Eldorado, Kans.	" 11, 12	Kingman, Kans.	" 25, 26
Cedar Point, Kans.	" 14, 15	Spivey, Kans.	" 28, 29
Augusta, Kans.	" 16, 17	Pratt, Kans.	" 30, 31

W. M. HERSEE

Centreville, N.S.	July 2	Iroquois, Ont.	July 18
St. John, N.B.	" 3	Brockville, Ont.	" 19
Winnipeg, N.B.	" 4	Gananoque, Ont.	" 20
Montreal, Que.	" 6, 7	Kingston, Ont.	" 22, 23
Ottawa, Ont.	" 8, 9	Flower Sta., Ont.	" 24
Charteris, Que.	" 10, 11	Havelock, Ont.	" 26
Pembroke, Ont.	" 13	Indian River, Ont.	" 27
Smith's Falls, Ont.	" 15, 16	Peterboro, Ont.	" 28-30
Brockville, Ont.	" 17	Stirling, Ont.	Aug. 1

A. KOERBER

Lawrence, Mass.	July 4, 5	Pittsfield, Mass.	July 17, 18
Newburyport, Mass.	" 8	Springfield, Mass.	" 19, 20
Lowell, Mass.	" 9, 10	Southbridge, Mass.	" 22
Leominster, Mass.	" 11, 12	Worcester, Mass.	" 23, 24
Orange, Mass.	" 14	Waltham, Mass.	" 25, 26
Greenfield, Mass.	" 15, 16	Boston, Mass.	" 28-31

A. H. MACMILLAN

Akron, Ohio	June 30, July 1	Marion, Ohio	July 16, 17
Canton, Ohio	July 2, 3	Tiffin, Ohio	" 18, 19
New Philadelphia, Ohio	" 4, 5	Toledo, Ohio	" 21, 22
Cambridge, Ohio	" 7, 8	Ann Arbor, Mich.	" 23, 24
Zanesville, Ohio	" 9, 10	Detroit, Mich.	" 25, 26
Newark, Ohio	" 11, 12	Flint, Mich.	" 28, 29
Columbus, Ohio	" 14, 15	Bay City, Mich.	" 30, 31

G. Y. M'CORMICK

Christopher, Ill.	July 1	Sidell, Ill.	July 16
Swanwick, Ill.	" 2	Danville, Ill.	" 17, 18
Coulterville, Ill.	" 3	Sidney, Ill.	" 19
Dix, Ill.	" 4	Champaign, Ill.	" 21, 22
Patoka, Ill.	" 5	Bloomington, Ill.	" 23
Flora, Ill.	" 6	Atlanta, Ill.	" 24
Rinard, Ill.	" 8	Peoria, Ill.	" 25
Belmont, Ill.	" 9	Beardstown, Ill.	" 26
Flat Rock, Ill.	" 10	Jacksonville, Ill.	" 28
Willow Hill, Ill.	" 11	White Hall, Ill.	" 29
Mattoon, Ill.	" 12	Springfield, Ill.	" 30
Arcola, Ill.	" 14	Decatur, Ill.	" 31
Broadland, Ill.	" 15	Pana, Ill.	Aug. 1

J. C. RAINBOW

Pineconning, Mich.	July 1	Flint, Mich.	July 15, 16
Bav City, Mich.	" 2, 3	Port Huron, Mich.	" 17, 18
Midland, Mich.	" 4, 5	Rochester, Mich.	" 19
Mt. Pleasant, Mich.	" 7	Royal Oak, Mich.	" 21, 22
Hemlock, Mich.	" 8	Detroit, Mich.	" 23-26
Saginaw, Mich.	" 9, 10	Ann Arbor, Mich.	" 28, 29
Munger, Mich.	" 11	Belleville, Mich.	" 30
Caro, Mich.	" 12	Monroe, Mich.	" 31
Fosters, Mich.	" 14	Toledo, Ohio	Aug. 1, 2

W. J. THORN

Iliff, Colo.	July 1	Iola, Kans.	July 16, 17
Denver, Colo.	" 2, 3	Wichita, Kans.	" 18, 19
Edson, Kans.	" 4, 5	Hutchinson, Kans.	" 21, 22
Lenora, Kans.	" 7	Arlington, Kans.	" 23
Concordia, Kans.	" 8	Galva, Kans.	" 24
Concordia, Kans.	" 9	Lyons, Kans.	" 25
Abilene, Kans.	" 10, 11	Holyrood, Kans.	" 26
Manhattan, Kans.	" 12	Russell, Kans.	" 28
Emporia, Kans.	" 14	Dodge City, Kans.	" 30
Hilltop, Kans.	" 15	Garden City, Kans.	" 31

S. H. TOUTJIAN

San Francisco, Calif.	June 30-July 2	Charleston, Oreg.	July 18
Oakland, Calif.	July 4, 5	Eugene, Oreg.	" 19
Eureka, Calif.	" 7, 8	Bend, Oreg.	" 21
Crescent City, Calif.	" 9	Monroe, Oreg.	" 22
Grants Pass, Oreg.	" 10	Albany, Oreg.	" 23
Ashland, Oreg.	" 11, 12	Siletz, Oreg.	" 24
Klamath Falls, Oreg.	" 14	Dallas, Oreg.	" 25
Wolf Creek, Oreg.	" 15	Salem, Oreg.	" 26, 27
Canbyville, Oreg.	" 16	Newberg, Oreg.	" 29
Roseburg, Oreg.	" 17	Portland, Oreg.	" 30, 31

J. C. WATT

Beltrami, Minn.	July 3	Hibbing, Minn.	July 17
Argyle, Minn.	" 4, 5	Kinneby, Minn.	" 18
Badger, Minn.	" 6	Virginia, Minn.	" 19
Red Lake Falls, Minn.	" 8	Proctor, Minn.	" 21, 22
Bazley, Minn.	" 9	Duluth, Minn.	" 23, 24
Shevlin, Minn.	" 10, 11	Two Harbors, Minn.	" 25
Benidji, Minn.	" 12	Altken, Minn.	" 26
Benidji, Minn. (Rural)	" 14	Kettle River, Minn.	" 28
Boy River, Minn.	" 15	Cloverton, Minn.	" 29
Grand Rapids, Minn.	" 16	Grantsburg, Wis.	" 30, 31