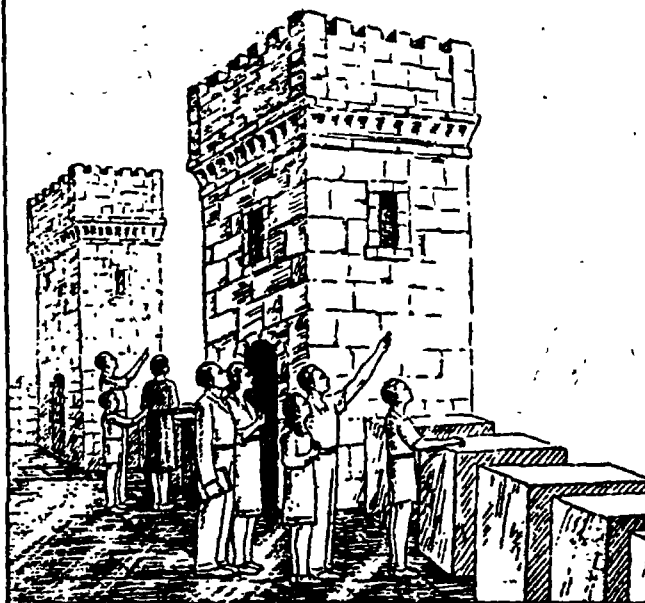




The WATCHTOWER

Announcing
Jehovah's Kingdom



They shall know that I am Jehovah.

-Exodus 35:15.

VOL. LXV SEMIMONTHLY No. 15

AUGUST 1, 1944

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"YE ARE MY WITNESSES, SAITH JEHOVAH, THAT I AM GOD"—Ez. 3:12.

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

OFFICERS
N. H. KNORR, *President* W. E. VAN AMBURGH, *Secretary*

"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 and 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 other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

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

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy 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 OLD WORLD ended in A.D. 1914, 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 the "new earth" of the New World;

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 complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

"FREE EDUCATION" TESTIMONY PERIOD

August, the month of the general convention by Kingdom publishers in many lands, should experience a great surge forward in freely teaching men of good-will concerning The Theocracy. Providentially the month has been designated "Free Education" Testimony Period. Aside from intense convention activities, the testimony-bearers will continue to offer the book *"The Truth Shall Make You Free"* together with the self-covered booklet *The Coming World Regeneration and Religion Reaps the Whirlwind* on a 30c contribution. Midsummer vacationing will be turned by many into an unselfish occasion by using the opportunity to put much more time in the field in this "free education" service. All desiring to put their utmost into the August Testimony Period will make conscientious preparations in that behalf, now. We welcome the co-operation of all in God's service and shall gladly answer all inquiries thereon and give all needed instructions and references. May the report you fill out and submit at the close of August's effort be a joy to you and a praise to God.

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The blank sent you one month before expiration of your *Watchtower* subscription should be filled out and returned to the Brooklyn office or to the Branch office in the country where you reside. Servants in the companies, and individuals, when sending in renewals for *The Watchtower*, should always use these blanks. By filling in these renewal blanks you are assured of the continua-

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 and all people of good-will. It arranges systematic Bible study for its readers and the Society 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 religion, 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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"WATCHTOWER" STUDIES

Week of September 3: "The Anointed and 'Men of Good-Will',"
¶ 1-15 inclusive, *The Watchtower* August 1, 1944.
Week of September 10: "The Anointed and 'Men of Good-Will',"
¶ 16-32 inclusive, *The Watchtower* August 1, 1944.
Week of September 17: "The Anointed and 'Men of Good-Will',"
¶ 33-38 inclusive, *The Watchtower* August 1, 1944;
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¶ 1-10 inclusive, *The Watchtower* August 1, 1944.

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117 Adams St., Brooklyn 1, N.Y.

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The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV

AUGUST 1, 1944

No. 15

THE ANOINTED AND "MEN OF GOOD-WILL"

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17.

JEHOVAH has great joy in giving to his only begotten Son a "bride". She is not an individual person, but is the body or company of his Son's faithful footstep followers. These are taken from among humankind, whose nature the Son himself once took on by a miracle of his Father Jehovah. The Son sacrificed the human nature in death; and from the time that God raised him from the dead the Son has been a mighty spirit creature, "the brightness of his glory, and the express image of his person." (Heb. 2:14; 1:3) He is "the image of the invisible God, the firstborn of every creature". (Col. 1:15) In order that those loving followers from among men might be espoused like a chaste virgin to his glorified Son, Jehovah God has begotten them from above, begotten them by his life-giving spirit, and they have become his spiritual children, called to be the "bride" of His beloved Son. (2 Cor. 11:2) The "bride" company prove their love for the Son of God by copying the example which he left them of faithful service to God.—1 Pet. 2:21.

* Only those creatures will go to heaven who are begotten of God by his spirit and who prove faithful to their espousal to God's heavenly Son by avoiding fornication or uncleanness with this evil world. No others from among mankind could do so, for heaven is the realm of spirit persons, and the earth is the place for flesh-and-blood creatures. The two are exact opposites to each other: "that which is born of the flesh is flesh; and that which is born of the spirit is spirit." (John 3:6) As did their espoused husband, those begotten of God to be of the bride company must lay down their human nature, that they may be born in the resurrection to life in the spirit with the beloved Bridegroom. As one of the bridal company said: "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these

things always in remembrance." (2 Pet. 1:13-15) "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very thing is God, who gave unto us the earnest [first installment or guarantee] of the spirit."—2 Cor. 5:1-5, *Am. Stan. Ver.*

* During the past nineteen centuries the Father Jehovah God has been taking out from among men the members of the bride company. By his begetting of them and making them thus his spiritual children he has espoused them to his beloved Son, to share his heavenly life and privileges. They are God's elect or chosen ones. The "bride" is only a limited company, of 144,000. (Rev. 7:4-8; 14:1,3) Hence, at the end of the world, which is upon us, only a remnant, sufficient to complete the membership of the bride, are yet on the earth.

* When Christ Jesus was on earth, as a partaker of flesh and blood, his friend John the Baptist introduced him to his first followers. John said: "I am not the Christ, but . . . I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease." (John 3:28-30) The disciples of John decreased in number, while those who became disciples of the Bridegroom have increased throughout the centuries, till now the remnant on earth suffices to fill up the yet lacking part of the bridal company. The marriage union of the Bridegroom and his espoused company takes place after

1. (a) Who is the bride whom Jehovah gives to his only begotten Son?
- (b) How has Jehovah espoused such to his Son?
2. (a) Who, only, go to heaven, and why no others? (b) Hence what must such ones do, as stated by Peter and Paul?

3. How long has Jehovah been taking the members of the "bride" from among men, and how many will the complete membership be?
4. (a) What part did John the Baptist play with respect to Bridegroom and bride, and with what result to his own following? (b) When does the marriage begin, and what proceeds from the Bridegroom's throne?

his Father Jehovah puts him on the throne to rule. The Bridegroom Son sits in the throne at God's right hand and rules, to mete out destruction to those who oppose the divine Government and to extend everlasting life and blessings to those who display good-will toward God and his Christ and who obey God's law and rule. The truth regarding the life-giving Government is pictured as a stream, which issues forth from the throne of God and of his once-sacrificed Son. Seemingly small at its source, it increases in width and depth to the volume of a mighty river. "And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street [of the city]."—Rev. 22: 1, 2, *Am. Stan. Ver.*

* As repeatedly shown in the pages of this magazine, Jehovah placed his Son, the Lamb, upon the throne in A.D. 1914 and sent him to the holy temple for judgment proceedings in 1918. It is from and after this latter event of 1918 that the marriage of the Bridegroom to his espoused takes place by the resurrection of all those faithful members of the bride that were sleeping in death. The prophecy of Ezekiel 47: 1-5 agrees with Revelation 22 that it is since 1918 that the river of the water of life-giving truth has been flowing forth from the throne at the temple or house of God. The prophecy of Joel 3: 18 tells of the day of the Lord Jehovah, which day began in 1914: "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim [the dry unfruitful vale]."

* All such beautiful prophetic symbolisms show how the truth must flow forth with increasing volume to bring to perishing mankind the message that leads to everlasting life. Jehovah God on his throne is the eternal Fountain of life. His faithful Son, who was sacrificed as the Lamb of God that life everlasting might be provided for obedient humankind, is the One by whom the life is extended to men who believe and accept. "And this is the record, that God hath given to us eternal life, and this life is in his Son." (1 John 5: 11)—See also Romans 6: 23.

' The Son of God sends forth the invitation to life-seekers to come to the river of living water of truth. The Son of God is now a mighty Spirit; which means he is invisible to mankind. How, then, does the invitation to life everlasting reach "men of good-will"? The symbolic vision at Revelation 22: 17 declares that the "bride" joins the Spirit in extending

the gracious invitation to those parched with thirst for life-satisfying truth. "The Spirit AND the bride say, Come." Inasmuch as only a remnant of the spirit-begotten ones who are espoused to the Spirit Bridegroom remain on earth in direct touch with mankind in this dying world, the remnant are the ones that receive the message from the Bridegroom. They then pass it on to all who have ears, that is, the hearing of faith to accept the message and to come. How does the remnant receive the message to preach it to others? It is by the spirit or active force which God exercises through his Son the Bridegroom.

* The message is God's, and it must be conveyed through his Son to His servants on earth. The remnant have no interpretative power of their own; "no prophecy of the scripture is of any private interpretation. 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]." (2 Pet. 1: 20, 21) The remnant's having the message is made possible because God causes the prophecies to be fulfilled concerning the reign of his beloved Son and concerning the blessings that such reign introduces for all "men of good-will". Then God, by his active force or holy spirit, opens the understanding of his spirit-begotten remnant to discern the fulfillment of such prophecies. Thus Jehovah God by his spirit interprets his own Word to his faithful servants on earth. "For God revealed them to us through his spirit, for the spirit fathoms everything, even the depths of God himself."—1 Cor. 2: 10, *Goodspeed; Moffatt.*

* This divine action in behalf of the remnant can better be understood from God's dealing with the first members of the bride company. Even on the day of the Bridegroom's departure from his followers and his ascension to heaven, they did not understand concerning the kingdom of God. They thought it was to be earthly and was to be restored to the earthly nation of Israel. "Lord, wilt thou at this time restore again the kingdom to Israel?" they asked. The Bridegroom assured them that they would understand this and other matters respecting The Theocratic Government in due time, when the holy spirit should come upon them. After that they would preach the message as witnesses to the ends of the earth. (Acts 1: 1-9) Ten days later was Pentecost, which Jewish feast was fifty days after Jesus' resurrection from the dead. Then the holy spirit came upon the faithful disciples assembled in Jerusalem. It was accompanied by cloven tongues of fire above their heads and the sudden ability of the disciples to preach God's message in unlearned

5. After what event does the marriage take place, and what prophecies of Ezekiel and Joel are fulfilled since that same event?

6. What do such prophetic symbolisms show? and who are the Source and the Channel of the life-giving truth?

7. What is the Son of God now? and how, therefore, does the invitation to drink reach the "men of good-will" on earth?

8. Whose message is it? and how is it made possible for the remnant to have it?

9. (a) What understanding did they have of the Kingdom on the day of Jesus' ascension, and from when onward would this be cleared up? (b) What manifestation took place when this promise was fulfilled?

foreign languages. The great crowd of foreign-speaking Jews that was drawn to the spot by the rushing wind and other strange occurrences that took place heard the message proclaimed in their respective languages. It was so unusual that many of them were disposed to charge it to the spirits of intoxicating drink.—Acts 2: 1-13.

ANointING

¹⁰ What actually took place was what Jesus had foretold to his disciples, saying: "Wait for the promise of the Father, which you heard from me; that John, indeed, immersed in water, but you will be immersed in holy spirit, after a few days." (Acts 1: 4, 5, *The Emphatic Diaglott*; Luke 24: 49) That was the beginning of the immersion with holy spirit of the members of the bride company. It was the authoritative seal that they had been begotten of God or born again, born of water and spirit, and were spiritual children of God, his called and chosen or elect ones. But more than that: it was evidence also that they had been anointed with the spirit of God and were the anointed ones of God. This event harmonized with God's dealing with the Bridegroom himself at Jordan river. When Christ Jesus was immersed in water by John the Baptist, there was a visible manifestation of the spirit or active force of God alighting upon him and God's voice from heaven openly confessed Jesus as his Son, saying: "This is my beloved Son, in whom I am well pleased." (Matt. 3: 16, 17) This not only meant that Jesus had been accepted for sacrifice as "the Lamb of God, which taketh away the sin of the world"; it also meant that God had begotten Jesus of the spirit and brought him forth as a spiritual Son, and that he had anointed him with his holy spirit. By reason of such anointing Jesus became *Christ*, which title means "Anointed One". Thereafter John also testified that Jesus is the Son of God.—John 1: 33, 34.

¹¹ The apostle Peter, years after Pentecost, testified to Jesus' anointing. Just before God's holy spirit was poured out upon the first Gentile or non-Jewish converts Peter said: "After the baptism which John preached; how God anointed Jesus of Nazareth with the holy [spirit] and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did . . . Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, . . . And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and

dead [or of the living and the dead]."—Acts 10: 37-42.

¹² By virtue of Jesus' being begotten and anointed as the spiritual Son of God he could quote Isaiah 61: 1, 2 in the Jewish synagogue at Nazareth and say to his fellow townsmen: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . . This day is this scripture fulfilled in your ears." (Luke 4: 18, 19, 21) In the case of Jesus his anointing, which commissioned him to preach, came upon him immediately when he was begotten of the spirit, after his consecration to do God's will had been accepted of his Father, which consecration he symbolized by baptism in water. His Father baptized him with holy spirit, and thereafter Jesus refrained from carpenter work at Nazareth and did the gospel ministry as set out in the commission at Isaiah 61: 1, 2.

¹³ Before Christ Jesus there had been anointings, but these were to other offices. In connection with the sacrificial worship of Jehovah God, Aaron the first high priest of the nation of Israel, and thereafter all his successors in office, were anointed with the holy anointing oil. They were thus commissioned to be the typical high priest of God for that nation. (Lev. 8: 1-13; Ex. 30: 22-33) In connection with the kingdom over them for which the Israelites made request to God, the kings of the nation were anointed to the office of king by a representative of God, either a prophet or the nation's high priest. In the cases of Saul and David, they were anointed in advance by the prophet Samuel. Later on kings were anointed with the unction or anointing oil only when they were installed in the royal office. (1 Sam. 10: 1, 17-25; 16: 12, 13; 2 Sam. 2: 1-4; 1 Ki. 1: 32-39) However, Jesus' anointing was the first anointing with the holy spirit of God, and it was his commission to be a higher priest than Aaron and to be a king greater than David or Solomon.

¹⁴ Thereafter the anointing of the bride company of Jesus' followers must come not only from God but through Christ Jesus. This was as foretold by John the Baptist, who said: "He who sent me to immerse in water he said to me, 'On whom thou shalt see the spirit descending, and resting, this is he who immerses in holy spirit.'" (John 1: 33, *Emph. Diag.*) On the day of Pentecost Peter explained to the perplexed onlookers that what they were observ-

12. What, therefore, could Jesus say to his fellow townsmen? and when did this commission devolve upon him?

13. (a) What anointings had there been performed prior to Jesus, and unto what were they? (b) In what respects was the anointing of Jesus the first of its kind?

14. Through whom must the anointing thenceforth proceed to Christians, as stated by John the Baptist and by Peter at Pentecost?

10. (a) Of what immersion was that the beginning, and of what also was it the authoritative seal and evidence? (b) How did this harmonize with God's dealing with Jesus, and what did he then become?

11. With what words did Peter testify concerning that to Cornelius?

ing was the baptism of the holy spirit of God upon the faithful followers of Christ. Peter's words were: "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; . . . and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Then Peter preached that the One whom the Lord God Jehovah had made Lord and Christ was the Jesus whom the Jews had hanged on the tree: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy [spirit], he hath shed forth this [spirit], which ye now see and hear." Peter thus acknowledged that God's spirit or active force proceeded through Christ Jesus.—Acts 2: 14-36.

¹⁵ The consciences of many were pricked, and Peter said to them: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy [spirit]." (Acts 2: 37-40) All this Bible account gives factual proof that Jesus' followers were anointed when they were begotten of God. Although the spirit is poured out upon all consecrated flesh of God's servants and handmaidens, yet it is not upon these as mere fleshly human creatures that God's spirit or active force is poured out, baptizing them. The bride of Christ is to be spiritual, heavenly, and the spirit is poured out upon the members thereof as those who are begotten of God as his spiritual children. Naturally, they being yet on the earth at their begetting, the baptism or outpouring of the spirit comes upon them while they are in the flesh; and the holy spirit or active force of God operates through their fleshly bodies. Hence the anointing with the spirit had to wait until those who had consecrated themselves to God through Christ were "born again" or "born from above" and thereby became the spiritual children of the heavenly Father. Then they received the anointing with the holy spirit, as Jesus did.

¹⁶ Other instances show that when those whose consecration to him God accepts are begotten of Him, they are then anointed with His spirit. For example: In the home of Cornelius the centurion at Caesarea the first band of Gentile converts heard

the gospel truth at Peter's lips, and believed and accepted it. Then the holy spirit was poured out upon all such Gentile believers. The audible proof of this was that they duplicated the Pentecostal miracle by speaking in foreign languages unfamiliar to them till then. Certainly they must have been begotten of the spirit at that same time, because it is as begotten children of God that Christ's followers are anointed. Likewise, when the Samaritans believed and were baptized in water at the preaching of Philip the evangelist, there is no evidence that they were begotten until Peter and John arrived. These prayed that the consecrated Samaritans might receive the holy spirit; and when the apostles laid their hands upon them, the Samaritan believers received the holy spirit, with evidence. The proof was then present that they had been both begotten and anointed with the spirit of God.—Acts 8: 1-17.

¹⁷ Furthermore, when Paul came to Ephesus and found certain baptized believers, he found they had no evidence of being "born again", because they were without certain vital truth. Said they: "We have not even heard whether there be any holy spirit." But when they had accepted the new truths revealed at Paul's mouth and had been rebaptized, this time "into the name of the Lord Jesus", what followed? "And Paul putting his hands on them, the holy spirit came on them, and they spoke with tongues and prophesied. And all the men were about twelve." (Acts 19: 1-7, *Emph. Diag.*) Of a certainty now indeed they were "born of water [truth] and spirit"; and their speaking in foreign languages and prophesying was outright evidence that they had been anointed with the holy spirit. Later Paul wrote to the consecrated ones or "saints which are at Ephesus" and spoke of their trust in Christ Jesus "after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest [or pledge, guarantee] of our inheritance" in the heavenly realm.—Eph. 1: 13, 14.

¹⁸ At Corinth, Greece, the first converts to result from Paul's preaching were doubtless the Jewish married couple, Aquila and Priscilla, with whom Paul abode. (Acts 18: 1-11, 18) To the congregation established in Corinth Paul wrote years later and said: "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest [pledge] of the spirit in our hearts." (2 Cor. 1: 21, 22) They had been confirmed or guaranteed unto Christ as being members of his "body" or his church by being anointed with the spirit of God. "For as the body

15. (a) When does the Bible record prove that Christians are anointed, and as what are they thus anointed? (b) Why, then, is it that "upon all flesh" the spirit is poured out?

16. What other instances in connection with Peter and Philip the evangelist show the anointing comes at the begetting?

17. (a) What instance in the case of Paul shows the same thing? (b) What did Paul later write to the Ephesians that also shows this?

18. Who has anointed the Christians, and how has he established or confirmed them unto Christ?

is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. But now are they many members, yet but one body. But now hath God set the members every one of them in the body, as it hath pleased him. Now ye are the body of Christ, and members in particular."—1 Cor. 12: 12, 13, 20, 18, 27.

¹⁹ By being begotten and anointed with God's spirit or active force, the consecrated one is baptized as a "new creature" into the body of Christ and becomes one of those who are espoused to him as the great Bridegroom. Such baptism of the spirit is common to or is jointly shared by all the members of the body, regardless of the different offices which they fill in the body. Hence it is "one baptism", just as there is one common faith and one common hope of their calling, and one common Head over the whole body, namely, Christ Jesus. For God, who gives the holy spirit, "gave [Christ Jesus] to be the head over all things to the church, which is his body."—Eph. 4: 3-7; 1: 22, 23.

²⁰ If one thus baptized turns unfaithful to God by failing to carry out his responsibilities, he becomes unfaithful to his anointing and is cast off from the "body of Christ". He loses the spirit of God and its illuminating and actuating power and forfeits his privileges of service in the "body". Yet, down to the day of his death, he is held responsible for failure to meet his obligations as an anointed one. This was illustrated in the case of King Saul. When he turned unfaithful, the spirit of God departed from him and another man, namely, David, was anointed to take Saul's place in the typical Theocracy. Being covenant-breakers worthy of death, the unfaithful anointed ones suffer the penalty of destruction. It is because, having been "once enlightened, and having tasted the heavenly gift [God's Son as the ransom sacrifice], and become partakers of holy spirit, and having tasted the good word of God and the powers of the coming age", they have thereafter fallen away and refused to carry out their vows of consecration or to do the things their anointing commissions them to do.—Heb. 6: 4-6, *Emph. Diag.*

²¹ The apostle John was one of those present at the Pentecostal outpouring of holy spirit from God and by Jesus Christ. Toward the close of the first century, when he was an old man, possibly the last of the apostles to survive, he wrote as follows: "Children! it is the last hour; and as you heard

that the antichrist is coming, even now many have become antichrists; whence we know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have remained with us; but it was that they might be made manifest that they are not all of us. And you have an anointing from the Holy One; you all know it [or, you all have knowledge, that is to say, knowledge of the truth]. I have not written to you because you do not know the truth, but because you know it, and because no lie is from the truth. Who is the liar, but he who denies that Jesus is the anointed One? This is the antichrist, he who denies the Father and the Son. . . . I have written these things to you concerning those who deceive you. But the anointing which you received from him abides in you, and you have no need that any one should teach you; but the same anointing teaches you concerning all things, and is true, and is not a lie; and as it taught you, abide in him [Christ Jesus]." —1 John 2: 18-27, *Emph. Diag.; Goodspeed; Rotherham.*

²² John was therefore writing to an anointed class. Of whom was this class made up? Merely of elder brethren? Not according to the apostle's form of address: "I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father [who has begotten you of his spirit]. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." (1 John 2: 12-14) Writing to all alike, "little children," "fathers," and "young men", concerning the anointing from the Holy One and as abiding in them, the apostle John indicates that at the time of the begetting by the spirit of God to be a spiritual son of God the consecrated servant of God is anointed with the spirit and baptized into the body of Christ. By the help of the spirit or active force of God, he must now increase in knowledge of the truth and in appreciation of his anointing and must increase in his ability to carry out the things the anointing commissions him to perform.

²³ If one who has been anointed proves unfaithful and goes out from the congregation of the anointed, he becomes an antichrist. His going out does not prove that he is right, and that those whom he leaves behind are in the wrong and do not have the

18. As what has the consecrated one been baptized into Christ's body, and how is there just "one baptism"?

20. (a) What befalls one who proves unfaithful as a body-member, and how long is such one held responsible? (b) How is such one's case illustrated by that of Saul, and what penalty awaits such, and why?

21. In his epistle what did the apostle John write concerning the anointing?

22. (a) To what kind of class was John thus writing, and whom did it comprise? (b) What is indicated by John's writing thus to all such together, and what must these do henceforth?

23. (a) What does the one going out from the congregation become, and how is it determined which of them is right and has the truth? (b) Who was foretold to become an antichrist in this world's end?

truth. The spirit of God, which came with their anointing and which abides in them, illuminates them and assures them that they have the truth. On the other hand, the unfaithful anointed one is cast out of the "body" or Theocratic organization by Christ Jesus the Head. The spirit of God does not abide in that unfaithful one and he does not abide in Christ but goes into the darkness of error and untruth. The unfaithful one is therefore an antichrist. The faithful ones from whom he is cut off and disconnected are not antichrists, but abide in Christ. Jesus foretold that in the "last time", at the end of this world, where we are now, the "evil servant" class would be such an antichrist.—Matt. 24: 48-51; Luke 12: 45-48.

THE PRESENT COMMISSION

²⁴ Anciently the shepherd David was anointed with oil by the Lord's prophet to be visible king over the typical Theocracy of the nation of Israel. Christ Jesus, when he was begotten of the spirit at the Jordan river, was anointed with God's spirit to be King of the real Theocratic Government. But when on earth he did not actively enter in upon his rule and destroy the enemies and restore Paradise on earth, nor even when he ascended to heaven into God's presence.

²⁵ What, then, was the purpose of Jesus' anointing while on earth? It was to commission him to act as God's Spokesman and to preach the gospel of the coming Righteous Government. The prophecy of Isaiah 61: 1, 2, which was then fulfilled primarily in him, said for him: "The spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn." (*Am. Stan. Ver.*) The point of this was that the anointed Jesus must be a preacher of the good news, he must be a faithful and true witness of Jehovah God. The anointed followers of Christ Jesus are made joint-heirs of Kingdom glory with Jesus. But, while they are in the flesh, their anointing with God's spirit lays upon them the obligation now to be witnesses of Jehovah and to preach and bear witness concerning his Theocratic Government.

²⁶ Jesus when on earth was faithful in that unto which he was anointed. Therefore the last book of the Bible speaks of him as "Jesus Christ, who is

the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. . . . the Amen, the faithful and true witness, the beginning of the creation of God." (Rev. 1: 5; 3: 14, *Am. Stan. Ver.*) All the faithful apostles, including Paul, were Christlike witnesses of Jehovah. Paul was very specific concerning his own performance of his anointing to preach, saying: "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God [Jehovah], and faith toward our Lord Jesus Christ." (Acts 20: 20, 21) All members of the bride of Christ are, by force of their anointing, obliged to be witnesses of Jehovah concerning the Righteous Government in which they shall share with Jesus the Bridegroom for the vindication of Jehovah's name. (1 Cor. 9: 16) Such obligation applies to the remnant of the "bride" class yet on earth. For that reason the remnant of anointed ones have joyfully taken up and acted under the Scriptural name "Jehovah's witnesses". (Isa. 43: 10, 12; 44: 8) Hence they must now say, "Come," to all "men of good-will" on earth.

COMPLETE OUTPOURING

²⁷ From Peter's words on the day of Pentecost, wherein he quoted the prophecy of Joel 2: 28-32, it is manifest that the prophecy did not have its complete fulfillment back there, because the "wonders" and "signs" which the prophecy said God would perform were not then produced. When, therefore, did the final and complete fulfillment of Joel 2: 28-32 occur? According to recorded and well-attested facts which agree with the prophecy, it was from and after 1919.

²⁸ As afore-stated, in A.D. 1918 the Bridegroom came as Judge to the spiritual temple of God and was fully laid as the temple's Chief Corner Stone. Those body-members of Christ who, as "living stones", had proved faithful to death were raised from the dead and incorporated into the living temple. By such union of the resurrected members of the bride of the Lamb, the Bridegroom, the marriage began taking place. (Rev. 19: 7-9; 21: 2, 9, 10) The time was therefore now due for the Spirit and the bride to say, "Come," for the river of water of life was beginning to flow forth from the temple, from the throne of God and Christ, the established Theocracy.

²⁹ However, the dark year of 1918 witnessed the nations and kingdoms of earth pained with the

24. To what were David and Jesus respectively anointed? and what about actively entering into the rulership?

25. (a) What, then, was the purpose of Jesus' anointing while on earth? (b) What obligation, therefore, does the anointing lay upon his followers while on earth?

26. (a) What title came to Jesus because of his performance in that whereunto he was anointed? (b) What does Paul's own course show to be the obligation of the anointed ones, and what name have the remnant therefore recently taken up?

27. Why was the fulfillment of Joel 2: 28-32 not complete back there at Pentecost? and when does complete fulfillment begin?

28. When was the time due for the invitation to come and drink of the life-giving water to be extended?

29. By the time of the Lord's coming to the temple, however, what situation and circumstances had developed with the nations and with Jehovah's consecrated ones?

"beginning of sorrows" due to World War I. At the same time those who were consecrated to Jehovah and begotten and anointed of his spirit were "hated of all nations" for the sake of their Bridegroom's name. The World War persecutions against them reached their peak of severity in 1918 when, in addition to mobbings and other violence and intolerance against them, the headquarters of the governing body of their "society" was assailed by the religious enemies and their political and judicial co-conspirators. As a result those who were foremost officials of the publication organization were lodged in federal penitentiary under heavy sentence. At the same time the "evil servant" class broke loose and went out and engaged in antichrist work against their former brethren still faithful. The printed publications about God's Righteous Government of his Bridegroom-Son were banned by the political authorities of this world. Under the stress many went out, making it manifest that they were not of the faithful remnant.

³⁰ The remnant faithfully stood this fiery judgment test, permitted by the Bridegroom-Judge at the temple in 1918. Nevertheless, they were perplexed, uncertain as to their course of activity, and under fear of awesome worldly powers. In consequence, the witness work whereunto they were anointed lapsed, and the lamp of the light of the spirit of God flickered or was hid under a bushel. The spirit of anointing, which is the spirit of bearing testimony by the gospel message, was low among them. In fact, Revelation 11:7-10 pictures the witness work, to which they were anointed, as dead, killed by the enemies whom God let go to that extent. But let it be called to mind that, after Jesus' disciples were scattered and disorganized and silenced by the Jewish clergy in A.D. 33, there was an early regathering after Jesus' resurrection, and the fulfillment of Joel 2:28-32 took place. In a like order of events, Revelation 11:11,12 reads concerning the oppressed remnant of 1918: "And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."

³¹ The remnant, who were faithful at heart and desirous of having the witness work go on, were grieved in 1918 and filled with mourning at seeing the work of Jehovah God and of his only begotten Son pierced to the death by the enemies. What the enemies did then to the witness work they did to

God and Christ Jesus, who were responsible for the work. This was a very bitter experience for the remnant. But they remembered Jehovah God and his Word of promise, and they began to supplicate him for deliverance and for revival of His witness work. Then came the fulfillment of Zechariah 12:10-14 and 13:1 upon the remnant of faithful spiritual Israelites, namely: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they [the enemy] have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem [God's spirit-begotten anointed ones on earth], . . . In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness."—*Am. Stan. Ver.*

³² The faithful remnant prayed to be cleansed from their sin of inactivity respecting their anointing, and from the uncleanness of fear of the combined hosts of enemies. The Lord God responded to their supplications by Christ Jesus at the temple. In the spring of 1919 he caused the imprisoned officials to be released from involuntary restraints, with full exoneration shortly to follow. Immediately preparations were made to revive the witness work. The largest assembly of spirit-begotten anointed Christians was arranged for for the summer of 1919. Just prior thereto the Lord God, by His spirit, caused the unclean spirit of fear to be cleansed away from his faithful remnant by the truths published in *The Watch Tower* in the two-part article "Blessed Are the Fearless". Furthermore, the keynote speech at the assembly by the president of the *Watch Tower* publishers was this very theme, "Blessed Are the Fearless."

³³ As a result of these truths and this spirited assembly for renewed action in God's service, the life-giving, actuating spirit for God's fearless service began to be poured out upon Jehovah's faithful remnant, in final fulfillment of Joel 2:28-32, to wit: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men [the evil-servant class] shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders . . . And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD

30. (a) What, therefore, was the state of the spirit of anointing among the consecrated, and how does Revelation picture the situation? (b) However, what followed a like situation in A.D. 33, and how does Revelation 11 picture the parallel event upon the remnant?
31. How was the prophecy of Zechariah 12:10-14 fulfilled toward the remnant?

32. (a) For what did the remnant supplicate, and how did Jehovah respond? (b) How did the cleansing then begin?
33. What then began to be poured out upon the remnant, and in harmony with what prophecy?

shall call.”—See also Ezekiel 11:19; 18:31; 36:26, 27; 39:29.

“This did not mean that the members of the faithful spirit-begotten remnant had not been anointed at the time of each one’s spirit-begetting before 1919. The baptism with the spirit had been going on through all the centuries since Pentecost of A.D. 33 toward all who got the truth of his Word and who consecrated fully to him through Christ and who were then “born of water and spirit”. Hence the event of 1919 meant this: That the spirit or the arousing, energizing, life-infusing active force of God was poured out upon his anointed remnant to bring them to life again in his service. It renewed them unto the privileges and responsibility of their anointing. Moreover, this was not the climax of the spirit’s outpouring. Why not? Because with the Bridegroom’s coming to the temple the judgment had begun at the house of God. (1 Pet. 4:17) Due to the casting out of the “evil servant” class as unworthy of any service in company with the “faithful and wise servant” class, vacancies were created among those in line to be of the glorified “bride” of Christ. These vacancies must be filled up to bring in finally the full number of 144,000 into the bride class. Hence many who received the truth and who since 1919 consecrated themselves to God and his service were accepted through Christ and were begotten of his spirit, and the outpoured holy spirit came upon them, anointing them and baptizing them into the body of Christ. And then came A.D. 1922.

“Another great assembly, in the late summer, highlighted that year 1922. This also was international and was at the same convention point as the one three and a half years previous. At this assembly of the remnant, including those newly added to them, the spirit of zeal for Jehovah’s service and of appreciation for his truth mounted daily until September 8, known as “The Day”. On this fourth day of the assembly the president of the Society gave the key speech on the subject “The Kingdom”. In that address it was emphasized that the King is here; and the proof was submitted for the first time from Scripture and current history that the King Christ Jesus had come to the temple in 1918 and begun judgment process and that the time had come for Jehovah’s consecrated people to “arise and shine” by proclaiming his message with purged lips. (Isa. 6:1-11; 60:1,2) Then the speaker reached the climax, saying:

“Do you believe that the Lord is now in his temple, judging the nations of earth? Do you believe that the King of glory has begun his reign? [Shouts of ‘Yes’

thundered from a unanimous audience.] Then back to the field, O ye sons of the most high God! Gird on your armor! Be sober, be vigilant, be active, be brave. Be faithful and true witnesses for the Lord. Go forward in the fight until every vestige of Babylon lies desolate. Herald the message far and wide. The world must know that Jehovah is God and that Jesus Christ is King of kings and Lord of lords. This is the day of all days. Behold, the King reigns! You are his publicity agents. Therefore advertise, advertise, advertise, the King and his kingdom.”

“This ringing appeal to action and service was mighty, and the Lord’s spirit of service filled his people preparatory to expressing itself in field activities in coming days and years. That same day another speaker discoursed to the assembly on the text (Psalm 118:24), “This is the day which the Lord hath made; we will rejoice and be glad in it.” He showed that we are now in the Lord’s day, the prophesied “Day of Jehovah”, and that the time is here for the last witness against “Christendom” and for Messiah Christ. At the public meeting two days later the Society’s president addressed the 18,000 to 20,000 present on the theme “Millions Now Living Will Never Die”. He also submitted a Resolution entitled “A Challenge to World Leaders”, which was enthusiastically adopted by the audience. This, the greatest of assemblies till then of God’s people, was the first of a series of seven annual general assemblies at which Resolutions of like importance to all the anointed remnant and persons of good-will in all lands were submitted and adopted.

“None should assume that the outpouring of the spirit to anoint and quicken God’s people and to enlighten them on the truth ceased or was all accomplished in 1922. Not so! “Many are called, but few are chosen,” were our Master’s words. And with some not enduring to the end but dropping away, there was need for the Lord to fill the vacancies created among the loyal remnant. So new ones were brought in, notably until 1931, and Jehovah God begot these consecrated persons and anointed them with the spirit which was outpoured. Thereby these came under the responsibility till death of being witnesses of Jehovah God and publishers of his kingdom under Christ. Membership of the bride company must be completed, and hence whenever any vacancies arise due to unfaithfulness the holy spirit will be poured out upon those brought in to fill such open places.

“From the foregoing paragraphs it is therefore plain that the prophecy of Joel 2:28, 29 finds its fulfillment only upon the members of the “body of Christ”, including the remnant thereof now.

34. (a) Does this mean that the members of the remnant had not been anointed before 1919? (b) What, then, did the events of 1919 mean, and why were they not the climax of the matter?

35. What were the pertinent events of the year 1922, and to what climax did they build up?

36. (a) At that, what then filled the Lord’s consecrated people? (b) What other features marked that assembly as significant?

37. (a) Was the outpouring of the spirit thus accomplished all in 1922, and why? (b) To what end does this operate, and under what responsibility do those anointed come?

38. Upon whom, then, does Joel 2:28, 29 find its fulfillment?

SPIRIT UPON "MEN OF GOOD-WILL"

WE ARE in the transition from the old world to God's new world of righteousness. By reason of the holy spirit poured out since the Bridegroom's coming to the temple, the anointed remnant of the bride class have been saying, "Come," to the "men of good-will" who expect to gain eternal life in the new world, and that life on earth. The invitation to come and drink of the river of the water of life has increased like a deepening and expanding river of an irresistible current, which all the religious, political, commercial and judicial enemies of "Christendom" have been unable to dam, turn aside or dry up. Onward through the years the mighty tide of life-giving truth has rolled along, as driven by the spirit of the Lord God. Since 1919 the tide of publication has swelled to more than 450 millions of Bible-explaining books and booklets, besides hundreds of millions of magazines, free tracts, and countless other printed announcements; besides millions of free lectures from public platforms, over sound equipment, over radio transmitters singly and in chains, and by house-to-house calling upon the people, with return visits, and home Bible studies established; and by witnessing in courts, before boards and legislative committees, and in prisons and concentration camps. And all that in many more languages than were heard in A.D. 33 at Pentecost; in fact, 88 languages in 1939. All this tremendous testimony has struck fear into the foes of the truth and of God's Theocracy. In the face of the cruel totalitarian opposition, and considering the comparatively small number of consecrated servants engaged in his "strange work" of publicity for The Theocracy, the work has been accomplished, "not by might, nor by power, but by my spirit, saith the LORD of hosts."—Zech. 4:6.

* To whom do the Spirit and the bride say, "Come"? To "men of good-will", that is, to those who hear with hearing ears and who are athirst for righteousness and life, and who will to come to God through Christ and to slake their thirst with His life-giving gospel truth. (Rev. 22: 17) Be it observed, though, that these are not only invited to drink, but also commanded to relay the invitation of the Spirit and the bride on to others, lest such perish in this day of judgment of the nations. The divine command to them is: "Let him that heareth say, Come." They do not need to be anointed in order to come under this command. If they hear and drink, the Spirit's exhortation applies to them. And particularly since A.D. 1931 these persons of good-will who are drinking of the water of life are saying, "Come." In that

year Jehovah by his spirit or invisible energy of enlightenment made plain that Ezekiel's prophecy chapter 9 applies to those persons of good-will. By the publication of the Lord's invitation through the remnant of the bride company such persons of good-will are being marked in the forehead, or seat of intelligence, with the knowledge of the truth. This leads them to consecrate themselves to Jehovah God and to identify themselves openly as on the side of the royal Government of his Son. At Armageddon Jehovah's executioners will not slay such marked ones.

* With the flight of years, as death invades their ranks, the number of faithful remnant members decreases. Already the number of good-will persons with marked foreheads outstrips the remnant many times, as figures of attendances at the annual Lord's Memorial supper show. They are now doing the bulk of the field work of publication from house to house and by home Bible studies. And by the Lord's grace and blessing the work accomplished continues to grow and more and more are hearing and coming to drink of the truthbearing water of life. This is a marvelous fact now amidst the hottest intensity of global war; and what will it be in the postwar period, during which period the work will be successfully finished before the final end of this world at Armageddon? In exact reverse to the case of John the Baptist and Jesus, the remnant must continue to decrease as more of these regularly finish their earthly course in faithfulness, whereas the remnant's good-will companions must steadily increase by the thousands.—Mic. 4: 1-5.

* But not to their growing numbers is the immensity of the work each passing year to be credited. Their exploits in God's service are as much accomplished by the spirit or active force of God through Christ as are the exploits of the remnant, "the people that do know their God." (Dan. 11: 32) The spirit of Almighty God is resting potently upon the devoted companions of the remnant. This is not saying they have been begotten of the spirit of God and will have to die in order to go to heaven. It does not mean that they are anointed with the spirit and made members of the bride class. John the Baptist and Christ Jesus worked in the same field for some months and the spirit of God rested upon both of them. Yet John the Baptist was not begotten of the spirit, but in the resurrection he will be one of the "princes in all the earth" and hence will be less than the least one of the kingdom of God. Jesus, on the contrary, was begotten and anointed of God's spirit.

1. (a) Since the spirit's outpouring what have the anointed remnant been saying, and to whom? (b) How has the work of invitation increased till now, and how has it been accomplished?

2. (a) What are those who accept the invitation commanded to do? (b) Do they need to be anointed in order to do so, and since what truth-revelation in particular have they been doing so?

3. (a) Who now are doing the bulk of the field work? (b) What question arises concerning the postwar period, and why?

4. (a) To what is the immensity of the work done to be credited? (b) Does this mean that the remnant's companions are begotten and anointed? and how does the relationship of Jesus and John illustrate the matter?

The remnant now are begotten of God and are directly his sons, 'born of water and spirit.' In the 1000-year reign of Christ he the Bridegroom will become the "Everlasting Father" of all those gaining eternal life upon earth.

* Christ Jesus has not begun begetting children as yet. Hence the consecrated persons of good-will who now drink at the river of living water are not yet begotten by him. Neither does God's spirit of revelation testify to their hearts and minds that they are his spiritual adopted sons. Nor does the same holy spirit proclaim a heavenly reward for them or open up to them from God's Word the hope of a heavenly spiritual inheritance. Nonetheless, they must continue faithfully at the side of the begotten and anointed remnant in the gospel-preaching work of Jehovah God. They must maintain their constancy and integrity in His service under stress of reproach, persecution and demonic opposition till the work is done. Then the "Everlasting Father", the Bridegroom, will justify them to life during his millennial reign through benefits of his ransom sacrifice.

* As God's spirit came upon Bezaleel, Othniel, Gideon, Samson, Jephthah, David, Elijah and Elisha of old, without their being anointed by the spirit to membership in the "body of Christ" thereby, in like manner now the spirit of God is most manifestly come upon the devoted persons of good-will who are obeying the command to say, "Come." They are not walking after the course of this world, but are following the Spirit, Christ Jesus, and keeping themselves unspotted from this world. As long as they keep on faithfully doing so, the spirit will not depart from them nor will the proclamation of the word which he has put in their mouths be denied them. As it was said prophetically to the Bridegroom, who is greater than the prophet Isaiah and who will become their "Everlasting Father": "My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and for ever." (Isa. 59: 21, *Am. Stan. Ver.*) These good-will servants who receive life from the Son of God during his 1000-year reign are evidently the ones meant as "thy seed's seed", because they receive everlasting life on earth after the bride class gains eternal life through Christ in the heavens.

* The increasing multitude of good-will companions or "other sheep" of the Lord hear the anointed remnant singing the new song which the Lamb, the Bridegroom, teaches to his bride, the 144,000

redeemed from the earth. They listen carefully and take up the song in harmony with the remnant. (Rev. 14:1-4) They do not try to take the places of the remnant in the "body of Christ". Whatever assignments of service are made to them by the Bridegroom through the remnant of his bride, these good-will persons gladly accept, like virgin companions of the bride, and faithfully carry out, doing all as unto the Lord God and as unto no creatures. By the spirit of the Lord they join with the remnant in lifting up the Lord's standard of truth against religion and all encroaching enemies. (Isa. 59: 19) Year by year the united voice of these "other sheep" swells louder and stronger as they serve God day and night in his temple, hailing his glorious King with 'palm branches' and crying out: "Salvation to our God which sitteth upon the throne, and unto the Lamb." By such fearless testimony faithfully sustained in the spirit of the Lord down till the victorious fight at Armageddon, they faithfully render their part to the vindication of His name.

* To summarize our general survey thus far of the comparative uses of the word "spirit" in the Holy Scriptures: From these articles and those that appeared in the three preceding issues of *The Watchtower*, Jehovah stands forth as the great Spirit Being, who is the "Father of spirits" of "all flesh". He is the great Producer of the myriads of spirit creatures that inhabit the unseen heavenly realms, and of which his only begotten Son, Christ Jesus, is Chief. These are all called "spirits". Furthermore, because the active force which Jehovah uses to accomplish his perfect will is invisible and yet produces results visible or sensible to man, that active force is also called "spirit"; and, being always used to a holy or righteous end, it is called His "holy spirit". Though it is exercised by him throughout the universe and its manifestations are many and different, at various times, yet it is but one holy spirit. That spirit of God was sent through space to operate in preparing this earth for man's home. When man came into existence, it was the life-force or spirit which emanated from Jehovah God that caused the human creature to live, and which life-force is sustained by man's breathing.

* Prior to the baptism of Jehovah's only begotten Son while on earth as a man, that spirit or active force of God acted upon earthly creatures to cause them to speak, do, see or move according to the divine will; and its power was irresistible even to God's enemies. Beginning with Jesus, the same spirit or active force of Almighty God has been used to beget consecrated men and women to a heavenly inheritance; and these have been anointed by his spirit to

5. (a) What facts prove the above points? (b) Nevertheless, what must the remnant's companions do in order to be justified to life?

6. (a) How was this present operation of God's spirit illustrated in old time? (b) Upon what condition will the spirit and the proclamation privileges not be taken away from them, as promised in Isaiah 59: 21?

7. (a) How do they co-operate with the remnant, without usurpation of privileges? (b) How will they have part in vindicating God's name?

8. By way of summarizing, what are the comparative uses of the term "spirit" in the Holy Scriptures?

9. How has God's spirit operated toward creatures on earth before Christ and also since?

commission them unto His service and to enlighten them on the truths of God's Word as due to be understood. That spirit has aided them to do God's will in "this present evil world" and thus aided them to make their calling and election sure.

¹⁰ At this end of the world, when just a remnant of those begotten of God as sons unto heavenly glory are yet on earth, the same spirit or active force of Jehovah the Holy One has operated toward men of good-will, whom the Good Shepherd Christ Jesus is now gathering to the side of God's kingdom. As God's

10. In the days of the remnant, toward whom also is that spirit operating, and what is it accomplishing thereby?

spirit worked toward faithful men and women preceding Christ Jesus, just so that spirit is working toward these "other sheep" of the Good Shepherd now. While these are not begotten or anointed by his spirit, nevertheless God's active force or spirit is operating mightily toward these consecrated faithful ones. Through them, in companionship with the remnant, his spirit is accomplishing a world-wide witness to the great consternation of God's enemies, but to the blessing of all who hear the Kingdom message, and to the glory and vindication of Jehovah's name and Word.

EDUCATIONAL CAMPAIGN, THEN DESTRUCTION

THE prophet Ezekiel had a miraculous vision of a temple defiled by religious abominations. Jehovah God then spoke to him. "He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand." (Ezek. 9:1) That thunderous command was not to Ezekiel, but to those having charge over "the city" (picturing "Christendom"), to punish and destroy it. This work of destruction upon "Christendom" will not be done by the remnant of Jehovah's servants now on earth, which remnant Ezekiel foreshadowed, but will be done by Jehovah's King, Christ Jesus, and the holy angels acting under his command.

The "cry" or command directs the invisible organization of the Lord to prepare for the final assault upon Satan's organization. They are told to draw near, not with sheathed weapons, but with their weapons of destruction drawn and ready for offensive action. The weapons to be used for destruction by violence are held by the Lord Jesus Christ and the spirit members of the organization under him. The visible part of his organization on earth will do no part of the destroying. The work assigned to this earthly division is to sing forth the praises of Jehovah's name now before the fight at Armageddon and also while the fight is in progress.

"And, behold, six men came from the way of the higher gate [of the city temple], which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar [of the temple]."—Ezek. 9:2.

Six is a number symbolic of incompleteness, while the number seven symbolizes or denotes completeness. There were six men armed and one clothed with linen. The entire number of seven men manifestly represented Jehovah's complete organization, both that which is invisible to man and that which is visible and on the earth. The six men represent all the invisible organization with Christ Jesus, including the resurrected saints, and the cherubim, seraphim, and angels. The "one man" represents the anointed remnant of Jehovah's servants on the earth, who are the only part of His organization that is visible to human eyes. The fact that the division shows six to one

would mean further that the greater and more important part of the work assigned to the whole organization must be done by the invisible division; while the lesser work thereof is assigned to and done by the earthly division as "one man".

The six men approached from the way of the north, which is the appropriate direction from which divine judgment should and does come. Hence there is no doubt that the six men represent the 'armies which are in heaven' under the command of Christ Jesus and therefore that part of God's organization which is invisible to man. This is conclusively supported by the fact that the six proceed from the north, the seat of authority and judgment, and that they have charge over "Christendom" to destroy it, and that they are armed with weapons of destruction.

The "one man" clothed with linen and with a writer's inkhorn by his side, whom does he represent in God's universal organization? Manifestly not any one individual in the flesh. Aside from the Lord Jesus Christ, God has never since committed to any one individual on earth an exclusive work to be done by that individual. From the very beginning of his ministry Christ Jesus had a visible organization, and his apostles, acting collectively under his direction, formed the visible part of it. There was unity of action by the faithful apostles. With the passing away of these the unity did not again exist in the church until the Lord came to the spiritual temple of Jehovah in 1918. Upon his coming to the temple he found a faithful "servant" class, and these faithful ones are made the keepers or custodians of the Kingdom interests. (Matt. 24:45-47) Such are brought into the temple condition of unity of action with him and are made a part of the 'elect servant', because they form a part of The Christ and abide in Christ. Throughout the prophecy of Ezekiel Jehovah addresses him as "Son of man", manifestly because Ezekiel pictures that class which is counted in with and made a part of The Christ, the Head of which was called "the Son of man". The man with the writer's inkhorn by his side clearly represents, therefore, the anointed "faithful and wise servant" class on earth, which class is a part of God's organization.

This one man is further described as "clothed with linen". Concerning those consecrated ones espoused to Christ Jesus to form his "bride" it is written: "And it was given

unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints." (Rev. 19:8, *Am. Stan. Ver.*) "Linen" represents the approval from Jehovah received by the remnant or "servant" class, because they are in Christ and to them is committed the "testimony of Jesus Christ" and they keep God's commandments and faithfully deliver this testimony. This fine apparel is therefore the approval of the "servant" and his faithful service.

Every one of the seven in the vision must of necessity be in Jehovah's organization and wholly devoted to Him. When the command was given, every member of the organization responded and registered before the Lord for service: "they went in, and stood beside the brasen altar." None sat down, meditated, and consoled the others. Every one stood at attention, ready to hear and obey further commands. Each one of the earthly division of the Theocratic organization 'presents his body a living sacrifice, holy and acceptable to God, as a reasonable service', which service he must gladly perform. (Rom. 12:1) Anyone not willingly and joyfully ready for service could not be represented among those registered at the "altar".

The fact that the earthly division is pictured as a man "with the writing material by his side" shows that the work assigned to this servant class is to write down the Lord's will, as revealed, and to publish and distribute the truth to the people who would hear. This means that the "servant" class do not sit down or stay at home or confine themselves to one place of worship and talk among themselves, but go out among the people as representatives of Jehovah's organization to perform the duty assigned to them. Their work must be a witness work, as next stated at verse 4.

In Ezekiel's prophecy Jehovah God is pictured as riding above the cherubim of his organization. He judges the temple of religion. "And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the LORD said unto him, Go through the midst of the [doomed] city, through the midst of [unfaithful] Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." (Ezek. 9:3,4) The vision discloses God's purpose to destroy "Christendom" with his army of destruction, which is in readiness for Armageddon. But before the assault is begun, his purpose is that notice be served upon the rulers and upon the peoples of "Christendom". While this is being done the opportunity is afforded for persons of good-will and of proper heart-condition to escape from or be hid from the annihilation that is about to befall "Christendom".

As pictured by the man with the writing material, Jehovah's "servant" class must go through the midst of "Christendom" and mark in the forehead (seat of intelligence) a certain class, that these may be spared from the slaughter weapons of the "six men". Such marking indicates that the ones thus marked must, by some public confession or action, take their stand on the Lord's side before the destruction begins. This work must be done by the "servant" class of God's organization down on earth. When it

is done, then the slaughtering work must begin by those represented as the six men with the slaughter weapons. As it is stated: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."—Matt. 24:14.

Those words of Jesus serve to identify 'the man with the writer's inkhorn' as representing the "servant" class, whereas those who do the slaughter work are the invisible ones of the Lord's army. Hence Jehovah's entire organization is in action against the enemy (a) in declaring the judgments of Jehovah that were previously written and (b) in enforcing them against the enemy. God's organization is thus shown working in exact harmony, as indeed it must and does work. No one today in "the present truth" could have the slightest doubt as to the work the anointed servant must now do in obedience to God's commandments. For anyone to say the active service in the field is improper is to demonstrate clearly that such one is not in the truth and is not part of God's organization.

The commandment given is to 'put a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst of Christendom'. There is but one class of persons on earth to whom this could apply. Within the land of "Christendom" is a class of people who are under the Devil's organization but who are no part of it and do not sympathize with it. Such persons observe the great degeneracy in "Christendom" and the hypocrisy practiced by her leaders, but they are powerless to bring about any better condition. They sigh and cry because of the abominable deeds committed by the ruling factors that wrongfully call themselves "Christians" but who reproach Jehovah's holy name. These righteously disposed persons are largely ignorant of God's Word and of his purposes as respects his Theocratic Government of the new world. They have much consideration for the poor and oppressed, and have a great desire to see them relieved.

This is the class of men and women that receive the 'mark in their foreheads', that is to say, that are given some knowledge of God's purpose to destroy the wicked organization and to vindicate his name by his own Government of righteousness and by it to bless all obedient humankind. Persons in this class have tried to do right in proportion to the knowledge they had, but now, just preceding the great day of God's wrath upon "Christendom", they must be given an opportunity to gain more knowledge, that they may profit thereby. They too must heed Jehovah's command, at Zephaniah 2:1-3: "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you. Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger." Such seeking they could not do without some knowledge. It is the "servant" class that must bear to them the precious truths of the Kingdom, that they may see the way to go and what to do now before the battle of Armageddon.

As soon as this educational campaign concerning Jehovah's Theocracy is completed with respect to such "men of good-will", then Jehovah's order of execution is due to be

carried out. "And to the [six] others he [Jehovah] said in mine hearing, Go ye after him [the linen-clad man] through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they [six] went forth, and slew in the city."—Ezek. 9: 5-7.

Those on the Lord's side are marked, and are not to be slain. Slaughter begins "at the ancient men", that is, the religious clergy and the principal of their flocks. This slaughter proceeds without regard to age or sex. "Organized religion" and Satan's entire organization must be destroyed. Seeing that the slaying by the six starts with the clergy and none are spared, then surely the 'man in linen', the "faithful servant" class, must not for pity or for policy spare the clergy, when declaring the day of the vengeance of our God. The duty and obligation laid upon the "servant" class is to boldly declare the truth of God's judgment against the hypocritical organization called "organized religion". They cannot be faithful in performance of duty unless the truth is plainly and boldly told. Those who oppose the bold proclamation of the truth, therefore, give evidence they are not of Jehovah's organization.

Ezekiel 9: 8 strongly indicates that the remnant will stand by after the educational campaign is completed and watch the Lord finish off the wicked organization. Properly Ezekiel prostrated himself before Jehovah and submitted a question, not to indicate that the "servant" class cries out in horror at the Armageddon slaughter and begs for mercy upon the wicked; but rather to indicate that the "servant" speaks to the Lord God to call forth from him a statement to show that the slaughter is entirely justified. "And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?" The reply given to Ezekiel proves that the battle of Armaged-

don will witness the complete downfall of "Christendom", and that without any quarter or pity from the Lord God. "Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not. And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head."—Ezek. 9: 8-10.

God will not spare at Armageddon, but will fully return upon their own heads the wickedness of those who reject and oppose his kingdom. He will make a clean-up of the entire religious organization, in order that all marked persons who survive may know that Jehovah is the only true God. That the slaughter at Armageddon will be widespread the prophet Jeremiah gives testimony.—Jer. 25: 33-37.

To each division of God's organization a certain part of the work pertaining to ridding earth of Satan's organization is assigned, and each division is required to be faithful in the performance thereof. It is written, at Ezekiel 9: 11: "And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me." This shows that the servant class faithfully perform the work assigned to them and, when it is done, make report to God in some way. That means that the witness work must be done and will be done. Every one who hopes to have the Lord's approval finally as one of his remnant will joyfully participate in the witness work, or 'marking of the foreheads'. The faithful remnant will fully obey the Lord's commandment and will receive his approval.

Ezekiel 9: 11 also indicates that some of the remnant will be on earth when the work is done, and will witness Armageddon from their vantage point under the Lord's protection. These will maintain their integrity toward Jehovah God, and by their faithfulness they will be a testimony to the supremacy of the Most High God and to the honor of his name and to the praise of his King Christ Jesus.

FIELD EXPERIENCES

"WE TOOK ADVANTAGE (ALBANY, NEW YORK)

of Memorial Day holiday, as publishers and public alike were free from secular work. Since, on this occasion, a multitude of people visit the cemeteries, arrangements were made to meet them there with the Kingdom message. Five carloads, containing 28 publishers, were placed at the entrances of the largest near-by cemeteries, each one equipped with a supply of the booklet *Hope* (for the dead and survivors). These were placed with the many visitors, and were received graciously, a number of contributions being received. These publishers spent a total of 127 hours, placing about 900 booklets. All enjoyed this work, and an additional opportunity to witness. Besides this, two cartons of *Hope* were moved off the shelves, doing no one any good there, and placed in the hands of the people, where the Lord will give the increase. At one Catholic cemetery the caretaker threatened to call the priest, and then did so.

However, he remained inside the gate, walking up and down, while chewing on his cigar, pointing to the publishers and ordering them to step back from the gates. No one paid any attention to it, because we were outside the gate, on public property, placing the booklets right and left with those entering and leaving. 'Papa' then gave up, apparently unable to meet the situation; so we finished the assignment with no further interruptions."

IN YORKSHIRE AND CORNWALL, ENGLAND

"We had finished our house-to-house work for the day and were eating our sandwiches on the pier (Witney) prior to making back-calls. A young man passed by and asked if we were having our tea. Our reply called forth an invitation from him to come and have a drink. He took us to the National Fire Service Depot, where we joined three other men, all of us having a cup of tea together. The con-

versation soon became centered upon our work, and we gave them a witness for an hour and a half. We used the books *The New World* and *Children* together with the question booklets and Bible. Many questions were asked, and in the course of conversation the remark was heard: 'We have learned something tonight, for I always thought religion and Christianity were the same.' We left them *Children* and a question booklet, and arranged to call back for further study. We were invited to call at the NFS depot any time for a cup of tea."

"A few months ago I met a lady in the first-call work, who said she did not want any books as she had her Bible and was a Sunday-school teacher. I pointed out that the marginal references in her Bible were no part of the inspired Word, yet she was glad to have their help; which she admitted. I was able to show her the parallel with the WATCHTOWER publications. She then took *Children* and the Question booklet, and since then a weekly study has been conducted. She frequently expresses her appreciation of the joy and knowledge received from these studies. Last week she told me she held her pupils' attention with *Children* questions (five girls over 14 years). Her pupils told her they did not know such things were in the Bible."

PHONOGRAPH TO GOOD USE (MARYLAND)

"Sunday I called at a house and played the record 'Value of Knowledge', and then presented *The Truth Shall Make You Free*. The woman said: 'Yes, I would like to have the book, but don't buy anything on Sunday.' The little 8-year-old girl piped up: 'Mama, you bought us ice cream on Sunday; then why can't you get the book?' The mother said: 'Guess I'll take it; get me a quarter out of my purse.' The little girl was all smiles. When leaving, the woman said to me: 'I hope you will call to see us real soon.' I called Tuesday night, played two records and started a book study with father, mother and two daughters, 16 and 18 years old. On my leaving the woman said: 'Now we want you to call real soon.' Thursday night I called with two more records. Then we discussed field service, and I left some booklets for them to give to their friends. When I left the woman said: 'I am beginning to understand a

little about the Kingdom message and hope I can go some day to witness for Jehovah. Come to see us real soon.' Sunday evening I called with two more records and then studied *The Watchtower* with them. The 16-year-old girl said: 'What do you tell the people?' I said: 'Well, what did I tell you folks when I came?' She said: 'All about God's kingdom and God's battle.' Said I: 'Well, that's just what you want to tell the people about.' I certainly want to take advantage of every opportunity when they say: 'Come to see us real soon.'"

IN QUEENSLAND, AUSTRALIA

MARYBOROUGH: "On the eighth call at an 'out' home, I happened to find the family at home. They were Roman Catholics, but were interested to find out what the Bible is about. I was able to place a copy of the Bible with them. On the next visit I conducted a study on the blessings of The Theocracy and arranged for a study in the book *Children*. The mother and children followed this study regularly with great interest, and were always careful to prepare for the next week's lesson. After a few weeks I was informed that the children had left the convent school of their own accord. When the 'sister' at the school inquired the reason, they told her: 'The pope is on the wrong side.' They are rapidly advancing to the point where they will be efficient Theocratic publishers."

ROCKHAMPTON: "While cycling to my territory I came across a youngster that had had a spill from his bicycle. He was on his way to school, and his books lay strewn across the road. Among them lay a copy of the booklet *Refugees*. I helped the boy to pick himself up, and inquired whether he had read the booklet. He told me someone had left it with his mother a few days before. He had started to read it and was enjoying it so much that he had taken it with him in the hope of finding a spare moment for reading. He began to inquire about the Scriptural meaning of the word 'refugees', so we sat down by the side of the road and spent a very pleasant hour examining the Scriptures. Although the youngster was only eight years old, he showed remarkable interest and appreciation. A back-call was arranged, and I am looking forward to holding a study with the boy and his parents."

UNITED ANNOUNCERS' THEOCRATIC ASSEMBLY

Wednesday, August 9, to Sunday, August 13, inclusive, are the dates of the 1944 general assembly of Jehovah's witnesses as above entitled. Due to transportation and other inconveniences, this Assembly will be distributed over 17 cities in America. Buffalo, N. Y., is the key city, and there the president of the Watch Tower Society will attend and deliver his speeches. The simultaneous gatherings in the 16 other cities from coast to coast

will be connected by wire with Buffalo and, all together, will receive 7 hours of the main proceedings over the five days. Furthermore, in all other features all programs everywhere will be similar. The public address by the president at 4 p.m., Sunday, August 13, will be on the subject "The Kingdom of God Is Nigh". See the July 15 issue of *The Watchtower* for fuller information.

Assembly cities, auditoriums and addresses are as follows:

BUFFALO, NEW YORK
Key City
Memorial Auditorium, Main and Terrace

LOS ANGELES, CALIFORNIA
Shrine Ballroom, 700 W. 32nd St.

SAN FRANCISCO, CALIFORNIA
Civic Auditorium, 55 Grove St.

DENVER, COLORADO
Denver Municipal Auditorium
14th and Curtis Sts.

ATLANTA, GEORGIA
Municipal Auditorium, 30 Courtland St.
(Colored)
Leete Hall, Old Clark University
McDonough Blvd. S. E., at Capitol Ave.

BOSTON, MASSACHUSETTS
Symphony Hall
Huntington and Massachusetts Aves.

ST. LOUIS, MISSOURI
Jeffa Hall, 2354 Lafayette Ave.

OMAHA, NEBRASKA
Nebraska State Guard Armory
15th and Howard Sts.

CINCINNATI, OHIO
Emery Auditorium, 1116 Walnut St.

OKLAHOMA CITY, OKLAHOMA
Shrine Auditorium, Sixth and Robinson Sts.

PORTLAND, OREGON
Norae Hall, 111 N. E. 11th Ave.

PHILADELPHIA, PENNSYLVANIA
Town Hall, Broad and Race Sts.

DALLAS, TEXAS
Dallas Ice Arena, Fair Park

RICHMOND, VIRGINIA
Mosque Auditorium, Main and Laurel Sts.

SEATTLE, WASHINGTON
Finnish Hall, 1239 Washington St.

SPOKANE, WASHINGTON
Ice Arena, 1407 N. Elm St.

MILWAUKEE, WISCONSIN
Milwaukee Auditorium
W. Kilbourn Ave. & N. Fifth St.