



The

WATCHTOWER

And Herald of
Christ's Presence

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

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

VOL. LIV SEMI-MONTHLY No. 6

MARCH 15, 1933

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The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
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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.

COMPANY STUDIES

Each company should select the issue of *The Watchtower* the majority desire to study. We suggest the current issue, that all may keep up to date. The better method of study is to have some one in the company who can read well to read a paragraph or two and then have questions propounded and briefly discussed in order that the substance of the paragraph may be clearly ascertained. Questions should always be confined to the subject matter under consideration in the paragraph read.

"THE CRISIS"

The Watchtower takes pleasure in announcing a new booklet written by Brother Rutherford, entitled *The Crisis*. This booklet includes the much demanded lecture "Can the American Government Endure!" Jehovah's witnesses everywhere will take great delight in distributing *The Crisis*. A world-wide distribution of this booklet will begin April 8 to 16, during The Remnant's Thanksgiving Period. All will want to engage in the distribution of this important message to rulers and people.

1933 YEAR BOOK — A FEW LEFT

The Society still has a few of the *Year Book* on hand. Some of the brethren may have found it a little inconvenient to ob-

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.

YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Order, or by Bank Draft. Canadian, British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by *International Postal Money Order* only.

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

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

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tain their copy of the *Year Book* this year, due to the depression. The Society will be glad to supply the remaining quantity on hand at 25c a copy as long as this year's edition lasts.

PORTABLE TRANSCRIPTION RECORD MACHINE

There is a demand for a portable transcription machine for use to reproduce for the public the radio lectures made by the president of the Society. There are many such machines on the market which are cheap and wholly unsatisfactory and could not be depended upon. The Society has arranged for the building of a special machine that promises complete satisfaction. The cost of manufacturing this machine is slightly above that of the cheaper grades, but its value is far greater. The machine approved by the Society's experts will be assembled at Cleveland, Ohio, by men fully equipped to make it, and will be shipped from there to any part of the United States.

One machine is electrically operated and can be used wherever there is 110-volt AC electrical current available. In most of the towns there is electric current. The cost of this machine delivered to companies of Jehovah's witnesses, pioneers or *Watchtower* subscribers will be \$140. To meet a demand for reproducing these lectures in rural territory where there is no electrical current available a specially built machine operated by

(Continued on page 96)

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LIV

MARCH 15, 1933

No. 6

"THE FEAST OF JEHOVAH"

"And this day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah."—Ex. 12: 14, A.R.V.

JEHOVAH'S name continues to be enlarged in the mind and heart of his anointed remnant on the earth as he continues to reveal to them the paramount importance of his name. Once we believed that the chief purpose of the passover instituted in Egypt, the keeping of that passover by Christ Jesus, and the institution and celebration of the memorial of the death of Christ Jesus, was to magnify the importance of the ransom sacrifice, the deliverance of the body members of Christ, and the ultimate deliverance of all the obedient ones of mankind from the bondage of sin and death. These truths are thereby taught, but the paramount truth that is taught thereby is the vindication of Jehovah's name. The chief purpose of sending Moses to Egypt was to vindicate the name of Jehovah. (2 Sam. 7: 23) All the precious doctrines of the Scriptures pertaining to the ransom sacrifice, the selection and deliverance of the church, and the deliverance and blessing of the world of mankind, are incidental to the vindication of the name of the Most High. Jehovah has caused his prophet to write in his Word the emphatic declaration that all creation shall know that he is the Almighty God. The downfall of the ruler of Egypt was an illustration of the downfall of Satan's organization; and this Jehovah brings about that all "may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth". —Ps. 83: 18.

* Another year has come when it is the proper duty and great privilege of Jehovah's anointed to celebrate the memorial feast. It is of great interest to note that exactly nineteen hundred years ago Jesus celebrated the last passover memorial and now in this year of 1933 it is the privilege of the remnant to keep this feast. We will have a keener appreciation of the privilege this year, because we can see more clearly than ever before that the complete vindication of Jehovah's name is now at hand. The Lord Jehovah is the strength and song of the remnant. This is the day which Jehovah has made for the vindication of his name, and when he will prosper his cause; and his remnant will keep the feast with solemnity and with great joy.—Isa. 12: 4.

* Jehovah's name is the greatest memorial ever given unto men on earth. "This is my name for ever, and this is my memorial unto all generations." (Ex. 3: 15) Jehovah expressly sent an angel from heaven to declare the name unto men. That name was uttered out of the midst of a miraculous fire that enveloped a desert bush and yet the bush was not reduced to ashes. (Ex. 3: 2-5) And very fitting, this circumstance; for the name was that of him who is "a consuming fire, even a jealous God". (Deut. 4: 24) Before that holy and memorial name even earth's most haughty and powerful ruler, Pharaoh, the representative of Satan, must bow in abject humiliation and acknowledge that Jehovah is the name of the One who is ALMIGHTY and whose word is of supreme authority and cannot be challenged and opposed successfully. The first declaration of that name brought conditions that required an early vindication of it. The complete vindication of that memorial name, soon now, will cause it to be cherished forever in the memory of those who live. "Thy name, O Jehovah, endureth for ever; thy memorial name, O Jehovah, throughout all generations."—Ps. 135: 13, A.R.V.

* Jehovah not only gave his name for a memorial, but also gave to his people a particular day for a memorial. It was the day on which his name was exalted and proof was given beyond further denial that his name means just what it imports. In marking off and establishing that day the Lord God said to Moses: "And this day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah: throughout your generations ye shall keep it a feast by an ordinance for ever." (Ex. 12: 14, A.R.V.) Centuries after Moses that same day marked a further vindication of Jehovah by his only begotten and beloved One, Christ Jesus; hence the Son of God decreed that the day should be observed by his devoted followers as a memorial day. On that day the powers of darkness and wickedness seemed to triumph; but not actually so, for The Man whom Jehovah had purposely put on the earth as an answer to Satan's defiance proved his integrity to his God and Father, even though God apparently slew him and he was constrained to cry: "My God, my God, why hast thou forsaken me?" Thus

contrary to appearances Jehovah's word was vindicated. It was no cause for surprise, therefore, that Jehovah's challenger, the braggart Satan, should inspire his earthly servants to have Jesus' sepulcher sealed tight with the governor's seal and a military guard stationed there to prevent, if possible, the reviving of God's blameless One from the dead as a reward for his faithfulness and love. The raising of Jesus out of death was a further vindication of Jehovah's name.

⁵ The loyal Son of God loved his Father's matchless name. Hence while he was on the earth as a man, born under the law which his Father had established with the Jews in Egypt at the time of the first passover, Jesus lovingly kept the memorial of that passover and thereby honored his Father Jehovah's name. The evening which began the fourteenth day of the month Nisan (Abib) had now fallen, "at the going down of the sun," and Jesus and his disciples were assembled in the city which the Lord God had chosen to place his name there. (Deut. 16:6) They had come in obedience to the divine law in order to keep the "feast unto Jehovah". "And they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." (Luke 22:13-18) Thus, the passover meal having been eaten as a memorial to the name of Jehovah, Jesus instituted the memorial of his own death in faithfulness to the name of his Father, and looked forward to the kingdom which will completely vindicate Jehovah's name. The very fact that there was wine available for his use at this time shows that the passover feast just eaten had not been an occasion of sorrow, but of godly joy and gladness of heart; for wine is that which "maketh glad the heart".—Ps. 104:15.

⁶ On giving the emblems of the new memorial Jesus said: "This do in remembrance of me." (Luke 22:19) In so commanding Jesus was not taking away nor even seeking to detract from the glory and praise and worship that were due to Jehovah; he was not instructing his disciples to make himself the center of attention and interest at the new memorial. He was merely referring here to emblems and their significance. In the passover just finished the paschal lamb and the unleavened bread had directed their minds and thoughts back fifteen hundred years to Moses and the passover lamb which had been killed in Moses' stead that the Hebrews might be redeemed and be delivered out of the house of bondage in Egypt and there Jehovah might make for himself a name. That was a time when God's cause in the earth seemed almost crushed to

earth, as his chosen people were then slaving under hard, cruel, enforced labor, and the true worship of the God of their fathers had almost perished. Jehovah referred to that condition when he said to Ezekiel (20:5-7): "Thus saith the Lord God, In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I am the Lord your God; in the day that I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands; then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am [Jehovah] your God." At the same time faith in God Almighty was very low, and so it was that the great faith of Moses made him an outstanding figure amongst all his brethren "Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them."—Heb. 11:28.

⁷ Under such conditions as these God Almighty representatively went to Egypt to make a name for himself and that the people might know the truth and might learn who is the Ruler of the universe and who is the great Giver and Preserver and Restorer of life. Moses had already shown toward God such faith as is counted to a man for righteousness. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of [margin: reproach for] Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible." (Heb. 11:24-27) Therefore, Moses being justified by faith, Jehovah was pleased to use him as a type of Christ, the great Vindicator of God's name and Deliverer of mankind. The Lord God now purposed to use the rugged Mount Horeb as a type of the kingdom of God; so he sent an angel as spokesman and manifested himself to Moses at the base of Horeb, "the mountain of God." Unto Moses he said: "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM [margin: I AM, BECAUSE I AM, or, I AM WHO AM, or, I WILL BE THAT I WILL BE]; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. . . . Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham,

the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations."—Ex. 3: 12-15, *A.R.V.*

⁸ In these words the Lord God revealed his name to Moses, that it might be Moses' defense, and that Moses, now righteous through his faith in God, might run into that name and take refuge in it as a strong tower and might also lead his brethren then in Egypt into that tower of strength where they also might be safe. (Prov. 18: 10) God had revealed himself to Abraham, Isaac, and Jacob as "El Shaddai", that is, as God Almighty. (Ex. 6: 2, 3, *A.R.V.*, *margin*) Apparently "El Shaddai" had failed the Hebrews sojourning in Egypt. His all-might had not been demonstrated in their behalf since Joseph's death. But God Almighty had foretold this very condition of bitter servitude of his people. Over four hundred years previously he said to Abraham: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years: and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. . . . In the fourth generation they shall come hither again." (Gen. 15: 13-16) This was a declaration of Jehovah's purpose to make for himself a name.

⁹ Crushed with bondage almost into blank insensibility the slaving Hebrews may have thought little or not at all of this expressed purpose of Almighty God to deliver them. Hence God instructed Moses to tell them, not that God Almighty had sent him, but that I AM, the Purposer, had sent him unto them. Should they ask him, Moses was instructed to inform them that the God of their fathers, who they knew was God Almighty, had met with him and had commissioned him; but in telling them what God Almighty's name now was by choice, Moses would be giving them some indication as to what God would now mean to them and their interests. His name would give them some hint of what to expect of God, whether it were good or evil, and what his attitude toward them was. Knowing this, God had Moses tell them his name is I AM, or Jehovah. If the Hebrews understood at all that that unusual name referred to God's purposes toward his creatures, then they might be comforted with the assurance that now God Almighty had chosen to manifest himself as Jehovah, the God of purpose, and that now they might expect him to use his almighty power to fulfil his good purpose expressed aforetime to their fathers.

¹⁰ However, it was not primarily for their sakes that God Almighty then called attention to his name Jehovah and pointed to its importance. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15: 4) In harmony with this, only in recent years, since Jehovah has sent the great antitypical Moses to set forth his

name in glory, that name has become understandingly known and famous unto God's faithful remnant and they have been brought to appreciate its unique meaning.

¹¹ From then on, the time of revealing his name to his prophet Moses, God Almighty began to use toward men the expression "Thus saith the Lord", or, "Thus saith Jehovah." God used this expression for the first time when Moses was preparing to go down to Egypt as his representative, saying: "And thou shalt say unto Pharaoh, Thus saith Jehovah, Israel is my son, my first-born: and I have said unto thee [Pharaoh], Let my son go, that he may serve me." (Ex. 4: 22, 23, *A.R.V.*) It was necessary for God's servant to introduce his message unto Pharaoh with such a phrase, in order that Pharaoh might know that it was not man's message, but God's, and that Pharaoh might have notice of Jehovah's supremacy, and might consider it seriously and respectfully. In like manner Jehovah's witnesses today serve notice upon Satan and his subordinates.

¹² "And afterward Moses and Aaron [as spokesman for Moses] came, and said unto Pharaoh, Thus saith Jehovah, the God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." (Ex. 5: 1, 2, *A.R.V.*) Thus this Egyptian Pharaoh, like the Devil whom he represented and whom he worshiped and served, was the first man on earth to challenge and deliberately cast reproach upon God's name. Pharaoh called in question and spoke slightly of "Jehovah", as though it were the name of some god newly risen up, inferior to Egypt's gods; and he flatly declared that he refused to know Jehovah. In the face of such a brazen insult the Lord God Almighty then began the utterance of his purpose to have all men "know that I am Jehovah". Immediately before visiting his ten sore plagues upon "the land of Ham" the Lord said to Moses (and this for the first time that he used such an expressor): "And I will take you to me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians." (Ex. 6: 7, *A.R.V.*) "And the Egyptians shall know that I am Jehovah, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them."—Ex. 7: 5, *A.R.V.*

¹³ Repeatedly, nine times in spite of as many plagues upon him and his people, Pharaoh stubbornly hardened his heart against knowing, or acknowledging from proofs already given him, that Jehovah is God. But why all this divine long-suffering toward a creature who is but as grass? Because, as Jehovah declared to Pharaoh, "for this cause have I allowed thee to remain, in order to show thee my power; and in order that they [my witnesses] may proclaim my name

throughout all the earth." (Ex. 9:16, *Leeser*) All these times Pharaoh had refused to let Israel, Jehovah's "firstborn", go; behold, now Jehovah would slay Pharaoh's son, even his firstborn, in the tenth plague upon Egypt. That he might have justification for passing over the houses of the Israelites and sparing alive their firstborn Jehovah instructed Moses as to what the Israelites must do. With a knowledge now of the holy name of Jehovah, and with a fuller understanding and deepened appreciation of the name, the Israelites received God's instructions through Moses, and sought to carry them out to the jot and tittle. To Jehovah's remnant has been given an understanding of his name, and they must carry out his instructions to the letter and in spirit.

PASSOVER

14 "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month [Abib, Nisan] shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls: every man, according to his eating, shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats; and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts, and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning, ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is [A.R.V., Jehovah's] passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am [Jehovah]. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to [Jehovah] throughout your generations; ye shall keep it a feast by an ordinance for ever."—Ex. 12: 1-14.

LAW COVENANT

15 This was the first law that Jehovah laid upon Israel as a nation. Therefore it marked the beginning of God's law covenant with them. God, now publicly proclaimed as Jehovah, was the author of this covenant, and he began it while his chosen people were still in Egypt, which is symbolical of Satan's world. This was 430 years after Almighty God confirmed his covenant with Abraham respecting the seed in which Jehovah will bless all the families of the earth. According to God's purpose that seed would yet be many centuries before coming to birth. Till then the Jews would be prone to and exposed to temptation by the transgressions committed by the rest of the nations under the control of Satan. For the safety and good of the Jews, as well as for teaching lessons of fundamental importance, Jehovah God, using Moses as a go-between, set up the law covenant. "It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." (Gal. 3:17, 19, 24) There was now no alternative for the Hebrews in Egypt. If they would have their firstborn passed over and if they would themselves be redeemed from Egypt and become God's people, they must enter that law covenant. Their compliance with the passover regulations would be the sign that they took upon themselves the obligations of that law covenant.

16 The night of the fourteenth day of the first month of their new calendar was doubtless a solemn occasion for the Hebrews, because the lives of their beloved firstborn were imperiled. Yet this serious feature would not take away from the joy at finding security and salvation for their firstborn under the lamb's blood and knowing that their enforced servitude to Egypt would be ended the coming morning and they would march forth as Jehovah's freemen. No doubt the Hebrews discerned some connection between the fact that their firstborn would be spared from death and the fact that the lamb's death would be accepted instead. They must have understood that the lamb was not exactly equal to and hence did not balance equally with a human creature, therefore that the lamb was in fact symbolic and stood for or in the place and stead of their mediator Moses. The death of the lamb pictured or was used instead of the death of Moses. It is true that Moses was not a firstborn; Aaron and his sister Miriam were both older than Moses. (Ex. 2:4; 7:7) Yet, as a great-grandson of Levi, Moses was a Levite. God commanded Moses: "And thou shalt take the Levites for me (I am the Lord) instead of all the firstborn among the children of Israel." (Num. 3:41) Moses as a Levite was included in this exchange, and hence was used as a substitute for a firstborn. The lamb pictured such a substitute, and Moses pictured Jesus.

¹⁷ Moses' justification by faith made him just as unblemished in God's sight as the paschal lamb. He himself under inspiration declared that he was a type of the greater prophet to come, Christ Jesus, the Lamb of God. (Deut. 18:15) Though the law, beginning with this passover, was established as a schoolmaster to bring the Jews unto Christ, yet they could not then appreciate that the passover lamb was a type of the Greater Moses, who is Jesus Christ. Under the name "Jehovah" God had begun the law covenant. Hence the obedient Jews, in killing and eating the lamb indoors, behind its blood, were in fact running into that name Jehovah, their High Tower, for safety rather than exalting the slain lamb. The Jews must, of course, recognize God's appointment of the lamb and his use of it. Furthermore, the paschal supper was a "feast to Jehovah". It was a testimony of his purpose to vindicate his name.

¹⁸ Israel's firstborn were specially indebted to the Lord, because they in particular were the ones for whom the death of the passover lamb was accepted according to the will of God. In all justice, then, these firstborn should be God's particular and ransomed people, upon whom his name should be called, a people for his name. This is expressly shown in God's claiming henceforth every firstborn. In exchange for the firstborn ones spared in Egypt he took the tribe of Levi to be his inheritance, this tribe reciprocally to find their inheritance in Jehovah. (Num. 3:12, 13; 18:20) In this respect these firstborn picture the faithful members of the body of Christ, which is the church, the "church of the firstborn, which are written in heaven". (Heb. 12:23) The firstborn of the Israelites were indebted to their fathers for obediently carrying out the passover regulations in behalf of their firstborn. This does not mean that the antitypical firstborn are dependent upon the faith and obedience of their parents or others for preservation and salvation. It does show that the interests of all Israel were inseparably bound up with the firstborn, and that the firstborn represented the whole nation. If the fathers did not kill the lamb in behalf of their firstborn, they would be breaking the covenant right at the start, their firstborn would die, and none of the Israelites would be delivered but would slave on and die in Egypt. The firstborn and all others of the nation having now a common interest, the whole nation became as a firstborn; as Jehovah had said to Pharaoh: "Israel is my son, even my firstborn." (Ex. 4:22) The one who actually provides and slays the true lamb in behalf of the church of the firstborn is Jehovah God the heavenly Father, who has given "the Lamb of God, which taketh away the sin of the world".—John 1:29.

¹⁹ What was done with the lamb in Egypt prefigured what would be done with the "Lamb of God", Jesus, while on earth amidst the antitypical Egypt, the world in which Satan the tyrannical Pharaoh oppress-

es the people of God and defies Jehovah and challenges his name and power; "Egypt, where also our Lord was crucified." (Rev. 11:8) Like the paschal lamb, Jesus was, as it were, roasted in the broiling heat of fiery trials to the limit, but maintained his wholeness, his integrity to the last. As the paschal lamb was roasted without the breaking of a bone, so also "not a bone of him [Jesus] was broken" when crucified on the tree. (Ex. 12:46; Ps. 34:20; John 19:31-36) Those in the world now receiving the benefits of his death must publicly profess faith in God's arrangement respecting his blood. Thus, so to speak, they sprinkle it on the sideposts and the lintel of the door into their houses. They must nourish themselves by feeding on him, and thus strengthen themselves for the march-out of the Devil's organization. No leaven of sin may be indulged in while they feed on him. The herb-like bitter things experienced by them in Satan's world must not discourage them, but sharpen their appreciation of the faithfulness, integrity, sinlessness and merit of the "Lamb of God", and cause them to feed on him the more and strengthen their determination to maintain their integrity toward Jehovah. Only thus can they hold fast the beginning of their covenant of sacrifice with God and keep it faithfully. (Ps. 50:5) They must be circumcised, their circumcision being "that of the heart, in the spirit, and not in the letter". (Rom. 2:29) Continuing faithful unto the end, such are spared from the death that befalls the "firstborn" of Satan's organization, the second death. The death which the faithful experience is, by God's grace through his Lamb, a sacrificial death under the covenant, and after they are awakened in "the first resurrection", then "on such the second death hath no power".—Rev. 20:6.

²⁰ The passover was a day when God vindicated his name by sparing the firstborn under the blood, but smiting Egypt's firstborn and so humbling the pride and power of Egypt and judging its gods, that the chosen nation might be delivered from Satan's firstborn world power, Egypt. Hence God ordained that that day should be "for a memorial" to be kept as "a feast to Jehovah". (Ex. 12:14, A.R.V.) It was to be a day to memorialize the vindicative acts and fame of the God whose name is Jehovah.

"IN REMEMBRANCE OF ME"

²¹ In loving obedience to the ordinance of his heavenly Father Jesus celebrated the passover memorial with his disciples. Immediately thereafter he established the memorial of the death of himself as the Lamb of God in vindication of Jehovah's name. Knowing the significance of the day Jesus could not have meant to detract from the glory, praise and thanks due to Jehovah his Father by saying to his faithful apostles: "This do in remembrance of me." He was simply pointing their minds in the right direction, not backward to the first passover lamb slain in Egypt

and to the man Moses whom it symbolized, but forward to the true ransoming Lamb, himself. In lowliness of mind he was pointing them to the vital and indispensable part which he was fulfilling by the will of God in the vindication of Jehovah's name. He was thus helping them to grasp how marvelous was Jehovah's love, how perfect the expression of his unselfishness, in providing such a precious Lamb, even his only begotten Son. Perceiving this peerless expression of love causes one to praise Jehovah, saying: "Thanks be unto God for his unspeakable gift." (2 Cor. 9:15) Jesus was a faithful and true witness with respect to Jehovah's agents and arrangements, and hence could not truthfully put himself out of the picture. If one loves and worships and praises the great Jehovah supremely, one cannot ignore and set aside Jehovah's appointments and arrangements, namely, that Jesus is his great executive officer, "the way, and the truth, and the life." One must not cling one-sidedly to the past, but think, and believe and act according to God's arrangements for the present and future. One must accept and feed upon him whom Jehovah provides upon the great passover table. Jesus is Jehovah's chosen instrument for the vindication of his name; hence it is Jehovah's will that all creation shall honor and worship him.—Heb. 1:6.

²² Luke's comment on the first memorial supper reads: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me." (Luke 22:19) It being passover time, only unleavened bread was at hand, according to the ordinance of God, for Jesus to use. The absence of leaven shadowed forth the sinlessness of Jesus' humanity, his integrity maintained perfectly in the flesh, even though his body was broken in a cursed fashion for the sins of others. Jesus said: "Take, eat; this [in symbol] is my body, which is broken for you." The literal unleavened bread was eaten with the mouth of the disciples, but this eating was merely symbolical of the more important eating, namely, a feeding on the precious, life-giving merit of the perfect humanity of Jesus broken in sacrifice that condemned mankind might receive life. No other way for man to obtain life is possible. (Acts 4:12) His words spoken previously to this throw light on the meaning of his speech: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." (John 6:51) Since all of Jesus' followers are by nature a part of "the world", they, the same as all others of the world, must feed upon and be sustained by the life merit of the Savior's humanity. This the Christians do, not alone on memorial night, but throughout the whole of each year of their sojourn here in the flesh. In due time all mankind receiving life will eat of the "Bread of life".

THE CUP

²³ The passover lamb which the Hebrews ate in Egypt was drained of its blood. The everlasting covenant of God with Noah demanded that. "Flesh with the life thereof, which is the blood thereof, shall ye not eat." (Gen. 9:4) But at the memorial supper Jesus could use the blood of the grape, and he did so to illustrate an important truth. "Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." (Luke 22:20) "This do ye, as oft as ye drink it, in remembrance of me." (1 Cor. 11:25) He offered the cup to them all: "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins." (Matt. 26:27, 28) Jesus so said, knowing that Jehovah's law declared: "The life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."—Lev. 17:11.

²⁴ As a cleanser from sin Jesus' blood is that in which he washes us from our sins. (Rev. 1:5) But here at the memorial Jesus pictured his blood as something to drink, and his faithful followers, to whom it is his Father's good pleasure to give the kingdom, must drink it. At the memorial the wine pictures in a simple way the blood of Jesus on the basis of which the new testament or covenant is made and by which remission of sins is granted to Christians and to all who come under the new testament. But to *drink* that wine symbolizes something more than remission of sins. It symbolizes death out of which there is a resurrection to a fuller life.

²⁵ This conclusion is reached by taking together the words of Jehovah and of his Logos: "I will even set my face against that soul that eateth blood, and will cut him off from among his people." (Lev. 17:10) This command, against drinking blood, fixed a penalty of death. But Jesus in full harmony with Jehovah's will commanded his disciples to drink his blood, under symbol of wine, and also figuratively. Concerning the figurative drinking he said: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (John 6:53-56) Jesus thus shows that those who drink his blood are those in unity with him, and hence in unity with his Father, for he and his Father are one. Note, too, that Jesus declared he would raise up such at the last day, thereby showing that "life in you" would be gained first after death out of which there would have to be a raising up again. His expression "life in you" shows it to be immortality, "the crown of life," a life con-

dition that "shall not be hurt of the second death". (John 5:26; 1 Cor. 15:53, 54; Rev. 2:10, 11) Immortal life is given only to those who thus feed upon Jesus and drink of his blood.

²⁶ The shedding of Jesus' blood entailed great suffering upon him. Paul says: "The cup of blessing [symbolized by the memorial cup of wine] which we bless, is it not the communion of the blood of Christ?" (1 Cor. 10:16) Hence to drink Christ's blood and absorb it to be a part of ourselves, means to have partnership with Jesus in that which his shed blood infers, namely, suffering even unto the death. The cup being a container of a limited amount of wine, it well pictures the draught which Jehovah has willed and appointed only for Jesus and the members of his body, to drink. "For it is better, if *the will of God be so*, that ye suffer for well doing than for evil doing. For Christ also hath once suffered for sins, the just for the unjust." (1 Pet. 3:17, 18) "It is a faithful saying [hence one which cannot be set aside]: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him." (2 Tim. 2:11, 12) Jesus' suffering and the manner of his death came because of his persistent activity as "the faithful and true witness" of his Father Jehovah. Therefore his faithful footstep followers cannot truly "drink his blood" unless they "know . . . the fellowship of his sufferings, being made conformable unto his death"; and that means activity as a faithful witness and servant of Jehovah down to the end, and that in the midst of a world alienated from God. (Phil. 3:10) Their faithfulness in serving as Jehovah's witnesses draws the fire of the enemy against them. Jehovah's witnesses must expect and receive persecution and suffering as long as Satan's organization exists.

WHO MAY PARTAKE?

²⁷ Only the eleven faithful apostles celebrated the first memorial. Jesus did not mean that only his apostles should thereafter observe the memorial on the day of his death, the same day as the ancient passover. True, according to the record, he spoke nothing to them about others' observing the memorial in the following years. But Paul, writing to the church of God at Corinth, hence to others than the twelve apostles of the Lamb, states: "For I have received of the Lord that which also I *delivered unto you*"; and then he refers to the observance of the memorial. (1 Cor. 11:23-26) Who, then, besides the apostles may hold and partake of the memorial? This is important, because the memorial is commanded upon those to whom it applies.

²⁸ Pertinent to this Paul says in the same epistle (1 Cor. 10:16, 17): "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one

bread, and one body; for we are all partakers of that one bread." The apostle does not here call the memorial supper "communion", nor is he here referring directly to the memorial and its emblems; he is referring to the larger and actual things which are symbolized by both the memorial emblems and the partaking of them. This argument of the apostle shows that these who properly *eat* and *drink* at the memorial are these who *are in unity in Christ*, in "one body", as though being one loaf of bread; hence they are having partnership in certain things common to them but not common to those outside Christ's body. That which they have in common with Christ is a joint participation in the work and sufferings of the Christ, together with Jesus and with one another. One who drinks Jesus' blood in symbol at memorial ought consistently to be keeping the picture faithfully by drinking Jesus' blood figuratively, namely, by suffering with him even unto the death, keeping unity and integrity.

²⁹ The introduction of Paul's epistle also shows that his words were addressed to "them that are sanctified in Christ Jesus, called to be saints". Hence they are "called" ones, called to the kingdom and, as saints, in line for it. This agrees with the fact that at the memorial Jesus said to the celebrants: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Luke 22:28-30) Those therefore who fittingly celebrate are those who are called to the covenant for the kingdom and who have responded to that call and are in line for the kingdom. The apostles were called and had responded, though at that time were not anointed; but according to Jesus' assurance they were in line for the kingdom. Those who partook of the passover in Egypt were not all firstborn, only one being such in each household; however, this could not be interpreted to mean that all who claim to be in a covenant with God may partake of the memorial even though not in the body of Christ and in line for the kingdom. The passover memorial was not a type of the memorial supper instituted by Jesus: there was no blood-drinking at the passover, either literally or under the symbol of wine.

³⁰ Immediately before referring to the "cup of blessing" and the "bread which we break" Paul refers to *Israel's* history and draws therefrom typical cases of "lust after evil things", "idolaters", "fornication", "tempting Christ," and "murmuring", and then adds, "Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say." Later he adds: "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." (1 Cor. 10:6-15, 21) Paul here refers to a cup and table larger than the literal cup and table at memorial. If one is not undividedly drinking the *true cup* and eat-

ing at the *true table*, he could not worthily drink and eat the emblems at memorial. The elect body of Christ cannot, with Jehovah's approval, divide affection and service between God's kingdom and Satan's organization; it must be in unity with Christ, like a whole loaf of unleavened bread. "For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." (1 Cor. 5:7, 8) Eating leavened bread at passover brought the judgment of death. (Ex. 12:19) The faithful, discerning the Lord's body, and examining themselves and purging out uncleanness and any uncircumcision of heart, will thereby avoid eating and drinking undeservingly, eating and drinking judgment to themselves.—1 Cor. 11:28, 29, *margin*.

³¹ Doubtless there are those on earth who have taken their stand on the side of Jehovah, believing in the shed blood of Christ Jesus, and who have declared their purpose to do God's will, but who have not responded to his call for the kingdom and who are not in line for the kingdom. It follows that such are not "drinking his blood" and do not "know . . . the fellowship of his sufferings, being made conformable unto his death". Since such are not in unity with Christ, they could not properly celebrate the memorial by drinking of the wine symbolic of the shed blood of Christ Jesus. However, since all mankind must in due time feed upon the merit of Christ Jesus, represented by the bread, would it not be fitting and proper for those who believe in Christ, but who are not in line for the kingdom, to partake of the bread at the memorial but not to partake of the wine? The Scriptures are silent upon this question, and hence no man would have authority to say that such a course above mentioned would be proper. On the contrary, the Scriptural proof is that the symbolic bread and wine were used at one and the same time. There is no Scriptural authority for separating the one from the other, so far as the memorial is concerned. The bread was broken and eaten and the wine drunk only by the faithful eleven who had been invited into and who were in line for the kingdom. Thereafter those who have properly kept the memorial according to the apostle's words are those who are in line for the kingdom. Such constitute the bride class. It is the bride that welcomes the Bridegroom and rejoices at his coming, and it is the bride class that Christ Jesus drinks the wine of joy with after coming to the temple. The faithful remnant yet on earth continue to 'show forth his death' even though the Bridegroom has come, because they know that they must die with him and get life immortal by partaking of his resurrection. There are no others in this same position. Many others may rejoice because of their faith in the broken body and shed blood of Christ Jesus as their means of salvation, and rejoice in the further fact that the kingdom has

come and that the deliverance of the people will shortly follow, and that Jehovah's name will be fully vindicated; but if they are not in line for the kingdom they are not "drinking his blood" and could not how forth his death and participate in his joy, which is common only to those who are in unity with Christ and Jehovah. These, however, while rejoicing in the fact of the kingdom, and the blessings it will bring may actively participate in proclaiming the truth of the kingdom, because the words of Christ Jesus are: "And the spirit and the bride say, Come. . . . And let him that is athirst come: and whosoever will, let him take the water of life freely." (Rev. 22:17) It is the time for the proclamation of Jehovah's name and his kingdom, and it is the privilege of all who hear the truth to take up this glad message and herald it on to others. These have been designated as the Jonadab class, and it is proper to encourage such to participate in proclaiming the message of the kingdom. That, however, is not the question involved concerning the celebration of the memorial.

"FULFILLED IN THE KINGDOM"

³² In the year 1933 the fourteenth of Nisan begins "at even, at the going down of the sun", on Sunday, April 9; hence the memorial should be kept that evening sometime after six o'clock. This year as never before it should be an occasion of loving appreciation to Jehovah for his "unspeakable gift" of the Lamb, and of thanksgiving and praise; a real "feast to Jehovah". The faithful remnant are now in the temple seen prophetically in the vision of Ezekiel, in which temple the memorial of the great antitypical passover must be kept. (Ezek. 45:21-24) Jehovah has declared his great and holy name and not only given the remnant a still deeper appreciation of that name this past year, but also revealed to them that his memorial name is upon them inasmuch as he has given them the new name, "Jehovah's witnesses." The Lamb, once slain on earth in antitypical Egypt, is now on Mount Zion, the new-born kingdom. He goes forth "conquering and to conquer", in vindication of his Father's name and Jehovah's witnesses are numbered as being of those "which follow the Lamb whithersoever he goeth", and which have his Father's name written in their foreheads. (Rev. 14:1-4) Like the Israelites at the passover in Egypt, so these now celebrate the memorial with the clarified name of Jehovah in mind and heart, and thus may hold memorial as a 'feast to Jehovah'. They have run into that name as a strong tower.

³³ While it is a time for serious contemplation because, even if not a part of it, yet we are still in Egypt or Satan's world, and his "taskmaster", prince Gog, is committing the overt acts of a destructive conspiracy against the remnant (Ezek. 38:1-16), and hence we must still eat of Christ as our passover and must "shew his death"; furthermore, it is also, in larger measure, now an occasion of unbounded joy. The

kingdom of God has come. Also the Vindicator-King has come to the temple and is at the feast, even as he was with the eleven faithful apostles the night of his betrayal in A.D. 33. Now the eating of the bread may be fulfilled in the kingdom of God. Hence now is the time for him, according to his promise, to eat and drink, and to invite his body members, including the "feet of him", to the royal banquet: "For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."—Luke 22:16, 18.

*What an abundance of bread there is now provided on the Lord's table! How it strengthens the heart, enlarging it with increasing love and devotion to Jehovah and his King! The best "fruit of the vine" has been reserved to the last of the earthly course of the church, and how it "maketh glad the heart" of Jehovah's witnesses! (Ps. 104:15) Hence, both the kingdom and the King having come, together with the time of his joy, the memorial cup now symbolizes not merely a potion of suffering unto death, but also the potion of joy, gladness and cheer into which the King who once shed his blood has now entered and into which he invites his good and faithful servants on earth to enter. (Matt. 25:21, 23) Likewise the bread loaf symbolizes not only Jesus' body once broken, but also the oneness now existing between all who are "partakers [members] of that one bread [loaf]" and the oneness of all the body members of Christ with their Head now present at the temple. What strength of heart this unity imparts to all who eat worthily at the memorial! It is indeed now the day of deliverance, the deliverance which comes together with the everlasting vindication of the memorial name, JEHOVAH. "Rejoice in the Lord, ye righteous; and give thanks to the memorial of his holiness." "Sing unto the Lord, O ye saints of his, and give thanks to the memorial of his holiness."—Ps. 97:12, *margin*; 30:4, *margin*.

QUESTIONS FOR BEREAN STUDY

- ¶ 1. Point out (a) the paramount truth taught by the passover. (b) The truths incidentally taught thereby. Of what was the downfall of Egypt an illustration?
- ¶ 2. What of special interest attaches to our celebration of the memorial feast this year?
- ¶ 3. Relate how Jehovah brought his name before men.
- ¶ 4. Show that in regard to day and purpose the memorial was a special arrangement, both as established through Moses and as decreed and observed by Christ Jesus; and that in each instance it resulted in a vindication of Jehovah's name.
- ¶ 5. Describe the occasion on which Jesus instituted the memorial of his death.
- ¶ 6, 7. Just what did Jesus mean when he said, "This do in remembrance of me"? To what does Jehovah refer in his statement recorded at Ezekiel 20:5-7? Explain the position and privilege enjoyed by Moses, and account for Jehovah's thus using him.
- ¶ 8, 9. Point out, with scriptures, how Jehovah declared his purpose to make for himself a name. How was Moses to meet an expected demand of the Israelites for assurance that God would exercise his almighty power for their deliverance?
- ¶ 10. Just what was the purpose of God Almighty in calling the attention of Israel to his name *Jehovah*? How has that purpose become particularly manifest in recent years?
- ¶ 11. How was Moses to introduce his message to Pharaoh, and why? Compare that with the manner of serving notice upon Satan and his subordinates today.
- ¶ 12. Describe the occasion upon which the Lord God Almighty began the utterance of his purpose to have all men "know that I am Jehovah". Quote illustrative scriptures.
- ¶ 13. Account for Jehovah's long-suffering toward Pharaoh. How did the Israelites regard the instructions received through Moses, and what is the lesson therein for the remnant?
- ¶ 14. What were the instructions given to Moses and Aaron for the Israelites as to procedure in regard to the passover?
- ¶ 15. When, where, and how did the law covenant have its beginning? How and why did Jehovah set up the law covenant with Israel? What was the condition confronting them to impel them to enter into that covenant? What would be the evidence that they had undertaken the obligations of the covenant?
- ¶ 16, 17. To what extent must the Hebrews have understood and appreciated what they were doing with respect to the paschal lamb? What position were the obedient Jews in fact there taking? What was the testimony there accomplished?
- ¶ 18. Of the Israelites, who were specially indebted for the passover arrangement? To whom, and why? What was the great importance of the preservation of the firstborn? Does that principle apply to the antitypical firstborn? Who provides the true Lamb in their behalf?
- ¶ 19. Point out (a) how what was done with the lamb in Egypt prefigured what would be done with the "Lamb of God" in antitypical Egypt. (b) The result of their obedience at that time, and of that of those in the world now receiving the benefits of Jesus' death.
- ¶ 20. Just what took place on the passover day, that it should be "for a memorial" to be kept as "a feast to Jehovah"?
- ¶ 21. Explain and apply Jesus' statement, "This do in remembrance of me."
- ¶ 22. Explain the symbolism of the unleavened bread, broken by Jesus, and eaten by his disciples.
- ¶ 23. In regard to the use of the "blood", compare the procedure in connection with the typical paschal lamb with that of Jesus in instituting the memorial supper. Account for the difference.
- ¶ 24-26. Make clear the distinction between the application of Jesus' blood as referred to in Revelation 1:5 and that as stated by Jesus as recorded at John 6:53-56.
- ¶ 27-29. With scriptures, explain who may properly partake of the memorial. In this connection point out the harmony of Paul's words with those of Jesus. In this regard, also compare the passover in Egypt with the memorial supper instituted by Jesus.
- ¶ 30. What is the lesson contained in Paul's words recorded at 1 Corinthians 10:6-15?
- ¶ 31. Explain further whether all who claim consecration to do the will of God can properly partake of the bread and the wine at the memorial.
- ¶ 32-34. Why should the memorial this year be particularly appreciated by the faithful remnant?

I TELL YOU

that I will not henceforth drink of this product of the vine till that day when I drink it new with you in my Father's kingdom.

—The King.

JEHOVAH'S COVENANT FOR RECONCILIATION

THE terms upon which God is pleased to invite any of his creatures to join with him in a contract or covenant are plainly stated in his Word, the Bible. Knowledge of these terms and obedience to the requirements result in much joy to men. Now such knowledge may be had in greatest abundance, since God's time has come to make his purposes known.

Jehovah's Word is his will expressed. He has caused a record thereof to be made for the instruction and learning of those who will follow in the footsteps of his beloved Son. (Rom. 15: 4) By a study of his Word God's will is ascertained. By giving heed to his Word and obeying the instructions thereof one walks in the right way. "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119: 105) The Word of the Lord is always a safe guide. "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." (Ps. 12: 6) The word of man, unsupported by the Word of God, is a delusion and a snare. Such is worldly wisdom and is foolishness in the sight of God. (1 Cor. 1: 18, 25) The man who has an honest desire to know and to do the will of God finds himself praying to God: "Order my steps in thy word: and let not any iniquity have dominion over me." —Ps. 119: 133.

Jehovah has not at all times kept his name before the people. At stated intervals it has pleased him to put his name before his creatures for the benefit of the creatures lest they should entirely forget their Benefactor. His Word he has always magnified. David, who foreshadowed Christ, wrote: "I will bow down towards thy holy temple and thank thy name for thy lovingkindness and for thy faithfulness, for thou hast magnified above all thy name thy word!" (Ps. 138: 2, *Roth.*) Repeatedly and through many of his witnesses Jehovah God has expressed his purpose of bringing man into harmony with himself, that man might have the opportunity for life everlasting. He has magnified his Word that mankind might have full assurance of God's loving-kindness. The time has now come when the name of Jehovah shall be exalted in the minds of men, and to this end God is making plain the meaning of his Word. The name of Jehovah stands for everything that is righteous. To know him means to know the way to full reconciliation and to life.—John 17: 3.

Jehovah's covenants are prominently set forth in the Bible. They contain the plain statements of his purposes to do certain things for the benefit of man. Manifestly his covenants are for the purpose of effecting reconciliation of fallen man to himself. The clergy will not learn these precious truths set forth in the covenants, and there is a good reason why. Through strong drink those men have been turned out of the way of truth. The word *drink* is here used symbolically and represents doctrine or teaching. They claim

to furnish spiritual food for the Christian and to place such food upon the table for the benefit of Christians. On the contrary, their tables are all full of nauseating doctrines that turn honest seekers of truth away from God.

God foreknew this and caused his prophet to write concerning these very times the words: "But they also have erred through wine [false doctrines], and through strong drink [intoxicating doctrines] are out of the way: the priest and the prophet [preachers and clergymen] have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink [devilish doctrines of the world]; they err in vision [do not understand God's truth], they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." (Isa. 28: 7, 8) No longer does the seeker of truth find the Word of God in the church denominations, but the sermons of the clergy are concerning worldly matters such as politics, prohibition, League of Nations, and many foolish things foreign to the Word of God. But God has made ample provision for the instruction of those who now turn away from "organized Christianity" so called and who earnestly seek to obtain the truth of the divine purposes.

The same prophet in this connection further says: "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." (Isa. 28: 9, 10) This is in harmony with the words of Jesus when he said: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5: 39) The words of the Lord are now fulfilled, for the truth is hid from the clergy and the vision thereof is sealed. (Isa. 29: 9-12) The reason therefor, the prophet states, is that the clergy and those of their flocks who hold and teach false doctrines draw near unto God with their mouths but do not love the Lord at all. The Lord has given them opportunity to teach the truth and they have failed. Now the Lord proceeds to do a marvelous work by using men who do not claim to be clergymen to call attention to God's wonderful truths.—Isa. 29: 13, 14.

The clergymen are so impressed with their own importance that they think they can hide even from the Lord. They proceed in the dark and they think that no one has sufficient understanding to see them. They boldly make statements that they must know are not true, but they expect that because of their high standing their statements will be taken as true. They have turned everything upside down and they say to the people: 'God did not make you. You are the creature of evolution and you need no reconciliation to God. You can lift up yourself.' Mark how well the Lord foretold and caused his prophet to write concerning

this: "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"—Isa. 29: 15, 16.

But let every one who really desires the truth earnestly seek it in the Word of the Lord and he will find it. God's promise is that he will reveal his covenant to those who fear him.—Ps. 25: 14.

Among the covenants that appear prominently in the Scriptures are the covenants known as the covenant with Abraham, the law covenant, the covenant by sacrifice, the covenant for the kingdom, and the new covenant. When the student comes to realize that these covenants God made for the purpose of effecting reconciliation of fallen man to himself the devout mind is all astonished at the condescension of the Almighty God. He marvels at the display of God's unselfishness. Instinctively he exclaims: 'Truly, God is love!'

Jehovah in his Word many times speaks of "my covenant". Instances of this are found in Genesis 9: 9; 17: 2; Exodus 6: 4; Leviticus 26: 42. The reason is that he is always the proponent of any and every covenant made with him. It would be presumptuous on the part of the creature to propose a covenant with the Almighty Creator. "So then it is not of him that

willeth, nor of him that runneth, but of God that sheweth mercy." (Rom. 9: 16) Having perfect wisdom to know what is for the best, possessing justice to determine what is right, and power to carry into operation his will, he is the only One to propose and dictate the terms of the covenant with him. It is not for the creature to say to the Creator what shall or shall not be done. Those who consecrate to the Lord and say they do so in order to escape a certain punishment or to gain a certain place of eternal life would do well to keep in mind the principle just mentioned.

God makes a covenant with no one who is out of harmony with him. Faith is the first essential on the part of the creature. In order to please God he must believe that God exists, and that he is the rewarder of them that diligently seek him. (Heb. 11: 6) The one with whom God makes a covenant, therefore, must be justified or just. His beloved Son Jesus, always in harmony with Jehovah, is just. Before any of the Adamic stock can enter directly into a covenant with Jehovah he must first be justified, either actually so or counted so. To be justified means that one is counted righteous or right. God has graciously provided that under certain conditions a man's faith may be counted unto him for righteousness. Such man therefore stands before Jehovah as a righteous or justified person. Where Jehovah makes a covenant with one or more not possessing this qualification, it must be done by and through a mediator who does have the proper standing with Jehovah.

THE ORIGINALS OF THE BIBLE

THAT part of the Bible which we call the Old Testament was originally written in the Hebrew language. That part which we term the New Testament was written originally in the Greek language. Copies of the original writings of both parts were afterwards made, and these copies are called "manuscripts".

The ancient chosen people of God, the Jews, were made the custodian of the sacred writings of Moses and the other prophets. The people of Israel used the greatest possible care in safeguarding these writings and in informing their people concerning the contents thereof. Of the twelve tribes of Israel the tribe of Levi was set aside to attend to things pertaining to the education of the people in matters relating to God and his Word. From this tribe the priests of God were chosen. These priests were representatives of Jehovah, and were to minister unto the Lord, in the name of the Lord, and for the benefit of the people. The priest was selected to minister unto Jehovah God in the priest's office.—Ex. 28: 1-4.

God laid the obligation upon the priests to read before the people his law which he had caused Moses to

write. They were required to inform the people concerning God's Word spoken through the prophets. In the instruction given to Aaron, the first high priest amongst the Jews, the Lord God said: "That ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." (Lev. 10: 10, 11) Through the Prophet Malachi (2: 7) the Lord said: "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts."

The people were instructed to seek knowledge at the hands of these priests. In the book of Deuteronomy, chapter seventeen, verse nine, God's law says: "And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment." One of the purposes of Jehovah is here manifest, to wit, to keep the people informed concerning his Word, to the end that at all times there might be some people on the earth who would have faith in the Bible as his true and sacred Word.

Centuries after the giving of God's law from Mount Sinai in Arabia the Apostle Paul, a Jew and an inspired witness of God, wrote that "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith", and 'the law was a shadow of good things to come'. (Gal. 3:24; Heb. 10:1) The purpose of a schoolmaster or pedagogue is to instruct and impart knowledge. Here then is set forth the expressed purpose of the law of God, to impart to the people a knowledge concerning himself and his relationship to man.

This confirms the thought that God arranged for the handing down, by tradition, from generation to generation, of the truths that he desired men to know, and that this passing on of divine truth from fathers to children took place from the first man Adam to the Prophet Moses in particular. From the time of Moses and thereafter God has caused his Word to be written down by true and faithful men, whom God directed by the power of his holy spirit; and this written Word constitutes our Bible. All the original writings have been lost and do not now exist. This, however, does not at all interfere with the authenticity of the Bible. The original manuscripts were kept in the temple or house of the Lord, and at stated times they were brought forth and read to the people. (2 Chron. 34:14-16) Because of rebellion against the Lord the Israelites went into captivity to the Babylonian empire. When the Israelites returned from this Babylonian captivity, and rebuilt the walls of Jerusalem about the year four hundred and fifty-four before Christ, the written Word, given by Jehovah God to Moses, was brought forth and read to the people. A priest by the name of Ezra, who was also a scribe or writer, especially came into prominence at this time. Concerning the occasion of Ezra's coming from Persia to Jerusalem the sacred record says:

"And all the people gathered themselves together as one man into the street that was before the water gate: and they spake unto Ezra the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaijah, and Urijah, and Hilkiah, and Maaseiah, on his right hand, and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

"And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when

he opened it, all the people stood up. And Ezra blessed the Lord, the great God: and all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground. So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading. And Nehemiah, which is the Tirshatha [or governor], and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law." —Neh. 8:1-6, 8, 9.

The indisputable and historical evidence aside from the Bible is to the effect that from the time of Ezra forward there was a rewriting or copying of the original manuscripts of the sacred Scriptures, and that such rewriting or copying by faithful and devout men continued until about the year nine hundred (A.D.). Many of the Hebrew manuscript copies were destroyed by fanatical "Christians" (so called) during the persecution of the Jews in the Middle Ages, particularly in the time of the Crusaders. Others were destroyed by Jews themselves, evidently for the purpose of preventing them from falling into the hands of their enemies. The evidence, therefore, shows an unbroken chain of transpiring truth from Eden down to this period of nine hundred (A.D.), and shows that this was done under the direction of Jehovah God.

There are now in existence three ancient manuscripts. These are copies of the original tongue or language in which the sacred scriptures were first written. These manuscripts are, to wit, The Alexandrine, the Sinaitic and the Vatican. These manuscripts show the Bible as it existed shortly after the time of the apostles of Jesus Christ.

The Alexandrine manuscript was presented by Cyril Lucar, the Patriarch of Constantinople (now Istanbul), to Charles the First, king of Great Britain, in the year sixteen hundred and twenty-eight, and is preserved in the British Museum to this day. It bears on one page the inscription that it was written by the hand of Thekla the Martyr.

The Sinaitic manuscript was discovered by Tischendorf, the German scholar, in a convent situated at the foot of Mount Sinai. This manuscript is kept in the library at Leningrad, formerly St. Petersburg, Russia.

The Vatican manuscript is the most ancient manuscript in existence. It is kept in the Vatican Library at Rome.

In recent years these manuscripts have been accessible to scholars. None of these ancient manuscripts is entirely complete, but each one is nearly so.

The Scriptural text, copied in the same language in which it was originally written, is called a manuscript. A translation from the original language into another language is called a version. The ancient versions of the Scriptures consist of the translations of

the Scriptural text from the original language into another language, in the early period of the Christian era. Many of these translations were written by men not more than one generation removed from the time of the apostles of Jesus Christ.

Among these versions is the Syriac, representing very nearly the language employed by the people with whom the Lord Jesus communicated and amongst whom he lived and moved. The Syriac is a very reliable version.

Near the close of the fourth century (A.D.) Eusebius Hieronymus, otherwise known as Saint Jerome, who for many years lived at Bethlehem, revised the old Latin version of the Bible. This revised version is called the Vulgate. It is a translation into the Latin, and compared with the Greek and Hebrew manuscripts. This is one of the most valuable versions of the Bible. It is often referred to in other versions or translations.

The Bible was first given to the people in the English language by the efforts of John Wycliffe, about the year thirteen hundred and sixty-seven. This ver-

sion was copied literally from the Latin. Although translated that early, it was not printed for nearly four hundred years thereafter. Both Jerome and Wycliffe suffered much persecution because of their faithfulness in translating the Scriptures. Their persecution came chiefly from the clergy. Satan has always opposed those who have been witnesses to the name of Jehovah God. So violently did Satan stir up opposition to the Wycliffe Version of the Bible that many of the leaders who had to do with it were burned to death with copies around their necks.

The next version of the Bible of importance was that brought forth by William Tyndale, something more than one hundred years after Wycliffe's day. Tyndale published many editions of the New Testament. He translated the major portion of the Old Testament. In the making of his version Tyndale used such original Greek and Hebrew manuscripts as were then available to him. Tyndale's Version of the Bible is really the Bible that all the English-speaking people of earth use now. It has been revised several times.

LETTERS

BEST WAY TO SHOW GRATITUDE

DEAR BROTHER RUTHERFORD:

I feel that the best way to show my gratitude to Jehovah and those whom he uses to bring his rich blessings of increasing light on his Word to us is to strive to prove by my actions that I am trying to act in strict accordance with instructions given; but there has been such an accumulation of good things handed to us in recent months that I feel I must express my thanks to you in words or feel guilty of gross ingratitude.

The *Vindication* books, *Preservation*, the *Year Book* (1933), and *The Watchtower*, right on time every issue, have all been received by me with keen appreciation.

Words fail me to express my thanks for all these good things, and for the wonderful privilege of having some little share in the witness work at the present time: I thank Jehovah continually; I want you to know that I am grateful to you, too, and that I appreciate the kindly consideration of those of the service department, who do what is possible to make my little part in the work easier.

It is pleasant indeed to see Jehovah's witnesses 'pressing the battle to the gate', and 'taking the cities' where some of their brethren have been hindered in the work or ordered to stop it. Under many difficulties incidental to these days they take great joy in these special privileges and take a very keen interest in each one doing his part as per instructions given; and it is a great favor to me to have the privilege of being counted in with them.

With kindest Christian love and best wishes I am, by Jehovah's favor,

Your brother and fellow witness,

J. C. RAINBOW.

JEHOVAH'S PROVISIONS

DEAR BROTHER RUTHERFORD:

Just a note of love and gratitude from one who for nearly six years has followed with much interest the increasing great provisions which Jehovah through you and others of Zion has made for us "pine ears" that we might devote all our time and energy to the house-to-house work.

I am sure that all pioneers have at some time faced the question as to how it would be possible to remain in the service

longer. They have remembered the Lord's admonition, "Wait on the Lord; be of good courage, and he shall strengthen thine heart." They have placed the matter before Jehovah, asking that they might not be taken out of his service, but that they might dwell in his house for ever, to behold his beauty and to inquire in his temple.

At such times there has often come the refreshing announcement of some provision Jehovah has made for our financial aid, or, in case of ill health, a territory has been assigned where the physical strain was relieved.

The recent announcement of credit for pioneers, based on time spent in the service, is good news to all who love the Lord, whether they may ever take advantage of its provisions or not; and it is sweet to know of those at Bethel giving their "mite" that others might receive more of the Lord's blessing.

It is a glorious privilege to be of the children of Zion, taught of Jehovah and enjoying the peace and unity of that royal house.

May the Lord ever continue to bless you as our leader and elder brother.

Your sister,

NAOMI E. ELLIS, Pioneer.

RICH BLESSINGS

OUR DEAR BROTHER:

Just now while we are at the very portals of eternal glory, so near the realization of our hope of seeing Jehovah's blessed name fully vindicated as the result of the impending engagement of the two great forces, which approaching occasion seems even now to cause vibrations throughout the universe, we wish to express our deep gratitude to our great God Jehovah, to our Lord the King, and to you, our faithful brother, for the many rich blessings and kindnesses which we have received, for the joy and comfort those three last books and the *Watchtowers* and lectures have brought to us.

May Jehovah continue to bless and keep you, and direct you that you may, by his grace, continue to lead his remnant through the trying, testing time now at hand, into glorious victory, is our daily prayer.

Faithfully your brethren in the King's army,

ROLLIN and LAURA JONES, Pioneers.

(Continued from page 82)

an extra strong spring is being made. This machine is guaranteed to give results and is dependable. The cost of this machine to pioneers and companies of Jehovah's witnesses, and Watchtower subscribers, is \$120, delivered to any part of the United States. Prices to foreign countries will be increased in proportion to the amount of the tariff duties in the respective countries.

Because of the large output of money for the manufacture of these machines in quantity, and which money must be advanced by the Society, we ask that the money accompany the order for each machine. The price barely covers the cost of production and delivery. There will be no financial profit to the Society or anyone handling the machine. In addition thereto the Society supplies the transcription records in the way of a loan and each one used will be passed on to someone else. These transcription records will be supplied to those purchasing machines for public proclamation of the kingdom message. The machines may be used in halls, schoolhouses or homes. It will be an accommodation if you send your order immediately, that we may know just how many machines to order manufactured. If you are unable to send the money now with your order please state how soon the purchase price will be remitted. By having this information in advance, if the number of orders received is sufficient the cost price may be slightly reduced, and whatever reduction there is the purchaser will receive the benefit therefrom. The only purpose of producing these ma-

chines is to give a wider witness to the kingdom message. Address all correspondence to Watch Tower Bible & Tract Society, 117 Adams St., Brooklyn, N. Y.

THE REMNANT'S THANKSGIVING PERIOD

April 8 to 16, inclusive, of this year has been set aside for Jehovah's witnesses in every province of the earth to make a united effort in a special expression of thanksgiving unto the great bountiful Jehovah. The Memorial of our Lord Jesus' death will be observed on the evening of the second day of this special period. This being a Sunday evening, it will allow for practically all the remnant to precede their partaking of the Memorial by witnessing in the field to the praise of His name all or the half-holiday part of Saturday and all of Sunday preceding the feast. If all the faithful members of Jehovah's remnant everywhere will strive to do this, the number of those taking an active part in giving the testimony afield as compared with those celebrating the Memorial will be greater this year than for the corresponding period last year.

During the week immediately following the Lord's supper, all the remnant, with the Memorial blessings abounding in their hearts, will be privileged to redeem as much time as possible for publicly expressing from house to house their gratitude to Jehovah and thus share with the poor of this world the good things on which Jehovah has made his remnant to feast.

SERVICE APPOINTMENTS

T. E. BANKS

Montezuma, Ga. Apr. 4, 5	New Orleans, La. Apr. 18, 19
Taylor Creek, Ga. " 7, 8	Amite, La. " 21, 22
Jacksonville, Fla. " 9, 10	Baton Rouge, La. " 23, 24
Thomasville, Ga. " 11, 12	Beaumont, Tex. " 25, 26
De Funiak Sp'gs, Fla. " 14, 15	Port Arthur, Tex. " 28, 29
Pensacola, Fla. " 16, 17	Houston, Tex. Apr. 30, May 1

G. H. DRAPER

Fort Smith, Ark. Apr. 4, 5	Tucker, Ark. Apr. 17
Boles, Ark. " 6	Redfield, Ark. " 18
Big Fork, Ark. " 7	Sardis, Ark. " 20
Amity, Ark. " 8	Houlka, Miss. " 21
Hot Springs, Ark. " 9	Greenwood, Miss. " 22, 23
De Roche, Ark. " 10	Shelby, Miss. " 25
Camden, Ark. " 11	Shaw, Miss. " 26
Thornton, Ark. " 12	Eden, Miss. " 27
Hamburg, Ark. " 14	Vicksburg, Miss. " 28
Moscow, Ark. " 15	Church Hill, Miss. " 29
Wabbaseka, Ark. " 16	McComb, Miss. " 30

M. L. HERR

Southwest C'y, Mo. Mar. 31, Apr. 1	Spokane, Mo. Apr. 18, 19
Webb City, Mo. Apr. 2, 3	Piotem, Mo. " 20
Larussell, Mo. " 4, 5	Benton, Mo. " 21, 22
Irwin, Mo. " 7, 8	Ava, Mo. " 23, 24
Pierce City, Mo. " 9, 10	Crider, Mo. " 25, 26
Marionville, Mo. " 11, 12	South Fork, Mo. " 28, 29
Monett, Mo. " 14, 15	Caulfield, Mo. Apr. 30, May 1
Billings, Mo. " 16, 17	Mountain Home, Ark. May 2, 3

W. M. HERSEE

Sidney, N. S. Apr. 1, 2	St. John, N. B. Apr. 16
Truro, N. S. " 4, 5	Bury, Que. " 18
Halifax, N. S. " 6, 7	Montreal, Que. " 19, 20
Kentville, N. S. " 8, 9	Ottawa, Ont. " 22, 23
Middleton, N. S. " 10	Charteris, Que. " 25
Margaretsville, N. S. " 11	Penbroke, Ont. " 27
Deep Brook, N. S. " 13	Flower Station, Ont. " 28
Centreville, N. S. " 14	Kingston, Ont. " 29, 30

A. KOERBER

Easton, Pa. Apr. 2, 3	Jamestown, N. Y. Apr. 18
Wilkes-Barre, Pa. " 4, 5	Westfield, N. Y. " 19
Binghamton, N. Y. " 7, 8	Fredonia, N. Y. " 20
Elmira, N. Y. " 9, 10	Centerville, N. Y. " 22
Ithaca, N. Y. " 11	Perry, N. Y. " 23, 24
Bolivar, N. Y. " 12	Batavia, N. Y. " 25
Olean, N. Y. " 14	Medina, N. Y. " 26
Bradford, Pa. " 15, 16	Lockport, N. Y. " 27
Onondaga, N. Y. " 17	Niagara Falls, N. Y. " 29, 30

A. H. MACMILLAN

Cumberland, Md. Apr. 2, 3	N. Philadelphia, Ohio Apr. 18, 19
Pittsburgh, Pa. " 5, 6	Cambridge, Ohio " 21, 22
Youngstown, Ohio " 7, 8	Zanesville, Ohio " 23, 24
Warren, Ohio " 9, 10	Newark, Ohio " 25, 26
Akron, Ohio " 11, 12	Columbus, Ohio " 28-30
Canton, Ohio " 14-16	Marion, Ohio May 1, 2

G. Y. M'CORMICK

Elkhart, Ind. Apr. 7, 8	Romney, Ind. Apr. 22
South Bend, Ind. " 9, 10	Wingate, Ind. " 23
Logansport, Ind. " 11	Attica, Ind. " 24
Perrin, Ind. " 12	Veedsburg, Ind. " 25
Wabash, Ind. " 13	Danville, Ill. " 26
Marion, Ind. " 15, 16	Terre Haute, Ind. " 28
Kokomo, Ind. " 17, 18	Brazil, Ind. " 29
Sedalia, Ind. " 19	Indianapolis, Ind. Apr. 30-May 3
Lafayette, Ind. " 21	Anderson, Ind. May 4, 5

J. C. RAINBOW

Grafton, W. Va. Apr. 3	Charleston, W. Va. Apr. 14-16
Parsons, W. Va. " 4	Phny, W. Va. " 17
Springdale, W. Va. " 6	Huntington, W. Va. " 18
Mt. Lookout, W. Va. " 7	Ashland, Ky. " 20, 21
Mt. Hope, W. Va. " 8, 9	Portsmouth, Ohio " 22-24
Beckley, W. Va. " 10	Chillicothe, Ohio " 25
Ottawa, W. Va. " 11	Mowrystown, Ohio " 26
Allen, W. Va. " 12	Cincinnati, Ohio Apr. 28, May 1

W. J. THORN

San Antonio, Tex. Mar. 30-Apr. 2	Waller, Tex. Apr. 18
Kerrville, Tex. " 4	Huntsville, Tex. " 19
Cuero, Tex. " 5	Shepherd, Tex. " 20
Corpus Christi, Tex. " 7, 8	Dayton, Tex. " 22
Brownsville, Tex. " 9, 10	Devers, Tex. " 23
Alamo, Tex. " 11, 12	Dickinson, Tex. " 24
Corpus Christi, Tex. " 14	Galveston, Tex. " 25, 26
Houston, Tex. " 16, 17	Beaumont, Tex. " 28-30

S. H. TOUTJIAN

Upper Lake, Calif. Apr. 3	Turlock, Calif. Apr. 19
Lakeport, Calif. " 4	Fresno, Calif. " 21, 22
Clear Lake, Calif. " 5	Tulare, Calif. " 23, 24
Santa Rosa, Calif. " 6	Porterville, Calif. " 25
San Francisco, Calif. " 8-10	Wasco, Calif. " 26
Oakland, Calif. " 11, 12	Bakersfield, Calif. " 28
Stockton, Calif. " 14, 15	Arvin, Calif. " 29
Modesto, Calif. " 16, 17	Taft, Calif. " 30
Oakdale, Calif. " 18	Glendale, Calif. May 1, 2

J. C. WATT

Grand Island, Nebr. Apr. 1, 2	Lead, S. Dak. Apr. 12
York, Nebr. " 3	Newell, S. Dak. " 14
Wood River, Nebr. " 4	Cheyenne, Wyo. " 16, 17
North Platte, Nebr. " 5	Laramie, Wyo. " 18, 19
McCook, Nebr. " 7	Slaters, Wyo. " 21, 22
Scottsbluff, Nebr. " 8	Casper, Wyo. " 23, 24
Allamore, Nebr. " 9	Lander, Wyo. " 25, 26
Hot Springs, S. Dak. " 10	Sheridan, Wyo. " 28, 29
Rapid City, S. Dak. " 11	Billings, Mont. Apr. 30, May 1