



ROCK OF AGES
Other foundation can
no man lay
A RANSOM FOR ALL

"Watchman, What of the Night? The Morning Cometh, and a Night also?"—Isaiah

VOL. L

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CONTENTS

VINDICATION OF HIS NAME	213
Commission	213
Fires	216
All Nations	217
Egypt	217
Resurrection	248
Royal Line	219
His Name	249
Questions for Berean Study	250
WHY ARE THE CHURCHES A FAILURE?	251
GOD'S KINGDOM TO MAN'S RESCUE	254
RADIO SERVICE	256
AUGUST 25 "PUBLIC MEETING"	212
NOTICE OF ANNUAL MEETING	242
PHILADELPHIA CONVENTION	242

"I will stand upon my watch and will set my foot
upon the Tower, and will watch to see what He will
say unto me, and what answer I shall make to them
that oppose me."—Habakkuk 2:1.

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Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

TO US THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

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 wrongful act all men are born sinners and without the right to life.

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

THAT THE WORLD HAS ENDED; that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

YEARLY SUBSCRIPTION PRICE

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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. *Entered as Second Class Mail Matter at Brooklyn, N. Y., Postoffice. Act of March 3, 1879.*

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AUGUST 25 INTERNATIONAL "PUBLIC MEETING"

"Health and Life for the People" is the subject of the address to be given by the president of the Society as a part of the special WATCHTOWER program to be broadcast Sunday, August 25, throughout North America and overseas.

Listeners in Europe, Central and South America and other foreign lands can hear this program through short-wave station W2XAF (9530 kilocycles, 31.48 meters) of Schenectady. The hour's broadcast will begin at 9 o'clock a.m., Eastern Standard Time (which is 10 a.m. New York Daylight Saving Time).

In addition to the sixty-six stations listed in *The Watch Tower* for August 1, the following will also participate in this chain broadcast:

WLEX Boston, Mass. *WCAU Philadelphia, Pa.
WPCH New York, N. Y. WKBN Youngstown, Ohio
WOKO Poughkeepsie, N. Y. WFDF Flint, Mich.
WIEC Rochester, N. Y. WLAP Louisville, Ky.

*Instead of WIP

It is expected that other stations will be added.

ADVERTISING THIS "PUBLIC MEETING" during the days remaining is a privilege open to all. Classes, colporteurs and others interested are invited now to reconsider advertising suggestions set forth in pages 226 and 240 of August 1 *Watch Tower*. Let all possible additional preparation be made at once to give thorough publicity to this broadcast, particularly during the Thursday, Friday and Saturday before August 25. It is essential that definite announcement be made of the station in your community over which listeners can hear.

And now to repeat, with emphasis: This international "public meeting" will inaugurate IBSA Week. The morning hour chosen for the broadcast affords opportunity for Brother Rutherford to speak also to each of his fellow servants who will be ready to go into action for the week, to publish among the people the name of Jehovah and the glad tidings of good. Every one who now delights to join in the song of praise to Jehovah is invited to "stand by" for this message!

NOTICE OF ANNUAL MEETING

Agreeable to the provisions of the charter and by-laws of the Watch Tower Bible & Tract Society, notice is hereby given that the annual business meeting of said Society will be held at Turngemeinde Hall, situated at N. E. Cor. Broad St. & Columbia Av., in the City of Philadelphia, State of Pennsylvania, beginning at 10 o'clock in the morning of Thursday, October 31, 1929. The annual business of the Society will be transacted at such meeting.

W. E. VAN AMBURGH, *Secretary*.

PHILADELPHIA CONVENTION

A convention of Bible Students will be held at Philadelphia October 31 to November 3 inclusive. The first day is the occasion of the annual meeting of the Watch Tower Bible and Tract Society, and the convention will follow. The regional service directors will be present, as well as other speakers. Further details of the convention will be given later. Applications for accommodations should be addressed to George G. Calhoun, 6019 North Tenth St., Philadelphia, Pa.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. L

AUGUST 15, 1929

No. 16

VINDICATION OF HIS NAME

"Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power."—Ps. 21: 13.

JEHOVAH made provision in his plan for the Christian. He has provided, not that the Christian shall live as a man on earth, but that the faithful follower of Christ shall be granted the crown of life, which is immortality as a spirit being. (Rev. 2: 10) The beloved Son of God, Christ Jesus, is the Head of the Christian class. (Col. 1: 18) *Christ* means the anointed One of God. A Christian, therefore, is one whom God has brought into the body of Christ and anointed with his spirit, setting before him the invaluable prize of the divine nature. Why, then, should a Christian be interested in the restitution of the Jews and the restitution of all mankind?

² Men who are Christians merely in name are not interested in restitution. They do not believe the doctrine of restitution and therefore do not teach it. Restitution to life on earth completely overthrows the false doctrines of inherent immortality and eternal torment. No one who is laboring under the blinding influence of Satan would teach restitution of man to life. For this reason the great religious systems, both Catholic and Protestant, not only fail and refuse to teach the doctrine of restitution, but totally reject it and oppose it.

³ The true follower of Christ Jesus not only believes the doctrine of life by restitution, as clearly taught in the Bible, but delights to tell others about it. There are many reasons why the true Christian is interested in the restitution of the Jews to their homeland and to the blessings of life. There are also many reasons why the true Christian is deeply interested in the doctrine of restitution as it applies to the entire human family. Among these reasons are the following:

⁴ Because restitution of man to life will be a complete vindication of the great and good name of Jehovah; because God has promised it, and restitution is a part of his plan of salvation; because the Word of God abounds with proof that the doctrine is true; and because the doctrine is now a means of comforting humanity, and it is the duty and privilege of the true Christian to tell the people about it.

COMMISSION

⁵ The commission of the Christian is plainly set forth in the Word of God. Among other things, he is told that he must "bind up the broken-hearted and comfort all that mourn". (Isa. 61: 1-3) The Christian is specifically commanded by the Lord to carry the message of comfort to the Jews. God commands that the message of comfort must be given to the Jew, and then states that Zion, which is his organization made up of those who are devoted to him, must bring that message of comfort to the Jew. (Isa. 40: 1, 9) Again, it is written that the "feet of him", which means Christ and the last members of the Christ on earth, enjoy the blessed privilege of carrying the message of salvation to the Jews and to the Gentiles.—Isa. 52: 7, 8.

⁶ Furthermore, restitution is one of the great fundamental doctrines of the Bible. It was for a long while hid from the eyes of even students of the Bible. That great doctrine has now been restored to those who love God; and, being a part of the divine plan, it is intended to comfort even the Christians, because they know of God's loving-kindness and his purpose to bless mankind, and that thereby they may have a part in it is a comfort to themselves. "For 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.

⁷ Paul was a Jew. He became a Christian and was made the apostle specifically to the Gentiles. He manifested the greatest interest in restitution of the people of Israel. In addressing the Christians at Rome, Paul under inspiration from Jehovah wrote: "Hath God cast away his people? God forbid." (Rom. 11: 1) Evidently at that time Paul had in mind the words written by David: "Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." (Ps. 14: 7) Zion is God's organization made up of his anointed class; and this prophecy points to the time when God would bring salvation to the Jews, and that after 'building up

Zion'. It being true that the Israelites had not been for ever cast away, the time for the restitution of that people must come in God's due time. Paul's argument is that the fall of Israel from God's favor made it possible for the non-Jews (otherwise called Gentiles) to be the recipients of God's greatest favor and that the restitution of the Jews would be the time for the dead to return to life:

⁸ "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"—Rom. 11:12-15.

⁹ That scripture must mean that the restitution of Israel means also the awakening of the dead and the granting of life to the people by the process of restitution. The great majority of professed Christians are wholly ignorant of the Bible doctrine of restitution. Many of those who are in covenant relationship with God do not have a proper appreciation of its meaning and of their own privilege of now telling the people about it. Such are therefore not manifesting the proper interest in the restitution of the Jews that befits a Christian. Knowing that this would be true, Paul, addressing the Christians in this connection, said: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."—Rom. 11:25-27.

¹⁰ In the text above, Paul quotes the substance of Isaiah's prophecy (59:20). He then points out to the Gentiles, who had become the followers of Christ, that now, by reason of the unbelief of the Jews, the Jews had been cast away and God had extended his mercy to the Gentiles. Then the apostle adds: "Even so have these [Jews] also now not believed, that through your mercy they also may obtain mercy." (Rom. 11:31) That means that the mercy of God has been bestowed upon the Gentiles who have become Christians because of God's favor to them, and thereafter through the new covenant the Jews shall obtain the mercy and blessings of God, and that the anointed class will have to do with the carrying of that covenant into effect. It therefore becomes the duty and privilege of the Christian to take the keenest interest in the restitution of the Jews. The first step toward the extending of mercy to them is an unselfish interest in carrying the message of comfort to the Jews and

thereby furthering the preparations of God concerning them.

¹¹ The blood of Christ Jesus was and is the "blood of the new testament [covenant]". (Matt. 26:28) That covenant is not made for or in behalf of Christians, nor are Christians the recipients of the direct benefits of that covenant. Christians are not the offspring of the new covenant. That covenant is for the Jews and the Gentiles also who will receive the blessings of life on earth. The clergy of the denominational church systems teach that the unbelieving Jews are excluded from that covenant. In this they err. The new covenant will bring the unbelieving Jews back to faith in and harmony with God. "Our [Christians'] sufficiency is of God, who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."—2 Cor. 3:5, 6.

¹² Since the new covenant is to be made with Israel, and since the Christian is made a minister of that covenant, therefore the Christian has a special interest in the blessings which that covenant will bring to the Jews as well as to the Gentiles. It will be through the inauguration of the new covenant that restitution will be brought to the Jews. Surely "the spirit" of the covenant means a real and unselfish interest in the restitution of the Jews to God's favor and to the land of their fathers.

¹³ It is the truly anointed who are "able ministers of the new covenant"; and it is these upon whom the responsibility rests to comfort the Jews. The time that the message of comfort should begin to be delivered to the Jews is indicated by the words of Jesus. Responding to the question concerning his presence and the end of the world, Jesus said: "And they [the Jews] . . . shall be led away captive into all nations [because temporarily cast away from God's favor]: and Jerusalem shall [continue to] be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24) The word "until" in this text marks the definite time, from which time forward the Jews would gradually rise from under their burdens in response to God's favor extended to them.

¹⁴ The Christian is particularly interested in the time of the end of the world and the presence of the Lord, because that marks the time when God sets his anointed King upon his throne. (Ps. 2:6) That is to be followed shortly by the gathering unto the Lord of all those who are truly of the anointed, and that to be followed quickly by the inauguration of the new covenant. Therefore the restitution of the Jews marks the time of greatest interest to intelligent and faithful followers of Christ Jesus. Since all the Scriptures were written for the benefit of the Christian, these must have a deep interest in all that is written concerning the Jews. They were God's people, and what came to pass with them foreshadowed greater things for the future.

¹⁵ The atonement ceremonies were observed by the Jews once each year on the tenth day of the seventh month. The word "atonement" is derived from the Hebrew word *kaphar*, meaning "to cover". The atonement was entirely a restorative arrangement to bring the Jews into a condition of peace with God. The sinfulness of the nation was *covered* symbolically by the blood of the sacrifice of bulls and goats, foreshadowing the greater sacrifice. God established with the Jews the office of the priesthood, that the priests might minister unto God. (Ex. 28:1) The priests offered the atonement-day sacrifices. The office of the priesthood symbolically pointed to the restoration of Israel to God's favor. The purpose of the sacrifice of the priesthood was to provide for the cleansing of sin and to bring the wrong-doers back to a reconciliation with God.

¹⁶ By his manner of dealing with Israel God continued to teach the lesson of restitution. Repeatedly the Jews forsook Jehovah and disobeyed his commandments. Time and again the Lord sent them a deliverer to restore them to their freedom in the promised land. When, after suffering, the Jews became awake to their wrongful course and cried unto God, he heard their cry and restored them to his favor.

¹⁷ "Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; but they did not so. And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them."—Judg. 2: 16-18.

¹⁸ For seventy years the Jews were in captivity to Babylon. God heard their cries while they were in exile, and restored them to his favor and to their native land in Palestine. That restitution is used by the Lord as a type foreshadowing the restitution of Zion, which is God's organization. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them." (Ps. 126: 1, 2) The true Christians, being members of Zion, are therefore interested in both the picture and the reality of restitution. In this connection note the prophet's words spoken by direction of the Lord:

¹⁹ "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I

command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."—Deut. 30: 1-6.

²⁰ Among other things in this text the Lord says: "The Lord thy God will bring thee into the land which thy fathers possessed." Adam was the father of the human family, and Eden was the land which he as a perfect man possessed. Therefore the Lord's promise is that he will restore the human family and make the earth a place of delight in which to live. Then the people will say: "This land . . . is become like the garden of Eden."—Ezek. 36: 35.

²¹ It was in 73 A. D. that the Jews, driven by the military hordes of Rome, were expelled from Jerusalem and exiled from their homeland. Without doubt such expulsion was referred to by Jesus when he declared Jerusalem was to be "trodden down of the Gentiles, until the times of the Gentiles be fulfilled". (Luke 21: 24) God caused Moses to foretell of that expulsion when he wrote: "And if ye will not yet for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. . . . And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation; and your enemies [Romans, Turks, Crusaders, and others] which dwell therein shall be astonished at it. And I will scatter you among the heathen [nations]. . . . If they shall confess their iniquity, and the iniquity of their fathers, . . . if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. . . . I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them. . . . But I will for their sakes remember the covenant of their ancestors, . . . that I might be their God: I am the Lord [Jehovah]."—Lev. 23: 27-45.

²² At the end of the long warfare and dispersion of the Jews God's favor began to be manifested toward them. The Christian has a deep interest in the fulfillment of this prophecy because it has to do with the

presence of the Lord and the establishment of his kingdom. The end of the dispersion spoken of by Jesus marks the beginning of the greatest restoration of Israel. It means not only the gathering of those who are living on the earth from the various nations to their own land, but, furthermore, the bringing of the dead back from the grave. "Therefore prophesy, and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."—Ezek. 37: 12.

FIGS

²³ God caused his prophet to use the fig and the fig tree as symbols concerning the Jews. The Christian is particularly interested in this because it is written for the benefit of the Christian. "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. 10: 11) The Scriptural proof is here submitted to show that these symbols apply to the Jews.

²⁴ God caused Jeremiah to prophesy concerning the expulsion and captivity of the Jews. There were set before the temple of the Lord two baskets of figs to which the Lord directed the prophet's attention. "Then said the Lord unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil. Thus saith the Lord, the God of Israel, Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the Lord, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: and I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them." "Thus saith the Lord of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil."—Jer. 24: 3, 5, 8, 9; 29: 17.

²⁵ Again referring to the Jews, God caused his prophet to write: "He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white."—Joel 1: 7.

²⁶ Shortly following the triumphant entry of Jesus into Jerusalem, and before he uttered the great prophecy concerning the end of the world in the presence of his disciples, he spoke of the fig tree in symbolic language, evidently referring to the nation of Israel. "And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward

for ever [Greek, unto the (end of the) age, or world]. And presently the fig tree withered away."—Matt. 21: 19.

²⁷ Practically at the same time Jesus said to the leaders of Israel: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. 21: 43.

²⁸ On another occasion Jesus referred to the Jewish people: "He spake also this parable: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down."—Luke 13: 6-9.

²⁹ Having now established conclusively that the fig and the fig tree were spoken of symbolically as applying to the Jewish people, note the further words of Jesus in answer to the question concerning his presence and the end of the world: "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors."—Matt. 24: 32, 33.

³⁰ Jesus indicated that the true followers of Christ who would compose the remnant on earth at the end of the world would observe these things, and that if continuing faithful to the end, they would see the kingdom of God established in complete glory. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." (Matt. 24: 34) And then for the further encouragement of the faithful remnant he said: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21: 28.

³¹ Paul, a Jew, and apostle to the Gentiles, quotes from the Prophet Jeremiah concerning the new covenant: "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." (Heb. 8: 8-10) Then the apostle says: "And so all Israel shall be saved, as it is written, . . . For this is my covenant unto them, when I shall take away their sins." (Rom. 11: 26, 27) Referring to the same covenant, Jeremiah prophesied: "Thus saith the

Lord of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The Lord bless thee, O habitation of justice, and mountain of holiness."—Jer. 31: 23.

³² The very terms of the new covenant prove the regathering and restitution of the obedient ones of Israel to their land and to God's full favor. The basis for that covenant is not the blood of bulls and goats, but the blood of the beloved Son of God, shed that men might have life everlasting.—John 3: 16.

ALL NATIONS

³³ Not only will the Jews be favored with restitution under the terms of the new covenant, but that favor will be extended to all the peoples and nations of the earth. God's unchangeable promise is that "in thy seed shall all the peoples and nations of the earth be blessed". That seed is The Christ. (Gal. 3: 16, 27-29) This is another reason why the "remnant" of the Christians now on earth have the keenest interest in restitution.

³⁴ That the hope of life by restitution will be extended by the Lord to all the nations, even to such an adulterous people as Sodom and Samaria, is proven by the words of God's prophet Ezekiel: "Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant." (Ezek. 16: 60) The elder sister of the Jews was Samaria, and the younger sister here mentioned was Sodom: "When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."—Ezek. 16: 55.

³⁵ The people of all languages will come seeking the Lord, and, learning of God's favor to the Jews, will seek a like favor at the hand of the Lord for themselves: "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew [meaning one who has devoted himself to the praise of Jehovah], saying, We will go with you: for we have heard that God is with you."—Zech. 8: 23.

³⁶ That the return of the Jews to God's favor means the time when God will extend the privileges of life to the people, both dead and living, is shown by the words written: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches."—Rom. 11: 15, 16.

³⁷ Restitution, therefore, is the hope of all people for life everlasting. In the day of the glory of the Jewish nation that people had much advantage over the Gentiles in every way. (Rom. 3: 1, 2) Because of the influence of Satan exercised by and through the

clergy of that time the nation of Israel stoned or otherwise persecuted God's prophets. When the greatest of all the prophets, Christ Jesus, came, the same instruments of the Devil put him to the most cruel death by crucifixion. Whatever special right to God's favor the Jews might have had previous thereto, that right was forfeited in their rejection of Jesus as their King and their crucifixion of him. The Gentiles, therefore, are as much deserving of the Lord's blessings as the Jews. Such must have been the reason for Jesus' words addressed to them when he said: "It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." (Matt. 11: 22) His words clearly indicate that the conditions will be tolerable for both at the day of judgment of the people, but will be "more tolerable" for the Gentiles than for the Jews. The proof is conclusive that God will restore the Jews and that nothing less is to be expected for the Gentiles. Let it always be kept in mind that God will not give restitution and life because the people deserve such blessings, but because his name and his Word are involved.

EGYPT

³⁸ Egypt is used in the Scriptures symbolically to represent Satan's organization. The application is primarily to the ruling class, but must of necessity be applied to all the peoples of Egypt, because they were subject to the rulers and formed a part of the nation. In the Scriptures the words "in that day" have particular reference to the time beginning when God sets his anointed King upon his throne (Ps. 2: 6), and continuing throughout the period of the reign of Christ, when life by restitution will be granted. With this in mind the words of the prophet become clear, to wit: "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt; he shall smite and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria, the work of my hands, and Israel mine inheritance."—Isa. 19: 21-25.

³⁹ The Assyrians more properly represent the political rulers in control, while Egypt may be particularly said to represent the commercial and military class in control. There have long been controversies between such. The prophet here says that in the time of restitution there shall be a highway or clear way between these people and that they shall serve each other and

be in full harmony with each other and with the people of Israel, and the Lord shall bless them all.

⁴⁰ Moab, Ammon and Elam are symbols of Satan's organization, because the people of those nations were under Satan's control and their rulers Satan's instruments. They were blinded to the truth and were thereby made subject to Satan. God will even extend his mercy to them, as it is written: "Yet will I bring again the captivity of Moab in the latter days, saith the Lord. Thus far is the judgment of Moab." (Jer. 48:47) "I will bring again the captivity of the children of Ammon, saith the Lord. . . . It shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord."—Jer. 49:6, 39.

⁴¹ The Catholic church system and the Protestant church systems have tried to convert the peoples of the world to their plans of salvation. They have failed, even because their plans are false and originate with Satan the enemy. All the nations of earth have been brought under the oppressive power of Satan. His agents have brought forth pretended plans of salvation, but all of these have been inadequate and abortive. In due time God will demonstrate his supreme power, his wisdom, and his loving-kindness by extending salvation to life by means of redemption and restitution to all the peoples of earth. Through the operation of the new covenant all people must be brought to a knowledge of the truth, because the blood of Jesus provides for the salvation of all. (1 Tim. 2:3-6) When brought to a knowledge of the truth the peoples of earth will begin to see that life is offered to them through Christ Jesus as a gracious gift from God. (Rom. 5:18, 19; 6:23) "Then will I teach transgressors thy ways; and sinners shall be converted unto thee." (Ps. 51:13) The Lord will convert the world in his own good way, and they will be the recipients of his blessings.

⁴² In that happy time God will speak to the people, saying, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55:7) "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."—Isa. 60:5.

⁴³ As Job had a vision of the great Ransomer, even so all the people will have the opportunity to see and understand God's provision for their blessing through Christ. The blood of Jesus was provided for the benefit of all men, and all shall have the opportunity of receiving the benefit of the great ransom sacrifice. (Heb. 2:9) That includes both the living and the dead. Then "the ransomed of the Lord shall return [from death, suffering and sickness], and come to Zion with songs, and everlasting joy". (Isa. 35:10) "All the ends of the world shall remember and turn

unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the governor among the nations."—Ps. 22:27, 28.

RESURRECTION

⁴⁴ The doctrine of the resurrection of the dead is conclusively proven by the Scriptures. That doctrine is nothing less than the proof of life by restitution through the good offices of Christ the Redeemer. The Greek word *anastasis*, translated "resurrection" in the New Testament, can not be confined exclusively to the New Testament. The *Septuagint Version* of the Bible was made about 300 years before the New Testament. All the Greek-speaking Jews would use the word *anastasis* in connection with the resurrection of the dead. Proof thereof is found in the following texts:

⁴⁵ "Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up [Greek, *anasteesai*] the name of the dead upon his inheritance. Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up [*anasteesai*] the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place; ye are witnesses this day." (Ruth 4:5, 10) "They are dead, they shall not live; they are deceased, they shall not rise [*anasteesousi*]. Thy dead men shall live [*anasteesontai*], together with my dead body shall they arise." (Isa. 26:14, 19) "But go thou [Daniel] thy way till the end be; for thou shalt rest, and stand [*anasteescei*] in thy lot at the end of the days." (Dan. 12:13) "In that day will I raise up [*anasteesoo*] the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up [*anasteesoo*] his ruins, and I will build it as in the days of old."—Amos 9:11.

⁴⁶ God promised the land of Palestine to Abraham, Isaac and Jacob. They did not receive a foot of that land by gift. They were compelled to buy all that they had. Those men are dead. They must be resurrected in order that the promise of God may hold good. The promise is that they shall be brought back from the dead and made the visible rulers or princes in the earth. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Ps. 45:16) That means the restitution of the "fathers" of the King, the Messiah, that these men might come into relationship with Christ the Messiah as his children and receive life from God by and through him. According to the Scriptures, the Messiah must be a descendant of Noah, Shem, Abraham, Isaac, Jacob, Judah and David; and therefore the proof is that these men, who were faithful under the test, and who maintained their integrity, must be brought out of death and restored and become the children of the Messiah. In support of this, Jesus declared that these

men should be in the kingdom as representatives thereof on earth.—Matt. 8:11, 12.

⁴⁷ The Scriptures warrant the conclusion that Jerusalem will be the city of first importance on the earth. Long ago God chose to put his name there. When he has restored his faithful men of old, who at all times were loyal and true to him, and has brought them into the land of Palestine, it would be the most reasonable thing that Jerusalem would be made the earthly seat of the government. In support of this conclusion note the following:

⁴⁸ "And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them."—Deut. 28:13.

⁴⁹ "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."—Isa. 51:3.

⁵⁰ "But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."—Isa. 65:18, 19, 23.

⁵¹ "Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof."—Zech. 8:4, 5.

ROYAL LINE

⁵² According to the promise of God, the kingdom of Messiah can be put in operation only by restitution of the royal family of David. To be sure, King David foreshadowed the beloved Son of God, who is earth's rightful Ruler. When God took away the scepter of the typical kingdom through David's descendant, he declared that with the coming of him whose right it is the crown and diadem should be restored. (Ezek. 21:24-27) That event must have been in the minds of the disciples of Jesus when they said: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) In further support of this, note: "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him; but they shall

serve the Lord their God, and David their king, whom I will raise up unto them."—Jer. 30:7-9.

⁵³ Note the following further scriptures supporting this conclusion: "And thou, O tower of the flock, the strong hold [high part] of the daughter of Zion, unto thee [Christ the King] shall it come, even the first [R. V., former] dominion; the kingdom shall come to the daughter of Jerusalem."—Mic. 4:8.

⁵⁴ The Apostle Paul quotes from the eighth Psalm, which is a prophecy concerning the restoration of man. He clearly shows that it is a prophecy, for the reason that he declares that now do we see all things put under the control of earth's rightful King. According to the apostle's words, the Psalm applies primarily to Jesus, under whose feet Jehovah will put all things in subjection.

⁵⁵ Christians have the greatest possible interest in the full establishment of God's righteous government under Christ the King. God promised his beloved Son the kingdom, and, in turn, Christ Jesus by the favor of God graciously invited his true followers to share with him that kingdom. (Luke 22:28, 29) Since one of the great works of the kingdom will be to teach the people the way to life and minister unto them the truth, looking to complete restitution, the Christian is now made joyful in the fact that he is privileged to see the light of God's plan and God's purpose to bless all the families of earth.—Ps. 126:2.

HIS NAME

⁵⁶ For many long centuries the name of Jehovah God has been defamed and profaned among the peoples of the nations of earth. The experiences of Job marvelously picture the method employed by Satan to bring God's name into disrepute and to turn man away from Jehovah. The three professed friends of Job were employed by the enemy and used as mouthpieces to speak and utter the name of God, but in truth their hearts were far removed from him. Even so their counterpart, the clergy of the various denominational systems, claim to speak for God, while their hearts are far removed from him.

⁵⁷ Today the clergymen of the land are exalted by the cruel and selfish commercial interests. The clergy are working exactly in harmony with the other two branches of the Devil's organization. The great commercial interests, acting through their agency, the National Broadcasting Company, now blasphemously and flippantly announce that the religions of the Jews and Gentiles have been made one and that the financial interests have brought together the rabbi, the Catholic priest, and the Protestant clergyman, so that all may speak one religion and all may use the facilities of Big Business to proclaim their message throughout the land, with the one proviso, that no one shall use or speak of any doctrine that is offensive to the others.

⁵⁸ These, as did Job's professed friends, put forth a pretended plan of salvation for mankind. Of course

they all ignore the great ransom sacrifice of Jesus and mention it not, because to mention it would offend the Jews and the evolutionists. All ignore God's kingdom on earth through Christ because that would offend the present ruling powers, including Big Business, that has created this present-day religion. They all ignore the great truth of life to the people by redemption, resurrection and restitution, because they know that the people, receiving a knowledge of these truths, would have no more faith in the God-dishonoring doctrines of inherent immortality, purgatory and eternal torment.

⁵⁹ The greatest farce ever promulgated in the name of the Lord is that now parading under the title of the Federation of Churches of Christ in America. Into this unholy arrangement all the renegades and false teachers are admitted and made welcome, and from such organization the truth is excluded. This is another agency of Satan the enemy. It is intended to blind the people to God's great plan of salvation. But as Satan did not succeed through his three representatives in turning Job away from God, even so now the colossal fraud operating under the title of the Federation of Churches will not succeed in turning honest men away from God. It will only serve to make the true and devoted followers of Christ Jesus show a greater devotion to the Lord. God now says: 'Wait upon me, . . . for my purpose is to dash to pieces this unrighteous organization of Satan; and then I will turn to the people a pure message of truth so that they may all call upon my name.' (Zeph. 3: 8, 9) Satan and his organization are doomed to an early and complete failure. God's name shall be vindicated.

⁶⁰ When Satan's organization Egypt became arrogant and oppressive of the people the Lord God went down to Egypt and destroyed the power of that nation and delivered his people. It is written that he did so to make for himself a name. That foreshadowed God's purpose now to shortly dash to pieces the Devil's organization that controls all the nations of the earth, and then to bring peace and prosperity to the people; and all who obey him will be granted life everlasting on earth. This he will do because his great name is involved and his name shall now be exalted. —Ezek. 36: 22-32.

⁶¹ The faithful ones now on earth, who are in the covenant with God, must maintain their integrity by a full and complete devotion to God. He now commands them to be his witnesses and tell the people that he is God, and to tell of his purpose to establish for the benefit of mankind his righteous government. It is now the privilege of such to declare the great works of Jehovah and to make known to the people that his name is exalted. He is the great source of life, and to know him and Christ Jesus means life everlasting. The people must shortly come to know the great truth that "Blessed is the nation whose God is JEHOVAH".

QUESTIONS FOR BEREAN STUDY

- ¶ 1. State the Christian's relationship to Jehovah. In his plan, what provision has Jehovah made for the Christian?
- ¶ 2-4. Account for the position taken by the religious systems in regard to the doctrine of restitution of man to life. How does the true Christian regard this doctrine, and why?
- ¶ 5. Quote scriptures which indicate the Christian's commission. To whom is he to minister, and how?
- ¶ 6. How important is the doctrine of restitution?
- ¶ 7, 8. Why was Paul so interested in the restitution of Israel? What does he say regarding God's casting away the Jews, and of the great significance of the restoration of that people?
- ¶ 9. Account for the general indifference of professed Christians as to the restoration of the Jews.
- ¶ 10. Explain how the casting away of the Jews resulted in opportunity for the Gentiles.
- ¶ 11-13. What is the purpose of the new covenant? Explain the Christian's relation to the new covenant.
- ¶ 14. Why should Christians have a deep interest in the scriptures relating to the Jews?
- ¶ 15-17. What was the nature and purpose of the atonement-day ceremonies observed by the Jews? Point out the repeated lesson of restitution illustrated in God's manner of dealing with Israel.
- ¶ 18, 19. What was the prophecy, and what the experience of Israel in fulfilment thereof, which foreshadowed the restitution of Zion?
- ¶ 20-22. Point out the prophecies foretelling the dispersion of the Jews. What evidence is there that the time of that dispersion has ended? Why is this matter of so great interest and importance?
- ¶ 23-28. Explain the symbolism of the fig and the fig tree. Illustrate the use of this symbol in prophecy foretelling the expulsion and captivity of Israel.
- ¶ 29, 30. How did Jesus use this symbol in his instructions relating to the end of the age and the establishment of God's kingdom?
- ¶ 31, 32. How is the regathering and restitution of Israel related to the inauguration of the new covenant?
- ¶ 33-36. How far-reaching is that favor which God will first manifest toward the obedient of Israel?
- ¶ 37. What was God's reason justifying his offering restitution and life to man? On what condition will he grant that life?
- ¶ 38-40. Explain Isaiah 19: 21-25.
- ¶ 41-43. Why have the church systems so miserably failed to convert the world? How will the people be brought to recognize the supremacy of Jehovah? How will the world then be converted?
- ¶ 44, 45. Show whether the Old Testament teaches the doctrine of the resurrection of the dead.
- ¶ 46. What is clearly implied in God's promise to Abraham, 'All this land will I give unto thee,' and Abraham's not yet having received any of the land promised to him? Explain Psalm 45: 16.
- ¶ 47-51. What importance attaches to the city of Jerusalem in relation to God's kingdom? Give scriptures to support that conclusion.
- ¶ 52. Why should Jesus' disciples ask him, "Lord, wilt thou at this time restore again the kingdom to Israel"?
- ¶ 53-55. Explain Micah 4: 3, and Paul's reference thereto (Heb. 2: 8). Why is this of special interest to the Christian?
- ¶ 56-58. Show that the 'ministry' of Job's three "friends" illustrated the pretension of the systems of today respecting the salvation of man.
- ¶ 59. From the picture under study, show whether that instrument of Satan, the Federation of Churches, will succeed in turning honest truth-seekers away from God.
- ¶ 60, 61. Point out the primary purpose in God's destroying the power of Egypt and delivering his people Israel. The fulfilment of that which was there foreshadowed involves what test upon God's true witnesses today? How only can they maintain their integrity and the approval of Jehovah?

WHY ARE THE CHURCHES A FAILURE?

[Thirty-minute radio lecture]

CHURCHES are organized for the avowed purpose of saving souls and converting the world. The fact that there are twice as many heathen in the world as there were one hundred years ago is a positive proof that the churches have failed in their mission. The fact that there are hundreds of heathen born where one is converted is a positive proof that they will never succeed in converting the world. It is also a well-known fact that crime and lawlessness are greater in so-called Christian lands than in heathen lands, and that these are on the increase in Christian lands, so much so that there are not enough jails and penitentiaries to hold those convicted of crime, to say nothing of the thousands who escape conviction and the other thousands who are never arrested.

Again, it is a well-known fact that practically all the worst criminals are members of some of the orthodox churches, and the worst murderers are usually attended, while in prison, by their respective pastors. Many honest pastors acknowledge the failure of the churches, and many others have resigned from their pastorates because of that failure.

These facts are well known and admitted by all honest people, and are not being cited for the purpose of gloating over them, because no Christian would desire to gloat over the failure of any honest effort to bless mankind. They are cited simply because they are facts, indisputable facts, facts that must be honestly faced and discussed by all those who are seeking a solution of the problem of why the churches have failed in their mission. Many Christian people are sensitive to any criticism of the efforts and failures of the churches. But constructive criticism is always right and proper, and the churches, and Christian people in general, should be the first to recognize and consider such criticism.

This lecture is intended to be along the line of *constructive* criticism. It is intended not only to show clearly why the churches have failed, but to point out God's method of converting the world, and to show that the time for its conversion is near at hand, so that the people may be encouraged and comforted thereby, and so that those honest ones who have diligently tried to convert the world may rejoice in hope that it will be accomplished soon.

If it can be shown that the Lord has his own time and way for converting the world, manifestly it could not be done at any other time or in any other way. Manifestly, also, if an attempt were made to do it in any other than Jehovah's way, such attempt would amount to presumption, and, of course, would be doomed to complete and abject failure.

The Bible most clearly shows that God has foreordained that the world shall be converted, and hence inspired his holy prophets to foretell this happy

event. Isaiah says: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else: I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." (Isa. 45: 22, 23) This, of course, means that the world will be converted. Again, in Psalm 98: 3 we read: "All the ends of the earth have seen the salvation of our God." And in Psalm 150: 6, "Let every thing that hath breath praise the Lord." Moses wrote: "As truly as I live, all the earth shall be filled with the glory of Jehovah."—Num. 14: 21.

Again, we read that "they shall teach no more every man his neighbour, . . . saying, Know the Lord; for they shall all know me, from the least . . . unto the greatest". (Jer. 31: 34) John wrote (Rev. 15: 4), "All nations shall come and worship before thee." Jesus also adds his word on this subject, saying, 'Thy kingdom come; thy will be done on earth as it is done in heaven.'

Again, in Isaiah 46: 9-11 we read: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: . . . I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." And still again, Jehovah says: "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55: 11) Thus with emphasis do the Scriptures declare that it is the divine purpose to have the world converted.

But who is to do the work of converting the world? Most clearly do the Scriptures declare that it has not been committed to human hands. God foresaw that men could not do the work, and therefore has made his own plan for doing it. Many are the Scripture texts which tell us that the world is to be converted by Christ and the church, by which is meant the true church, consisting of 144,000 persons, and that this work will be done during the period of time which the Bible repeatedly calls 'the kingdom of Christ', and 'the day of Christ', and also 'the judgment day'. Now please bear in mind, as we proceed, that 'the kingdom of Christ', 'the day of Christ,' and 'the judgment day' refer to the same period of time, namely, a thousand years. In other words, God has decreed that the world can not be and will not be converted before the thousand-year reign of Christ begins.

Now let us examine the proofs of these propositions. Note first that the word "judgment" means a trial and a decision at the conclusion of the trial. In harmony with this thought the Prophet Isaiah says: "When thy judgments are in the earth, the inhabi-

tants of the world will learn righteousness." (Isa. 26:9) Here we are told plainly that during the judgment day people will learn to be righteous. People are generally taught that it is too late to learn anything when the judgment day arrives; but this is a mistake, as this and other texts show. In Psalm 119:175 we read: "Let thy judgments help me." This is exactly what the great judgment day is for, namely, to help the poor, blinded, deceived and oppressed race to know the truth about the goodness and love of God.

The world's great thousand-year judgment day is to be a day of blessing, uplift, education and helpfulness. The Prophet David describes the judgment day as a day of blessing, a time to be desired. Listen to David's words, recorded in Psalm 19:9-11. "The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover, by them is thy servant warned: and in keeping of them there is great reward." People have been generally taught that it is too late to be warned when the judgment day comes, and too late to win a reward. This text teaches to the contrary, however.

Now with the correct understanding of the word "judgment", let us examine some other texts. Acts 17:31 reads: "God hath appointed a day [other texts tell us that this day is a thousand-year day], in the which he will judge the world in righteousness by that man whom he hath ordained [Christ]; whereof he hath given assurance unto all men in that he hath raised him from the dead."

Now notice that Peter tells us the length of the judgment day. In 2 Peter 3:7, 8 we read: "The heavens and the earth, which are now, . . . are kept in store, reserved unto fire against the day of judgment. . . . But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." The psalmist agrees with Peter, saying, "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."—Ps. 90:4.

In John 5:22 we read: "The Father judgeth no man, but hath committed all judgment unto the Son." Thus we can see that Jehovah has appointed his Son to be the judge over all the earth in the great thousand-year judgment day; and the Scriptures assure us that when that time begins God will place all his enemies under the feet of his Son, which means under his control. Hence Jesus could not begin the judgment work until God's due time, when God would place his enemies under his power and control. In Matthew 22:44 we read: "Jehovah said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool." Paul confirms this thought that Jesus had to wait from the time of his

resurrection until God would place his enemies under his control. In Hebrews 10:12, 13 we read: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting [waiting] till his enemies be made his footstool." Hence we can see that even Jesus was not permitted to try to convert the world in his day.

But why did Jesus have to wait for over 1800 years before he could begin the work of converting the world? The answer is that God has ordained that when he begins this work he shall have his church with him in glory, and that the church shall assist him in the work. Right here is where people have been mistaught. They have been taught that the church consists of all of the various denominations or sects of the so-called Christian religions of earth. There are over 500,000,000 members of these. But the true church consists of only 144,000 saints. This true church is called the "bride" of Christ, while Jesus is called the "bridegroom", and the true church is to share in the work of judging the world in association with the Lord. Now for the proof of these propositions.

In 1 Corinthians 6:2, 3 we read: "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?" And again, in Revelation 20:6 we read: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." In this text we are plainly told that the reign of Christ is a thousand years and that the saints shall reign with him during that time.

The reason why Jesus ascended on high and sat down at the right hand of God and had to wait for so many centuries before he could begin the work of converting or judging the world was to allow time for Jehovah God to find the bride of Christ. It has taken nearly nineteen centuries for this work. When the full number of the saints (the true church) is found, Christ's kingdom will begin its work; and then, and not until then, will the work of converting the world begin. Jesus and the church will have both the authority and the power to do the work, but can not do it before God's due time.

When Jesus and the true church are united by the first resurrection and the door is shut, so that no more are needed to complete this foreordained number, the kingdom will be in full operation. John gives us a picture of this, saying, "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."—Rev. 14:1.

In Daniel 7:22 we are again told that the kingdom is to be under the control of the saints. We read: "Until the Ancient of days came, and judgment was

given to the saints of the Most High; and the time came that the saints possessed the kingdom." Verse 27 reads: "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."

It is thus seen to be the divine plan that the world shall be converted and righteousness shall be established in the earth, during the reign of Jesus Christ, and that this work is to be done by Jesus Christ and the true church. This work is properly called a judgment work, for the reason that it is a work of determining whether or not men and women are worthy to live for ever. Their worthiness to live will be determined by their obedience to the laws of that kingdom, with which laws they will be made fully acquainted. Paul, writing to Timothy, said: "The Lord Jesus Christ . . . shall judge the quick and the dead at his appearing and his kingdom."—2 Tim. 4:1.

Jesus himself tells us that in the judgment it will be tolerable for wicked people. His words are: "Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city." (Mark 6:11) Again, Jesus said: "I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." (Matt. 11:22, 24) And still again, Jesus said: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it. . . . The queen of the south shall rise up in the judgment with this generation, and shall condemn it." (Matt. 12:41, 42) If Sodom, Gomorrha, Tyre, Sidon, Nineveh, and the queen of Sheba are all to come up, which means to be resurrected, in the judgment day, and if it is to be *tolerable* for these wicked and heathen peoples, it follows that the judgment day is not a day to be dreaded as people have generally been taught.

But why are these wicked and heathen peoples to be there? The answer is, That they may be instructed in the knowledge of Jehovah; that they may learn for the first time of the wisdom, justice, love and power of God; that they may learn for the first time that Jesus Christ by the grace of God tasted death for them; that they may for the first time hear the truth, purged of the errors of the creeds and traditions of men. These are not the only ones who need to learn these lessons. There are the billions of Africa, China, Japan, the Egyptians, Babylonians, Medes and Persians, Canaanites, Hittites, Jebusites, Moabites, and numerous other nationalities who have never heard of Jesus or of his Father, Jehovah God. In addition, there are the millions of insane people, infants and half-wits, who will need the help and instruction of Jesus and the true church during that thousand years.

The only way that anybody can ever get eternal life is to believe on the Lord Jesus Christ. And how can they believe unless they hear of him, as Paul said

in his letter to the Roman church, which reads: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?" (Rom. 10:14) When these heathen, idiots and infants awake in the resurrection, and for the first time hear of the name of Jesus Christ and the redemption provided through his death, it will be their first chance to be saved or to be converted. It will not be a "second chance" for them.

This is why God in his love and mercy has provided a resurrection of the dead. In 1 Timothy 2:4 we read that God "will have all men to be saved, and to come unto the knowledge of the truth". This means that through the redemption that Christ has provided all men will be saved from the Adamic condemnation and will have a thousand years during which they will be brought to a knowledge of the truth and be given an opportunity to come into harmony therewith. Those who do come fully and completely into harmony with the arrangements of that kingdom will get everlasting life. Those who do not come into harmony will be destroyed from among the people. This destruction will be complete and everlasting, and in the Scriptures is called second death.

The fact that God has been choosing, testing and proving the church class during all this Christian era, fitting and preparing them for the great work of converting the world, is entirely consistent with his attributes of wisdom and love. In the first resurrection Jehovah clothes them with the power and authority to do the work; then the Devil will be bound and the work will proceed, unhindered by Satan, wicked angels or wicked men, and will include not only those people living at the time the work begins, but all those in their graves will share in the kingdom blessings as well, for Jesus himself said so. In John 5:28, 29 we read that 'all who are in the graves shall hear the voice of the Son of man and come forth; they that have done good [the church class], unto the resurrection of life; and they that have done evil [the rest of the world], unto the resurrection of damnation'. The word "damnation", properly translated, is *judgment*, and means that those who are evil will come forth to a resurrection by judgment.

Thus we have the thought again brought forcibly to our minds that all who have never had a trial for life, which includes all who have never had a proper knowledge of God and the truth, will have such a trial in the great thousand-year judgment day of Christ.

Answering the question, then, Why are the churches a failure? we see that there are several reasons, as follows: First, it was not God's due time to do the work. Second, they were never authorized to do it. Third, they have not had the wisdom or the power

to do it. It would need divine wisdom and divine power; and only the glorified Lord and his bride, the true church, will ever be given this divine wisdom and power.

Bible chronology, Bible prophecy, and the signs of the times unitedly bear testimony to the fact that

even now the kingdom of Christ, for which men have prayed for over eighteen centuries and which is to do the work of converting the world, is being set up in power and great glory on the earth. The conversion of the world, the end of wars, sin and death are events that lie in the very near future.

GOD'S KINGDOM TO MAN'S RESCUE

[Fifteen-minute radio lecture]

ESPECIALLY since the year 1914 the earth has been visited with great calamities and evils, producing conditions that threaten great sorrow, disaster and death for individuals, communities, and even nations. Since that critical date the world's news has been filled with accounts of rescues on sea and land, rescues on the battle-fields, rescues in the icy Arctic regions, rescues from storms, floods and fire, from starvation, pestilence and earthquake, or from some form of almost unescapable ruin or destruction.

Ever since 1914, also, the old world has been dying. To be sure, the human race has been dying these past six thousand years; furthermore, the World War and all the evils following in its wake down to the present, such as famine, pestilence, earthquakes and floods and other great horrors (Matt. 24: 7, 8), have caused the untimely death of multitudes of human beings, the number of whom is without equal for a like period of time in all previous history.

But I mean that since 1914 the old, world-wide *organization* of man's affairs is dying. Due to the many different languages, customs, laws and nations, this organization has seemed to be a sort of kaleidoscopic crazy-quilt, with no underlying design about it; how it was ever put together or how it has ever hung together for so long has mystified most people. But, though on the surface it looks like a crazy patchwork, yet there is something uniform running throughout the whole system, and that is this: Everywhere selfish money-getting or business interests, and selfish, ambitious, corruptible politicians, and hypocritical, fraudulent religious leaders are in control and are working together for self-interest, while the masses of the people are trodden down, deceived, subject to sore oppression and denied proper human rights and privileges.

The World War and attendant disasters seemed to give the old world a stroke of death. To the rescue! But who would care to rescue such a selfish world organization? Why, you say, apparently only the Devil himself would. The Bible shows it to be just so! But why should Satan be so interested? Because the old world is his organization; he is its invisible overlord. The Apostle John says: "The whole world lieth in the evil one." (1 John 5: 18, *A.R.V.*) The Apostle Paul calls the evil one "the god of this world" (2 Cor. 4: 3, 4), and Jesus himself called the Devil "the

prince of this world". (John 12: 31) You can not tuck "this present evil world" (Gal. 1: 4) onto Jesus. To the servant of the Devil, namely, the Roman governor who authorized the crucifixion, Jesus said: "My kingdom is not of this world." (John 18: 36) How was this? Because three and a half years previously Jesus had refused the Devil's offer to him of world power.

The Devil had come to tempt Jesus and "shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou, therefore, wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve". (Luke 4: 5-8) Jesus' answer shows that to seek worldly power through politics, or by means of wealth, or under the cloak of religion, claiming to be a religious servant of God but meddling in worldly politics and sparing and courting the favor of the moneyed class, means to be serving, not God, but the Devil, and worshipping the Devil.

But the Devil is not alone in seeking to rescue his war-shattered empire over mankind. Quite a few seem to want to help him in healing, binding up and salvaging his critically injured world system. Who can they be? Why, the supporters of leagues, courts, associations and movements which have as their object to keep the masses under the old devilish politics of man-rule, to keep the necks of the people in the yoke of conscienceless corporate financial interests, and to keep the people's consciences bound to religious leaders who have always mixed in with big politics and Big Business and have been their allies and mouthpieces. You will observe that such would-be world-savers enjoy special privileges and selfish advantages under the present satanic régime. The Apostle James (4: 4) calls them the 'friends of the world' but 'the enemies of God'. They try to persuade the people that preserving the age-old practice of government of the people, by the people (imperfect and sinful as themselves) and for the people (that is, for the people on top, the ruling factors) means the welfare of the people and the salvation of civilization.

But man-rule over mankind can promise to succeed no better since 1914 than before 1914. It can not promise to do even as well, because statistics show the world to be much worse off morally and otherwise, due to the World War. A league of nations, or world court, or other international movement could come only to the rescue of Satan's world organization, but not to mankind's rescue. Under continued man-rule humanity would only continue to starve, submit to oppression, slave under bondage to the Devil and sin, remain alienated from God and ignorant of his plan of salvation, and continue to be imperfect, crippled, sick and unhappy, only to die in the end.

And after death what? More suffering? Those who are church members ask themselves, What hope after death does my church hold forth? Some answer, An immediate passage into heaven if I am faithful to the church. Others of another faith answer, An entrance into heavenly bliss only after I have endured unnumbered centuries of purgatorial suffering; this purifying process, however, may be shortened somewhat by what my religious superiors and relatives and friends on earth may do for me after my death.

Very well; but what about the more than sixty millions of non-church people in this land? and what about the hundreds of millions of churchless and heathen peoples in other lands, including all such who have died during the past sixty centuries? The church creeds hold forth no hope of eternal good for such, and the church systems have also miserably failed to help them in this life.

Thank God that he has not committed unto human church denominations the task of rescuing the dying and sore-oppressed human family. Jehovah God does not need their assistance, for he is almighty. He himself, through Jesus Christ, undertakes man's rescue! But from what and to what does man need to be rescued? Not to heaven, of course. Man is not a heavenly creature, but "is of the earth, earthy" (1 Cor. 15:47), and "the earth [not heaven] hath he [God] given to the children of men". (Ps. 115:16) God made this earth for mankind to inhabit for ever, so says Isaiah's prophecy (45:12, 18). Evidently, therefore, man needs to be rescued from sin and eternal death back to true freedom, happiness, prosperity, equality, perfect health, absolute sinlessness and everlasting life in harmony with God on this earth, not in heaven. These are the things which man lost through Adam's wilful sin in Eden six thousand years ago. No man can redeem or retrieve these forfeited blessings. Human governments can not redeem them or guarantee them and bestow them upon man, and they have all failed to do so thus far. God's kingdom must therefore come to man's rescue, and that very speedily. It was to this end that nineteen

hundred years ago God "the Father sent the Son to be the Saviour of the world" by the Son's death on the cross and his resurrection.—1 John 4:14.

Amid the hosannas of the populace Jesus rode astride an ass into Jerusalem, offering himself to the Jews as earth's rightful King. The priests and clergy and other ruling factors rejected him. Hence the rule of imperfect men and unsatisfying and oppressive human governments has continued down to our day. But by his death and resurrection Jesus became King and Lord both of the dead and of the living. (Rom. 14:9) In 1914 A.D., so both human events and Bible prophecy agree, the times of these Gentile human governments ended and the time arrived for Jehovah God to give earth's rulership to Jesus, whose right it is. (Ezek. 21:27) This explains why since the close of the World War the message that Jehovah is God and Christ Jesus his Son is King has been preached to all nations by the Bible Students.—Matt. 24:14.

Thus, in effect, by this kingdom message the great invisible, spiritual Christ has offered himself as earth's new and rightful King to Christendom, so called. The peace conference and all ruling powers, political, financial and religious, like the Jews of old, have rejected the kingdom message and have thus repudiated Christ as Ruler. But what does it matter? These opponents of God's incoming kingdom will be forcibly cleared out of the way, if not destroyed, in the oncoming battle between the Lord God Almighty and Satan's organization, and Jesus will assume earth's rulership anyway. No "confederacy" of nations or like human makeshift will estop him; such will be "broken to pieces" (Isa. 8:9-12), Satan will be bound (Rev. 20:1-3), and mankind will go free, though at the cost of the direst time of tribulation since there was a nation until now. (Matt. 24:21, 22) But as Noah survived the flood, so will many righteously-striving people survive this catastrophic but necessary "time of trouble" (Dan. 12:1) and will live on into the golden age of Christ's government over earth.

Then the rescue of all who shall be willing of mankind will proceed successfully and without interference from devils or wicked men. Even the resurrection of the dead will take place: "I will ransom them from the power of the grave; I will redeem them from death," says God. (Hos. 13:14) Removal of sin and dying, and reinstatement of mankind in an earthly paradise, and in all the earthly blessings lost through sin, will be fully achieved by the one thousand years of Christ's invisible rule. (Rev. 20:4-6) "The wicked shall be cut off from the earth" (Prov. 2:22; 10:30), but rescue and recovery of the obedient among men will be made gloriously complete, and all people on earth will bow the head and bend the knee in Jesus' name and will give glory and praise to Jehovah God.—Phil. 2:5-11.

International Bible Students Association

RADIO SERVICE

The message of the kingdom of Jehovah is broadcast by these and other stations in Australasia, Canada and the United States. Local radio representatives are requested to send (1) prompt advice of change in schedules and (2) a monthly report to Radio and Lecture Department, 117 Adams St., Brooklyn, N. Y.

AUSTRALIA	IOWA	NEW JERSEY	PENNSYLVANIA
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Melbourne 3DB Sun pm 6.30-8.30	Wed pm 9-10		Erie WEDH Sun pm 9-9.30
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CANADA	KANSAS	Buffalo WEBR Sun pm 2-3	Pittsburgh KQV Sun am 10-11*; pm 1-2, 7-8
Calgary, Alta. CJCJ Sun pm 1.30-2.30	Milford KFKB Fri pm 6-6.30	Jamestown WOCL Sun am 11-12 (first and third, monthly)	Reading WRAW Sun pm 7-8
Chilthwaick, B. C. CHWK Sun pm 12.30-1.30	Wichita KFH Sun am 9.30-10.15	Long Island City WLBX Fri pm 7-8	Seranton WGBI Sun am 10-11*
Brandon, Man. CKX Sun am 10-11 (second, monthly)	KENTUCKY	New York WBBR Sun am 8.30-11*; pm 5-9	
Winnipeg, Man. CKY Sun am 10-11 (first, monthly)	Hopkinsville WFIW Sun am 9-10*	Mon am 10-12; pm 2-4	
Hamilton, Ont. CKOC Sun am 10-11*		Tue pm 12-2; 6-8	
London, Ont. CJGC Sun pm 2-3 (every other week)	LOUISIANA	Wed am 10-12; pm 9-12	
Preston, Ont. CKFC Sun pm 3-4.30	Shreveport KTSL Thu pm 8-9	Thu pm 1-3, 8-10	
Moose Jaw, Sask. CJRM Sun am 10.15- (monthly)	MAINE	Fri pm 2-4, 6-8	
Saskatoon, Sask. CJHS Sun pm 1-2	Bangor WLBZ Sun am 10-11*	New York WOV Sun am 9.30-11*	
NEWFOUNDLAND	MARYLAND	New York WRRL Sun pm 5-6	
St. John's VOSA Sun pm 8.30-9.30	Baltimore WCBM Sun pm 6-8 (every other week)	Thu pm 9-9.30	
ALABAMA	Bangor WLBZ Sun am 10-11*	Poughkeepsie WOKO Sun am 10-11*	
Birmingham WBRC Sun pm 8-8.45	MASSACHUSETTS	Saranac Lake WNBZ Sun am 10-10.30	
CALIFORNIA	Boston WMES Sun am 10.30-1 pm; pm 7.45-9	Syracuse WFBL Sun am 10-11*	
Hollywood KNX Sun pm 1-2	New Bedford WNBH Tue pm 7-9	Tupper Lake WHDL Sun pm 3.30-4	
Los Angeles KTM Sun am 9-10	MICHIGAN		
Oakland KFWM Sun am 9.45-11; pm 12-2.30, 6-7.45, 9.15-10.30	Bay City WBCM Tue pm 7.45-8.15		
Mon Wed Fri am 8-9; pm 2.30-3.30, 4.30-6, 7-8.30	Detroit WGHP Sun pm 5-5.30		
Tue Thu Sat am 8-9, 11-12; pm 1.30-6, 7-8.30, 9-11	Flint WFDF Fri pm 9.30-10		
COLORADO	Grand Rapids WOOD Sun pm 9-10		
Colorado Springs KFUM Sun pm 7-7.30	Jackson WIBM Sun pm 2-2.45		
Denver KLZ Sun am 10-10.30	MINNESOTA		
Pueblo KGHF Mon pm 8-8.30	Duluth WEBC Sun pm 1-1.45		
DISTRICT OF COLUMBIA	Minneapolis WRHM Sun am 9.30-10.45		
Washington WMAL Sun am 10-11*	MISSISSIPPI		
FLORIDA	Hattiesburg WRBJ Mon pm 8.30-9		
Jacksonville WJAX Sun (Sept. 8) am 11-12	MISSOURI		
Miami WIOD Sun am 11-11.30	Joplin WMBH Sun pm 6-7		
Tampa WDAE Mon pm 7.30-8	Kansas City WHB Sun pm 12.30-1		
ILLINOIS	St. Joseph KFEQ Sun am 10-10.45		
Chicago WORD Sun am 9-12*; pm 1-7.30	St. Louis WIL Sun pm 6.30-7		
Mon Tue Wed Thu Fri Sat am 10-11; pm 7-8	MONTANA		
INDIANA	Billings KGHL Sun am 9.30-10.30		
Evansville WGBF Sun am 9-10*	NEBRASKA		
Fort Wayne WOWO Sun pm 4-4.30	York KGBZ Sun am 9.45-10.45		
Indianapolis WKBF Sun am 9-10*			
Terre Haute WBOW Sun pm 1-1.40			

NEW JERSEY	PENNSYLVANIA
Paterson WODA Sun am 10-11*	Altoona WFBG Sun pm 7-7.30
	Erie WEDH Sun pm 9-9.30
	Harrisburg WHP Sun am 10-11*
	Oil City WLBV Sun pm 5.30-6
	Philadelphia WIP Sun pm 2.30-3.30 (German, Greek, Italian, Polish)
	Pittsburgh KQV Sun am 10-11*; pm 1-2, 7-8
	Reading WRAW Sun pm 7-8
	Seranton WGBI Sun am 10-11*
NEW YORK	RHODE ISLAND
Binghamton WNBF Sun am 11-1; pm 7-9	Providence WLSI Sun am 10-11*
Buffalo WEBR Sun pm 2-3	
Jamestown WOCL Sun am 11-12 (first and third, monthly)	
Long Island City WLBX Fri pm 7-8	
New York WBBR Sun am 8.30-11*; pm 5-9	
Mon am 10-12; pm 2-4	
Tue pm 12-2; 6-8	
Wed am 10-12; pm 9-12	
Thu pm 1-3, 8-10	
Fri pm 2-4, 6-8	
New York WOV Sun am 9.30-11*	
New York WRRL Sun pm 5-6	
Thu pm 9-9.30	
Poughkeepsie WOKO Sun am 10-11*	
Saranac Lake WNBZ Sun am 10-10.30	
Syracuse WFBL Sun am 10-11*	
Tupper Lake WHDL Sun pm 3.30-4	
NORTH CAROLINA	SOUTH DAKOTA
Charlotte WBT Sun am 10-11*	Sioux Falls KSOO Sun am 9.30-11; pm 2-3 (German and Norwegian occasionally)
Greensboro WNRC Fri pm 7-7.30	
OHIO	TENNESSEE
Akron WFJC Wed pm 7.30-8	Knoxville WNOX Fri pm 7.30-8
Cincinnati WFBE Sun pm 5-6	Memphis WREC Sun pm 2.30-3
Cleveland WLIK Sun am 9.30-11*; pm 2-3, 7-8	
Mon Tue Wed Thu Fri Sat am 8-8.30; Thu pm 7.45-9	
Columbus WAIU Sun am 10-11*	
Columbus WCAH Sun pm 12-1, 9-10	
Mon Tue Wed Thu Fri Sat am 11.30-12 noon	
Thu pm 7.30-9	
Dayton WSMK Sat pm 5.30-6	
Mansfield WJY Sun pm 9-10	
Toledo WSPD Sun pm 1.30-2	
OKLAHOMA	TEXAS
Chickasha KOCW Sun pm 6.30-7	Dallas WRR Sun am 10-11; Fri pm 7.30-8
Enid KCRC Sun am 10-10.30	Fort Worth KFJZ Sun pm 6.30-7.30
Oklahoma City KFJF Sun am 9-9.30	Houston KPRC Sun pm 1.30-2
Thu pm 8.30-9.15	San Antonio KGRC Sun pm 1-2
OREGON	Waco WJAD Sun pm 6.45-7.30
Portland KTER Sun am 10-11** pm 8.30-9 (Greek or Ger.) pm 9-10 (English)	

PENNSYLVANIA	RHODE ISLAND
Altoona WFBG Sun pm 7-7.30	Providence WLSI Sun am 10-11*
Erie WEDH Sun pm 9-9.30	
Harrisburg WHP Sun am 10-11*	
Oil City WLBV Sun pm 5.30-6	
Philadelphia WIP Sun pm 2.30-3.30 (German, Greek, Italian, Polish)	
Pittsburgh KQV Sun am 10-11*; pm 1-2, 7-8	
Reading WRAW Sun pm 7-8	
Seranton WGBI Sun am 10-11*	
SOUTH DAKOTA	TENNESSEE
Sioux Falls KSOO Sun am 9.30-11; pm 2-3 (German and Norwegian occasionally)	Knoxville WNOX Fri pm 7.30-8
	Memphis WREC Sun pm 2.30-3
TENNESSEE	TEXAS
Knoxville WNOX Fri pm 7.30-8	Dallas WRR Sun am 10-11; Fri pm 7.30-8
Memphis WREC Sun pm 2.30-3	Fort Worth KFJZ Sun pm 6.30-7.30
	Houston KPRC Sun pm 1.30-2
	San Antonio KGRC Sun pm 1-2
	Waco WJAD Sun pm 6.45-7.30
UTAH	VIRGINIA
Salt Lake City KSL Sun pm 1-1.30	Norfolk WTAR Sun am 10-11*; pm 7-7.30
	Petersburg WLBG Sun am 9-10; pm 3-4, 4.30-5.30
WASHINGTON	WASHINGTON
Aberdeen KXRO Mon Wed Fri pm 7.30-8	Aberdeen KXRO Mon Wed Fri pm 7.30-8
Bellingham KVOS Sun am 10-11**	Bellingham KVOS Sun am 10-11**
Everett KPFL Sun am 10-11**	Everett KPFL Sun am 10-11**
Seattle KOMO Sun am 10-11**	Seattle KOMO Sun am 10-11**
Spokane KHQ Sun am 10-11**	Spokane KHQ Sun am 10-11**
WEST VIRGINIA	WISCONSIN
Charleston WOBV Wed pm 8.30-9	Madison WIBA Sun pm 12.15-12.45 (fourth monthly)
	Milwaukee WISN Sun am 10-11 Sun am 9-10 (Polish, every other week)
	Sun am 11-11.30 (last, month- ly, German)

* WATCHTOWER chain program.
** Northwest network program.