



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

VOL. L

SEMI-MONTHLY

No. 6

March 15, 1929

CONTENTS

| | |
|------------------------------------|----|
| GRACIOUS INVITATION | 83 |
| To Whom Addressed | 83 |
| The Setting | 84 |
| Time | 84 |
| Judgment | 85 |
| The Test | 87 |
| "Come" | 87 |
| Adding and Taking Away | 88 |
| Lesson | 89 |
| DECISION FOR THE RIGHT | 90 |
| WHO ARE GOD'S WORST ENEMIES? | 93 |
| LETTERS | 95 |
| A Question | 95 |
| Pledge of Loyalty | 95 |
| RADIO SERVICE | 96 |
| CONVENTIONS | 82 |

"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.

C.W.B.E.T.S.

Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts falling 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 willfully 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

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 Orders, or by Bank Draft. Canadian, British, South African and Australasian remittances should be made to *branch offices only*. Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International Postal Money Orders only*.

(Foreign translations of this journal appear in several languages.)

TERMS TO THE LORD'S POOR: All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: Acknowledgment of a renewal or a new 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.

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET - BROOKLYN, N. Y., U. S. A.

OFFICERS

J. F. RUTHERFORD President W. E. VAN AMBURGH Secretary

EDITORIAL COMMITTEE J. F. RUTHERFORD
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

FOREIGN OFFICES

British 34 Craven Terrace, London, W. 2, England
Canadian 40 Irwin Avenue, Toronto, Ontario
Australasian 495 Collins St., Melbourne, Australia
South African 6 Lelie St., Cape Town, South Africa

Please address the Society in every case

CONVENTIONS

A convention of the International Bible Students Association will be held at Alexandra Palace, London, England, June 1 to 4, with a public meeting at Royal Albert Hall on Sunday evening, June 2.

A convention of the International Bible Students Association will also be held at Glasgow, Scotland, Govan Hall, June 15 to 18 inclusive. In addition to the discourses delivered, certain days will be assigned for service field work. More detailed information will be given in due season.

GERMANY: A convention of the Bible Students will be held in Germany May 16 to 19. At this time the place is not definitely settled but will be announced later.

A convention will be held for the benefit of the Swiss and German brethren of Switzerland, May 11 to 13.

It is expected that the president of the Society will attend each of the above-announced conventions.

There will be no general convention in America this year, but there will be a number of local conventions which will be announced in *The Watch Tower* from time to time.

SERVICE CONVENTIONS

In view of the fact that there will be no general convention during 1929, the Society is arranging a series of local conventions, to be held in conjunction with the regional service directors' appointments to some of the larger classes. These conventions are for the convenience of classes within a radius of from sixty to a hundred miles from the city where they are held.

| | | | |
|----------------------------|-------------|------------------------------|------------|
| Oakland, Calif. | Mar. 20, 21 | Portland, Oreg. | May 18, 19 |
| Kansas City, Mo. | " 23, 24 | Columbus, Ohio | " 18, 19 |
| Minneapolis, Minn. | Apr. 13, 14 | Milwaukee, Wis. | " 18, 19 |
| Chicago, Ill. | " 27, 28 | Cedar Rapids, Iowa | " 18, 19 |
| Cincinnati, Ohio | Apr. 27, 28 | | |

(Continued from Page 96)

| STATION | CITY AND PROGRAM PERIODS | K/C METERS | WATTS |
|---------|--|------------|------------|
| WORD | Chicago, Ill. | 1480 | 202.6 5000 |
| | Sun am 9-10* ; pm 10-7 30 | | |
| | Mon Tue Wed Thu Fri Sat am 10-11, pm 7-8 | | |
| WOV | New York, N. Y. | 1130 | 265.3 1000 |
| | Sun am 10-11* ; Wed pm 4.30-5.30 | | |
| WOWO | Fort Wayne, Ind. | 1160 | 258.5 5000 |
| | Sun pm 4-4.30 | | |
| WRAW | Reading, Pa. | 1310 | 228.9 100 |
| | Sun pm 7.30-8.30 | | |
| WREJ | Hattiesburg, Miss. | 1500 | 199.9 10 |
| | Mon pm 8.30-9 | | |
| WREC | Memphis, Tenn. | 600 | 499.7 500 |
| | Sun pm 1.30-2 | | |
| WRHM | Minneapolis, Minn. | 1250 | 239.9 1000 |
| | Sun am 9.30-10.45 | | |
| WRR | Dallas, Tex. | 1190 | 252 500 |
| | Sun pm 2.15-3 ; Fri pm 7-7.45 | | |
| WSMK | Dayton, Ohio | 570 | 526 200 |
| | Sat pm 5.30-6 | | |
| WSPD | Toledo, Ohio | 1340 | 223.7 500 |
| | Sun pm 2.30-3 | | |
| WTAR | Norfolk, Va. | 780 | 384.4 500 |
| | Sun am 10-11* ; pm 7-7.30 | | |
| WWRL | New York (Woodside), N. Y. | 1500 | 199.9 100 |
| | Sun pm 5-6 | | |

*WATCHTOWER chain program from New York.

**Northwest network.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. L

MARCH 15, 1929

NO. 6

GRACIOUS INVITATION

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

JEHOVAH God gave a revelation to his beloved Son, Christ Jesus, that Christ might show to his servants things which must come to pass in the future. The Revelation is therefore a prophecy. The word "revelation" is derived from the Greek word *apokalupsis*, which means a disclosure, coming to light, taking off the covering, or uncovering. When a thing is uncovered it can then be seen by all who try to see. It follows that a clear understanding of the book of Revelation could not be had by all until there is a fulfilment of the prophecy by the uncovering thereof.

² The Greek word *epiphaneia*, employed in the Scriptures to tell of the presence of the Lord, means brightness, manifestation or shining forth, or shining upon. This would imply a brightness or shining forth that would be seen by some but not by all. Those who would first see or have some understanding would be greatly favored by the Lord. Those of the anointed remnant class are the ones thus specially favored by Jehovah. It is reasonable to expect that these would have some understanding of the prophecy in advance of others.

³ The presence of the Lord is manifested to God's anointed during the period that Jesus Christ is engaged in 'preparing the way before Jehovah'; and this work done, then "the Lord . . . shall suddenly come to his temple". (Mal. 3:1) Of course the Lord comes to his temple for a purpose; and one of the works done by him is to give to the approved ones a clearer vision of the truth than was previously enjoyed by them. The prophet says: "He shall sit as a refiner . . . of silver." Silver symbolically represents the truth, and being refined it shines forth with greater brilliancy. In harmony with this apt illustration God's prophet says: "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:16) The glorious appearance of the Lord here mentioned must of necessity be to the favored remnant class, who have been brought into the temple condition. This glory appears to them by and through

a brighter shining of the truth. That glory would not then appear to the world, nor even to the consecrated who are not of the temple class, but would appear to the remnant only.

⁴ As further corroborative proof it is written: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament [covenant]; and there were lightnings, and voices." —Rev. 11:19.

⁵ All lightnings proceed from Jehovah. The lightnings are evidences of the presence of Jehovah and of Christ. These are given to the anointed remnant class through their Head, Christ Jesus, to afford the remnant a better understanding of God's plan and purposes than they previously had. We understand that from the time of the beginning of the presence of Christ he, as the Messenger of the Covenant, must 'prepare the way before the Lord' until the time for him to come to his temple. Then he suddenly comes to the temple. It is to be expected that after that time those blessed by being made a part of the temple class would have more light upon the truth. It is reasonable to expect that the light continues to increase until the complete uncovering of the prophecy written.

⁶ Many consecrated persons have diligently sought to understand the book of Revelation and have reached some conclusions in their own minds and have found much joy therein. As it now appears, there was no reason to expect an understanding of the prophecy before the time when God assembled Zion and brought the approved ones into the temple condition. Nor would it appear that the Lord would in any manner be displeased with the efforts of his anointed, put forth prior thereto, to understand the prophecy. Rather the promise is that the earnest seeker for truth would be blessed by the Lord.

TO WHOM ADDRESSED

⁷ The Revelation was given to Jesus Christ that he might show his servants what must come to pass. It is therefore addressed to the body of Christ and to no

others. It is for the enlightenment of those who have been taken into the covenant by sacrifice. It seems quite clear that it is intended for the instruction, comfort and encouragement of the faithful servant class, and that means those who are in Christ Jesus as members of his body, and in whom the Lord delights. (Isa. 42:1) It is after Zion is built up, and the anointed ones have been brought under the robe of righteousness, that the "faithful and wise servant" class is made manifest.

THE SETTING

⁸ The Revelation which was given to John shows a work to be done in which the church or body members of Christ have a part but which work must continue until the complete establishment of the kingdom. It does not appear to be a work to be done during the millennial reign, but done in the time of the presence of the Lord and up to the complete collapse of Satan's organization. There is a foreword or prologue to the book. Chapter one, verses one to seven, is an introduction to what is about to be said concerning what is to come to pass. John states that the message is from Jesus Christ to the church. Then verse three gives a promise of blessing that shall rest upon him 'that readeth, and them that hear the words of this prophecy'. There is no other book in the Bible where such a promise is made. It must be expected that those who study the Revelation with an honest desire to understand it would receive some blessing from the Lord, and that those who hear and obey what they do understand shall receive a blessing from him. Is it not true that those who walk in the light as they have the light receive a blessing from the Lord?—1 John 1:7.

⁹ Then there is an epilogue to the Revelation. This after-speech is found in chapter twenty-two, verses eight to twenty-one. It is the conclusion of the book after the main discourse has been recorded. As the prophet of the Lord, John there spoke a prophecy. With propriety, therefore, we may divide Revelation into three divisions, to wit: (1) a foreword or prologue in which John tells what he is about to write; (2) the vision that is given to him by the Lord to set down in the record; and (3) John's conclusion thereon, or an epilogue or after-speech; and it is the prophecy, contained in this epilogue, that we here examine.

¹⁰ After John had received the message on Revelation he was about to worship the messenger, when he was told not to do so but to worship God. Here is the announced divine rule. The truth proceeds from Jehovah God. The creature is to worship the Creator and Giver of every good and perfect gift. Without a doubt, the words of John set forth in the epilogue were written under the supervision and direction of the Lord. In the epilogue John states that which he was told by the Lord's messenger. His words there

must be a prophecy, and are so considered in the examination of the text first above mentioned.

TIME

¹¹ Aside from the fact stated, that the overcomers shall reign with Christ during the thousand years, the New Testament, including Revelation, has little to say about what the church will do during the millennial reign. Heretofore we have applied Revelation 22:17 to the millennial reign of Christ. Such conclusion, in the light of present truth, does not seem to be warranted by the Scriptures. The conclusion that does seem to be supported by the Scriptures is that the prophecy here uttered by John has its fulfilment from the time the Lord came to his temple in 1918, and covers a period of time until the complete collapse of Satan's organization.

¹² Telling of what the messenger said to him, John wrote: "Seal not the sayings of the prophecy of this book: for the time is at hand." (Verse 10) By these words a definite time is fixed. Is there a way for us to determine when that period of time began?

¹³ Verse twelve says: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Manifestly the coming here mentioned means the coming of the Lord to his temple and at which time he did take account with those who had made a covenant with Jehovah. It is at that time that he gives 'reward to them according as their work appears'. Does not the 'coming' here correspond exactly with the time meant when the prophet says: "The Lord whom ye seek shall suddenly come to his temple"? It is from that time forward that the prophecy is not to be sealed up, according to the direction of the messenger. If not to be sealed, then it must be after that time that it would be understood. Consequently the understanding would be after the coming of the Lord to his temple. It was after the coming of the Lord to his temple that the lightnings of Jehovah began to flash for the enlightenment of those of Zion. That marked the beginning of the *epiphaneia* of the Lord, or the shining forth, which shining forth is seen and appreciated by those who are of the temple class. If the prophecy begins to have a fulfilment after the Lord comes to his temple, it must have its complete fulfilment before the time of restoration blessings of the people of earth.

¹⁴ To establish the faith of his anointed the Lord gives corroborative proof. In verse sixteen it is written: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

¹⁵ This is corroborative proof that the time of the fulfilment of the prophecy is after Jehovah sets his King upon his holy hill of Zion and after the Lord

comes to his temple. (Ps. 2:6) David, the son of Jesse, was chosen to be the ruler over Israel. David foreshadowed Christ the King. (Isa. 11:1, 2) David was born in Bethlehem. Jesus also was born in Bethlehem. Concerning the Ruler who should come out of Bethlehem, it is written: "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel." —Mic. 5:2, 3.

¹⁶ This prophecy had a miniature fulfilment when Jesus came out from Bethlehem. The prophecy must have a complete fulfilment at some time, and the facts show that this complete fulfilment is when Jesus Christ is presented as King to the spiritual house of Israel. This we understand to be at the time of the laying of the Chief Corner Stone in Zion. (Isa. 28:16) *The Watch Tower* has in a previous issue (December 15, 1928) set forth the proof that the prophecy of Micah above quoted was not fulfilled in completion until the Lord came to his temple because the complete fulfilment was deferred "until the time that she [Zion] which travaileth hath brought forth". (Mic. 5:3; Isa. 66:8) The birth of the man child, representing the new government or new nation, therefore seems to be a key that begins the opening of the prophecy under consideration.

¹⁷ It was in 1914 that the new nation was born, when God set his King upon his holy hill in Zion. God promised that the throne of David should be established for ever. (2 Sam. 7:13; 1 Ki. 2:45) It is Christ, the antitypical David, who must have the throne for ever according to this promise, and which promise must be fulfilled after his second coming. It is Christ the King, whose right it is, to whom the kingdom and throne shall be and are given for ever. (Ezek. 21:27) It was in 1914 that the prophecy was fulfilled by the coming of him whose right it is to rule; and it was in 1918 that God's anointed King presented himself as King and Head of Zion. (Ps. 118:22-24) It was then that Christ, the root and the offspring of David, became the rightful inheritor of the promise made to David concerning the everlasting throne upon which God's anointed should sit. It is after that that the prophecy of Revelation 22:17 begins to have its fulfilment.

¹⁸ Furthermore, it is written that Jesus said: "I am . . . the bright and morning star." Long before that, God caused his prophet to write: "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." (Num. 24:17) Undoubtedly this latter prophecy refers to the Messiah as the rightful Governor of the world. That prophecy could not have

its fulfilment until Christ is sent forth to rule among his enemies. (Ps. 110:1, 2) The fulfilment thereof synchronizes with the time of the fulfilment of the prophecy of Revelation 22:17.

¹⁹ The morning star is a sure harbinger of a bright and glorious day and is seen just before the break of dawn. It appears in the east shortly before the rising of the sun. It gives forth its soft and pleasing light and cheers those who are watching for the new day. The early watchers see it and are glad. The words of the Scriptures show that the appearance of the "morning star" would mark the time for the fulfilment of the prophecy here under consideration. The word "star" is also rendered *prince*. It is one of the titles given to our Lord. The "morning star" mentioned in the prophecy refers to Christ, the Prince of Peace, upon whose shoulder the government of righteousness shall rest. The Prince of Peace takes his power as King. The nations are angry and then the temple of God is opened. (Rev. 11:17-19) The Scriptures and the facts well fix the time that the Prince of Peace takes his authority and the time for the opening of the temple.

JUDGMENT

²⁰ The coming of the Lord to his temple is a time of judgment. (Ps. 11:4) It is the time when he takes account with all those who had confessed his name and to whom he had committed his goods or kingdom interests. (Matt. 25:14-19) All these are then put upon examination and tested. (Mal. 3:1-3) As further corroborative proof of the time of the beginning of the fulfilment of the prophecy, take note of verse eleven: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." These words show specifically that the time arrives when there is a judicial decree rendered by the One having authority to judge. That authority rests upon Christ Jesus. (John 5:22) That judgment begins at the house of God when the Lord comes to his temple. (1 Pet. 4:17) In that judgment the Lord deals with the unjust, the filthy, the righteous and the holy.

UNJUST

²¹ The "just" means those who are approved. If this prophecy of Revelation is applied to the millennial reign of Christ, then it must be put down to the very end thereof, because none of the human race will be just or approved until the end of that reign. At the beginning of the millennial reign all the people of the world will be unjust, because all are sinners. (Rom. 5:12) If the judgment here mentioned refers to the people of the world, and obtains throughout the Millennial age, then all being unjust at the beginning must for ever remain unjust, because the prophecy so declares. If that were true, then it would

mean that all men would for ever be precluded from passing over the great highway. Such a construction of the text would therefore be out of harmony with the numerous other scriptures which plainly declare that during the reign of Christ every man shall have a full and fair trial and opportunity of receiving God's approval and life.

²² Applying the prophecy at a time between the coming of the Lord to his temple and the establishment of the kingdom in full sway, is consistent with all other scriptures. There are those who have been favored with the truth and brought into Christ by adoption who have afterward turned away from the Lord and become unfaithful. The word here rendered "unjust" means an offender or one who has become wicked and is therefore the very opposite of righteous. No one could be of that class unless he had at one time been made righteous through the blood of Christ Jesus. When he becomes offended and walks in iniquity he is disapproved by the Lord.

²³ Jesus tells of a class of persons who have been accepted in the Lord, and who were in line for a place in the kingdom, and who at the end of the period of sacrifice are taken out of the kingdom class. (Matt. 13:41,42) Jesus describes a "wicked servant" class who smite their fellow servants, and who are disapproved, and who are assigned to the position occupied by the hypocrites; and that such work takes place before the millennial reign. (Matt. 24:48-51) When he comes to his temple and takes account with his servants he finds those who are unfaithful and unprofitable, and therefore disapproved, and he casts them into outer darkness. (Matt. 25:24-30) When he pronounces his decree of judgment, that decree is final; and therefore he says: "He that is unjust, let him be unjust still."

THE FILTHY

²⁴ The apostle describes a class that were once enlightened by the Lord and who thereafter defile themselves with the world and become filthy, like a 'sow that has been washed and has returned to her wallowing'. (2 Pet. 2:19,22) It is well known that there are those who have been in the service of the Lord, but who have neglected their obligations, repudiated the Lord and his truth, and returned to the beggarly elements of the world and joined themselves unto Satan's organization. (Gal. 4:9) At one time such left the Devil's organization, when they came to the Lord, and were then transferred by the grace of the Lord from darkness into the kingdom of light. (Col. 1:13) Then later their understanding became darkened and they turned themselves in the way of lasciviousness and of uncleanness. (Eph. 4:18,19) It is the same class described by Jude, the servant of God: "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

But these speak evil of those things which they know not; but what they know naturally as brute beasts, in those things they corrupt themselves."—Jude 8, 10.

²⁵ The Lord comes to his temple for judgment, and that is the time he declares he will 'give every man according to his work'. He finds those who have repudiated him, and who have become filthy, and of and concerning them he says in his judicial decree: "And he which is filthy, let him be filthy still." The Apostle Paul declares in plain phrase what shall be the destiny of those who repudiate the Lord, trample upon the Son of God, and count his blood as a common thing. His words are in exact accord with the final decree announced by the Lord Jesus against the unjust and the filthy.

RIGHTEOUS

²⁶ No human being is righteous within himself. When one trusts in the redemptive blood of Christ Jesus, makes a consecration to do God's will, and God receives him and justifies him, he is then counted as righteous. (Rom. 4:22-25; 5:1; 8:33) If that one is ever to live on any plane he must maintain that righteousness accounted unto him by reason of the blood of Christ, and God's judicial determination. He can maintain it only by holding to the faith that was once delivered to the saints.

²⁷ There is a great multitude of persons who have made a consecration to do God's will and, being justified, were brought forth as new creatures, but who do not prove themselves wholly faithful unto God and their covenant. They have received the truth and hold it selfishly, looking forward to the time when they might specially profit thereby. They have sought to make themselves righteous but have neglected to faithfully keep the commandments of God. The Lord comes to his temple and takes account with his servants, and of these less faithful, but who are still righteous, he says in his decree, "He that is righteous, let him be righteous still."

HOLY

²⁸ When the Lord came to his temple and began the accounting with his servants he found some who had been diligently caring for the kingdom interests that had been committed to them. These had shown an appreciation of the fact that they had been brought into the body of Christ and anointed to do a work in the name of the Lord. They received the truth and held it in the love of the truth and sought to glorify God. They devoted themselves wholly to the Lord. Concerning these the Lord says in the parable: "And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many

things: enter thou into the joy of thy lord."—Matt. 25:20, 21.

²⁹ These faithful and approved ones were brought under the robe of righteousness, and the Lord's judicial decree concerning them is, "He that is holy, let him be holy still." These are the ones who, at the time, go to make up the remnant class and who form a part of Zion.

THE TEST

³⁰ The mere fact that one is brought into the temple condition and enters into the secret place of the Most High is not a guarantee that he shall for ever be there. To abide there he must prove his faithfulness by obeying God's commandments. Those who have thus been favored have committed to them all the goods or kingdom interests of the Lord. Such go to make up the "faithful and wise servant" class. (Matt. 24:45) The specific commandment of the Lord is given to this class to 'preach the gospel to the nations as a witness' (Matt. 24:14), and they are also plainly told by Jehovah, "Ye are my witnesses, . . . that I am God." (Isa. 43:10, 12) Concerning those whom the Lord approved when he came to his temple to give judgment he says: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. 22:14.

³¹ In order to continue in the Lord's favor, and to finally and fully enter into the kingdom and receive the right to the tree of life, these must continue to obey or keep the commandments of God, and thus prove their love for him. It is to the overcomers that the promise is given that they shall "eat of the tree of life, which is in the midst of the paradise of God". (Rev. 2:7) Clearly, this implies that the temple class must meet the test and prove their loyalty and faithfulness by keeping the commandments.

OUTSIDERS

³² There are a great number of persons outside of those who have ever entered into a covenant with the Lord by sacrifice but who have taken the name of the Lord for selfish reasons. The Lord disposes of them in this prophecy, and this disposition shows that the prophecy does not have to do with the millennial reign of Christ. "For without are dogs [dumb dogs who take the name of the Lord for selfish purposes (Isa. 56:9-11)], and sorcerers [mixers of false doctrines with the truth to deceive], and whoremongers [those who, in the name of Christ, run after and have illicit relationship with the Devil's organization], and murderers [those who hate and persecute the followers of Christ], and idolaters [those who worship systems or men or other objects claiming the name of the Lord], and whosoever loveth and maketh a lie." This is a complete description of those that go to make up the Devil's organization on earth.

"COME"

³³ The gracious invitation of the prophecy is: "Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Verse 17) The children of Zion are born and the temple of the Lord brought together. The remnant brought into the temple condition begin to realize that there is a work to be done. They learn that the battle of Armageddon will soon be fought, and will result in the complete fall of Satan's organization and the everlasting vindication of Jehovah's name. They learn that it is the will of God that before Armageddon there shall be a wide proclamation of the truth, that the nations of the earth and the people may receive notice of what is about to come to pass, and that those who desire may have an opportunity to take their stand on the side of the Lord.

³⁴ Jehovah has brought the remnant into his secret place, put his words in the mouth of such, and covered them with the shadow of his hand. It is Jehovah who has commanded that now there shall be a tremendous witness given on earth. He is the great Spirit. "Now the Lord [Supreme One] is that Spirit." (2 Cor. 3:17) Jesus Christ is the executive officer and the right-hand man of Jehovah God. What Jehovah is doing he does by and through his beloved Son. That great Spirit causes the witness to be given, and thereby says to those who hear his commandments and his Word: "Come," take your stand against Satan and on the side of Jehovah, the only true God. It is his truth and message that is now being heard.

³⁵ The bride, composing the body of Christ, includes those on the earth who remain faithful and true. These are of Zion and in the temple, and therefore show forth the glory of God. (Ps. 29:9) These are the wise virgins that rejoice in the Bridegroom. (Matt. 25:1-9) They are brought under the robe of righteousness, given the garments of salvation, have on the wedding garments, and rejoice that the day of deliverance is at hand, and the time for the complete vindication of Jehovah's name. The prophet shows that Jehovah calls for volunteers. To his beloved Son he says: "Whom shall I send?" and those of the remnant respond: "Here am I, send me."—Isa. 6:8.

³⁶ The remnant rejoice also that the time has come when the people should be informed that Jehovah is the true God and when they shall be invited to take their stand against the Devil and on the side of Jehovah. They know that this message must go to the great multitude, as well as to others, and, being of the bride class, therefore, in obedience to the command, they say, "Come." The facts show that this is exactly what the remnant class is now doing. Never has there been so wide a witness of the truth as during the past few years. The burden of that

testimony has been and is, 'Jehovah is God, Christ is King, the kingdom is come, and therefore the day of deliverance is here.' Read the report for 1928 and mark what marvelous work the Lord has done during the past year. It is the Lord's doings, and marvelous in our eyes. (Ps. 118:23) It is now easy to be seen that Revelation 22:17 is in course of fulfilment and that the remnant is having a part therein.

³⁷ "And let him that heareth say, Come." When there is a convention of the consecrated it is observed that a large number in attendance do not take part in proclaiming the message of truth. Probably these have not understood and appreciated their privileges. Their hearing has been dull, and their understanding poor. This is one reason why the truth should oft-times be repeated to them. Gradually the truth takes a deeper hold on them. They hear and understand and see their privilege of having a part in proclaiming the message of God's kingdom. To them the Lord says: 'If you hear, say, Come,' and take your stand on the side of the Lord. Those who hear should remember the words of the prophecy: "Blessed are they that do his commandments." This is the time that the witness must be given; and blessed is he who has a part therein.

³⁸ The prophet of God mentions a great multitude of hungry souls. (Ps. 107:10) Within the confines of organized Christianity there is a great multitude of prisoners whose members are thirsting for the truth because there is no truth within their prison walls. There comes to them by radio the sweet and blessed message of God's plan of deliverance. The faithful servants of the Lord call at the prisoners' doors and show them the food that is contained in book form. These prisoners hear the glad tidings and hear the message of the prophecy: "And let him that is athirst, Come." There the gracious message of God's Word brought to them has quenched their thirst and they are made glad. They in turn tell their neighbors to drink of the water of truth and to take their stand on the side of Jehovah God. Some of these who have recently come to some knowledge of the truth have immediately seized the opportunity to carry the message themselves to others.

³⁹ There are millions of people of good will throughout the land who are in distress and who long to see a better day but who know not which way to turn for relief. To them the world is like a parched desert where there is neither food nor water. By means of the radio and the printed gospel message they learn that Jehovah is God, and that Christ is King, and that the kingdom and the day of deliverance are at hand. The remnant bring them the glad message, and to them they say: "And whosoever will, let him take the water of life freely." They are told that they may now take their stand on the side of the Lord, and against the Devil, and receive a blessing.

Is it not such a class of people that may now seek meekness and righteousness, and be hid in the day of his expressed wrath, and be carried beyond the great battle of Armageddon and live for ever and not die?—Zeph. 2:3.

⁴⁰ The remnant must now be witnesses to and leaders of the people. (Isa. 55:4) The remnant is now commanded to 'prepare the way of the people, gather out the stones', and point the people to the fact that soon the great highway to life will be opened. (Isa. 62:10) This must be done to the end that 'whosoever will may take of the water of life freely' by taking their stand on the side of the Lord and responding to the requirements of the kingdom.

⁴¹ The breaking down of Satan's organization will remove the refuge of lies and open the eyes of men to the truth. Even the great multitude class must be led to the living fountains of waters. (Rev. 7:17) The Lord may use the remnant to thus help them. There will be many others who will be humbled by Armageddon, and they will be ready to hear. After Armageddon some of the remnant may be used by the Lord to bear witness and to aid those who need to be taught, and this they may do before actually being taken into the courts of everlasting glory. It is certain that the work of the remnant now is to proclaim the glad tidings as God's duly appointed witnesses.

ADDING AND TAKING AWAY

⁴² The prophecy then discloses that there will be a class of persons who will 'add to the words of this prophecy' and some who will 'take away therefrom'. Notice is served upon every one who hears the words of the prophecy. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." (Verse 18) This could not apply to the modernist clergy who deny that the Bible is God's Word of truth. The words do not seem to have an application even to those who claim to be Christians and who have no understanding of the divine plan.

⁴³ Clearly the prophecy does apply to a class of persons who have been favored with at least some knowledge of the divine plan as set forth in the Scriptures. After receiving such knowledge they add to or take away therefrom. In the book of Revelation (20:11-15) it is made known that there shall be a trial of the peoples of earth after the downfall of Satan's organization. That will be the day of the Lord's judgment of the people. (Acts 17:31) It is plainly stated that those who fail in that trial, and whose names are therefore not written in the book of life, shall be destroyed. Now call to mind that there are those who of recent times have had a knowledge of God's plan, and who still claim to have developed such a sweet and beautiful character, and

who insist that God is so very loving that he will save every creature, including Judas and the Devil himself. Therefore they take the Devil's side, in the face of the statements of the Lord's Word, that the wicked shall be destroyed in the second death. They add to God's revealed plan. This they do without any excuse.

⁴⁴ Then there are those who have been blessed by some knowledge of the truth, and for a time rejoiced in it. They were selfish, however, and did not give God the honor and glory for what he is doing amongst men. The time comes when those who go to make up this selfish class become dissatisfied with the food which the Lord provides for his people and who have no pleasure in obeying his commandments. In substance they say: 'There is no more truth to be revealed. We must now sit down and quietly wait until we are taken to heaven. We will have nothing to do with service.' Knowingly and wilfully they refuse to have a part in the service in obedience to God's commandments. They refuse to have anything to do with proclaiming his gracious invitation. They remove from or take away from God's words the commandments that the witness must now be given and that there is and will be a faithful class whom Jehovah calls his remnant and his witnesses. Concerning such the prophet says: "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Verse 19.

⁴⁵ The marginal reading and all revised versions of this verse are: "His part from the tree of life." There must have been a time when these could have had a part in the tree of life, which is promised only to those who are overcomers. (Rev. 2:7) Whatever may be the final state of the class here mentioned, they can not be a part of God's holy city or his glorious kingdom.

⁴⁶ The angel revealing this prophecy to John then says: "Surely I come quickly." Those who hear and understand gladly respond: "Amen. Even so, come, Lord Jesus." These see that the time draws nigh when there shall be a great crisis in the affairs of men and that the church now has the great privilege of representing the Lord and announcing that crisis. They rejoice, and are anxious to see the Lord finish his great work.

LESSON

⁴⁷ There must be a present-day lesson herein for those who love God and Christ. When the anointed, by the grace of the Lord, hear and understand this prophecy, then they must see that there is to be, and must be done, a witness work amongst the peoples of the earth and that it must be done quickly. It is the remnant class that constitutes the witnesses of the Lord. The duty of this class is plain and clear. There is no time to wait or for delay. "In that day

it shall be said to . . . Zion, Let not thine hands be slack." (Zeph. 3:16) The time is come when the name of Jehovah shall be exalted. He is bidding those who have hearing ears to come and learn the way of life and to walk therein. Those who continue to be of the remnant class, and therefore of the bride, must now say, "Come." These will continue to invite the people to take their stand on the side of Jehovah. These now see that the King is upon his throne, that the Lord is in his holy temple, and now they say, "I will sing praise to my God."

⁴⁸ The work of the great Jehovah God through his people is now progressing. The anointed ones enjoy the unspeakable privilege of being workers together with God and with Christ Jesus. Jehovah by and through Christ is causing notice to be served upon Satan's organization of his purpose to destroy that organization and to grant full relief to the oppressed of humankind. The Most High, speaking through his beloved Son, says, "Come." The faithful remnant class join in the gracious invitation and say, "Come." This message is to be proclaimed to those who have a desire for righteousness and truth. It must be done now.

⁴⁹ Surely this is the most blessed time that the church has had in the flesh. By reason of Jehovah's lightnings, those in the temple class are clearly discerning his purposes. They see that it is their blessed privilege now to represent him and to lay down their lives in his service. Truly from this time forward it may be said: "Blessed are the dead which die in the Lord from henceforth." Without a doubt, those who are now in the secret place of the Most High, and who there abide and continue to faithfully represent the Lord until death, shall then have an immediate and abundant entrance into the kingdom of God. It is no surprise that these faithful ones now see eye to eye and with great enthusiasm together lift up the voice and sing the praises of Jehovah God.

QUESTIONS FOR BEREAN STUDY

To whom was the Revelation given? For what purpose?

When can prophecy be understood? The fact of its being understood indicates what? Give the meaning of *epiphaneia*. Whom does God favor with an understanding of prophecy? ¶ 1, 2.

When and by what work was the second presence of the Lord first manifested? What is the purpose of the *epiphaneia*? To whom does this glory appear, and how? ¶ 3, 4.

Quote Revelation 11:19. What are the "lightnings" there mentioned? What is their source? Their purpose? Of what avail was the study of this book prior to the Lord's coming to his temple? ¶ 5, 6.

The first verse of the book shows that the Revelation was addressed to whom? For whom was it intended? How would they benefit therefrom, and when? ¶ 7.

When and by whom will the work indicated in the book of Revelation be done? What evidence is there of the

fulfilment of the promise of blessing to 'him that readeth' and to 'them that hear the words of this prophecy and keep those things which are written therein'? ¶ 8.

Into what three parts may Revelation be divided? What was John's attitude toward God's messenger? What was the angel's response, and the lesson therein to God's people? ¶ 9, 10.

Show, with scriptures, when fulfilment of Revelation 22:17 seems to have its beginning. During what time would it have its complete fulfilment? ¶ 11-13.

What was the purpose in verse sixteen? How does it serve to show the time of application of the seventeenth verse? ¶ 14, 15.

What bearing has Micah 5:3 upon the consideration of our text? Explain how the 'coming of him whose right it is' and the 'establishment of the throne of David' are related to this subject. ¶ 16, 17.

Identify the "Star out of Jacob", the "Scepter out of Israel", and the "morning star". Show their connection with Revelation 22:17. ¶ 18, 19.

These and related scriptures indicate what as to a judgment work, the time therefor, and the classes concerned? ¶ 20.

Revelation 22:11 applies when? Give proof. ¶ 21.

Describe the class here referred to as "unjust". How is this class related to the "wicked servant"? What is the result of their judgment? ¶ 22, 23.

Who are the "filthy"? With Scriptures, account for their having come into that condition. What is the destiny of this class? ¶ 24, 25.

Apply the term "righteous", as here used. Why is it that they have merely maintained their justification? What is decreed for these? ¶ 26, 27.

Describe the class declared as "holy". What is the Lord's

judicial decree concerning these? What encouragement is given to them? State the promise to the overcomers. What conditions are yet to be met in order to enter into the promised reward? ¶ 28-31.

Apply Revelation 22:15. ¶ 32.

What circumstances and a knowledge of what facts place the remnant in a position to have part in this invitation?

In what manner will the invitation be extended to others, and for what purpose? ¶ 33, 34.

Show the application of the term "bride" here used. Account for the ready response of this class. What facts indicate their having a part as God's witnesses? ¶ 35, 36.

Illustrate the importance of frequent repetition of certain truths. Apply "Let him that heareth say, Come". What means has Jehovah provided for extending the invitation to "him that is athirst"? How are the fruits of this witness multiplied? ¶ 37, 38.

Describe conditions which indicate the appropriateness and the timeliness of the message. What is the purpose of the witness to be given? How will those to whom the testimony is given avail themselves of the benefit of the message? ¶ 39-41.

To whom does the eighteenth verse of this chapter apply, and why? When, and why at that time? Account for their coming to assume such position. What is the portion decreed for them? ¶ 42-45.

What is signified by "I come quickly", and by the response thereto? ¶ 46.

Point out the lesson contained herein for the remnant. ¶ 47.

What work of Jehovah is now in progress on earth? The anointed enjoy what grand part therein? To whom will this unspeakable privilege be continued? What is their inspiration, and what the source of their light and strength? ¶ 48, 49.

DECISION FOR THE RIGHT

ON A certain occasion Abner, who had been the leader of Saul's army and who was then the leader of a rebellion against the known will of Jehovah their God, communicated with the elders of Israel, saying, "Ye sought for David in times past to be king over you: now then do it." (2 Sam. 3:17) The time for decision had come. Abner was a capable military leader, a man of strong will and determination. No doubt the division of the nation of Israel, which caused Judah to stand alone, was in great measure the work of Abner. As Saul had been God's choice when the people cried for a king, all the tribes submitted to his rule without demur. But Saul was not faithful to Jehovah, whom he represented, inasmuch as he did not conform to the word of the Lord given to him by Samuel, the prophet of God.

About fifteen years before his death, Samuel had been sent to Bethlehem of Judah to the house of Jesse, who was of that tribe, and had been directed to anoint his youngest son David to be king in Israel. There was to be no rebellion, nor any attempt to usurpation on the part of David; Saul must reign as long as Jehovah would allow him, and David would then be king in his room and stead. This anointing

was not announced to Israel, but young David's exploit in the matter of the challenge by Goliath made his name prominent in Israel; and, though it is not so stated, the fact that David had been anointed to be king became known in Israel. Saul's words to David show that the fact was known and accepted; Saul said, "And now, behold, I know well that thou shalt surely be king."—1 Sam. 24:20.

The tribe of Judah was powerful, and it seemed to have a right to provide the ruler by reason of the promise that out of Judah should he come to whom the gathering of the peoples should be. (Gen. 49:10) When Saul died it was natural that Judah should wish to see David, the anointed of God, and a son of that tribe, placed upon the throne of Israel. There were several reasons why David was not accepted by the other tribes. His recent association with the Philistines had brought him under suspicion; but the chief reason was that those who were under Saul had been David's enemies, for David had been hunted by Saul "like a partridge on the mountains", and there would be the desire to keep the profits and the honor of their offices which they would expect to lose if David were made king.

Thus it came about that Abner openly opposed David. There came civil war in Israel. To strengthen his cause Abner, contrary to the known will of God, made a son of Saul king, and the northern tribes accepted him. During the seven years' war Judah, under David's leadership, was always victorious in the many skirmishes which occurred. Judah grew stronger, but the northern tribes grew weaker. It happened that Abner felt himself insulted by his appointee, and he went to David to make an agreement with him to turn the whole kingdom over to David. On certain conditions David accepted Abner's aid. Abner called the elders of the tribes together and declared to them that he well understood that David was Jehovah's choice. He said, "For [Jehovah] hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies." (2 Sam. 3:18) He reminded them that they had leaned toward David in time past, and that they knew he was God's appointed king; and he urged them to prompt action in the matter of making David king. He said, "Now then do it."

Abner's injunction to prompt action as such is familiar in these days in the business man's slogan, "Do it now"; and it has been, and still is, a common thing for those who call themselves religious missionaries to use such a word as this when they call men to repentance, and 'to make a decision for Christ'. Unquestionably when there is a right thing to be done and the time to do it has come, Abner's word, "Now then do it," or the modern version, "Do it now," not only is good to heed, but is imperative.

But what Abner had to say meant to those who heard him much more than an urge to general promptness of life, a sort of "Don't leave till tomorrow what you should do today", or obedience to the advertiser's urge at the end of his advertisement, "Do it now." Here is the decision between acceptance of the known will of God and refusing to do so by continuing to take one's own way. The injunction to take a right decision is good to give, and good to receive and to act on. It is good for the everyday things of life, for life is short and the best can be gained only as life's opportunities are seized. But it is the more serious matters of life which concern us, and for which we use this incident as an example.

There are times in the life of every individual when he knows that he must make a decision between the course he knows is right and another which pleases best his lower nature. No man can afford to allow such occasions to pass unheeded; a man can not see a truth or know a better course to take and then refuse the truth or decline to take the better way and yet remain as he was. Whenever such occasions occur there must be either progression or retrogression. A

man is bettered or hurt according as he makes a right decision or refuses to do so.

Any man who is brought face to face with the fact that he is consciously following a course contrary to the known will of God should take the urgent advice of Abner to the tribes of Israel, "Now then do it." He should act immediately. But the incident is typical; that is, it is to be taken as a type or something done for future instruction. By it Jehovah gave both an injunction and an exhortation to those of days to come who would profess to be his people. The Apostle Paul says that whatsoever things were written aforetime (meaning thereby those things which were known as the holy writings), were written for the instruction of the church of God (Rom. 15:4; 2 Tim. 3:15); and they disclose, as every Bible student now knows, the particular fact that they were written with special reference to that which would prove to be the most crucial time in the church's history, the present day: trying, because it is the time of the establishment of the kingdom of heaven when darkness is covering the earth and the people.

This is the day of testing, when the winds of trouble will blow so fiercely that all which is not built upon the foundation of truth will be destroyed, and when only those who love God and place themselves openly on his side against all those who oppose his kingdom will be preserved. Without doubt this incident has not had its typical significance fulfilled till now.

The circumstances were these. The people to whom Abner addressed his words ought to have been ready to accept David as their king years before. But they were unwilling to do so; some were resentful and some were opposed to David's being made their king. Their prejudice, their pride, precluded; but, more than all, their self-interests were involved and were in jeopardy. Not only had the disputers, controlled by Abner, brought civil war in Israel, with all its material and moral loss, but all those under the rule of the king installed by Abner suffered because the blessing of Jehovah their God could not be given to them and because the king was a weak and helpless man.

To say that the condition of affairs in Israel so long ago is an exact picture in type of that which is happening in Christendom at the present time, and especially in that part known as the religious world, will come as a surprise to many. Yet there is at the moment actually a rejection of the king whose right it is to rule, and a very definite opposition being manifested to the message of truth telling that the time is come and that God has set his King upon his throne. But this fact of opposition is not seen clearly unless there is some understanding of Jehovah's purpose through Christ. This purpose is expressed by the Apostle Paul when he says that it is the purpose of God to bring into unity all things in heaven and in

earth (Col. 1:19, 20), which is to be effected by the establishment of the kingdom of God in the earth.

Those who seek the welfare of their fellows must be filled with apprehension and fear of the things which are coming upon the earth; for the world at present may be said to be like the condition of a man who, though troubled with many ills, has, because of a good constitution, always been able to throw them aside, but who at last is afflicted from the crown of the head to the sole of the foot with a sickness which can end only in death. There are some, indeed, who profess a confident expectation that the world will emerge from its troubles as they say it has done in times past. But they surely blind themselves to the fact that the present condition of the world is altogether different from anything in its past. Whatever trouble the world has had, however distressful or threatening, it has always been localized and never general and persistent as now.

Those who are acquainted with the divine purpose in the times and seasons know that by all these things Jehovah God, the Creator, is speaking to all men. They see in these things a fulfilment of the prophecies. The Bible student knows that though it is the case that the troubles of humanity are the natural result of the human policies, they are, nevertheless, of the divine order in that they are brought to a head exactly at a time appointed. The Most High over all the earth brings the harvesting of the earth according to his own times and seasons. The Prophet Ezekiel said that Jehovah's means of chastisement are sword, famine, pestilence. (Ezek. 6:11) Those who know of these things see them as the signs which Jesus said his disciples should look for. They are the signs that their redemption draws nigh. (Luke 21:28) Thus the signs of the disciples' redemption are also portents to the world, given in order that all who will may take warning and escape the disaster which is surely coming through the world's obstinacy in refusing the voice of him that thus speaks from heaven.—Heb. 12:25.

It is to be noted that Abner's words were addressed, not to aliens, but to those who formed the greater part of the house of Israel: it was Israel which needed to be brought to decision and to their duty toward Jehovah.

One of the saddest phases of the present world distress is that the great church systems, which claim to represent God and righteousness, are doing now what the northern tribes of Israel did. The churches are either wholly ignorant of the will of God and his purpose toward the earth at this time or are purposely putting away from them the message which his faithful servants give concerning the setting up of his kingdom. The leaders of the churches have been so taken up with their position and their office that they have lost sight of the truths which they pro-

fess to teach to the world, even to the extent of repudiating the Bible as not being of Divine authority. It is for this reason, foretold in the Scriptures, that the Scriptures say that 'judgment begins at the house of God'. This judgment comes with the establishment of the kingdom and Jesus as the divine representative. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Pet. 4:17) Jehovah makes inquisition among the rulers (Ps. 82), those who by reason of their privileges ought to have represented him, but who have used their offices for their own selfish ends; and Jesus gathers before him his servants to give rewards or to pronounce adverse decisions.—Matt. 25:40, 45, 46.

The churches have been so busily engaged in telling men that they ought to repent of their evil ways that they have lost sight of their own evil condition. Now they, like Saul, are altogether cast off from God's favor. There is no longer any place for the great religious systems. It is evident their end is fast approaching; but ere their desolation comes there is something to be said to those who will listen to the call to 'save themselves from this untoward generation', for the word of warning which Peter spoke to his own people is as applicable now as it was then: the circumstances are duplicated, though now on a much larger scale and affecting the multitudes of professing Christians.

It is to such as these, as well as to all who profess to love the cause of Jehovah and to be desirous of honoring his name, that Abner's word should come with force. A decision for the right king is now to be made. There must have been many in the hosts of Abner who knew that David was the chosen of Jehovah to be king over all Israel. Abner's words show this. Then the facts that Abner's host constantly lost in their skirmishes, and that David's constantly gained in strength, proved where Jehovah's blessing was. So it can be said that, even if there were no other witnesses, the journals published in the interest of many church organizations are a constant witness to all supporters of organized religion that it is a dying cause. Its sickness is more plainly seen as unto death than that which is on the world, and which many see to be incurable. The very apparent unbelief which prevails in the churches, the hypocrisy of the systems whose worship is accepted generally as a matter of form, and the apparent drying up of any spirit of desire to serve Jehovah God, is evidence that the final time of the testing and the rejection of these systems, great and small, is come.

The present unparalleled events in the earth have brought many Christians to the belief that the end of the age is come. Some who have been waiting for the Lord and have desired the prosperity of Jehovah's

cause have allowed themselves to be so misled by the dogmas of orthodoxy that they look for Jesus to manifest himself in a physical way. These, in common with multitudes of those who are altogether misinformed and misled by the churches, refuse to accept the message of the Lord's presence and to believe that he is setting up his kingdom in the earth. Jesus said that during his second presence he would establish his kingdom, which would be discerned by signs, not by actual sight. (See Matthew 24:3.) He is now the great Spirit in the likeness of his Father, and there is no reason known why he should again have a human form, as was requisite for him in order to die for the race which, under the power of God, he was to save.

To the thousands of good men and women who ought to flee from this formal religion and to acknowledge God's King upon his throne, and to those others who have not yet seen more than the poverty and the hopelessness of organized religion, we urge Abner's injunction to Israel, which may be said to be, 'You know the truth, and what you should do; now then do it.' There is a responsibility upon all men of good-will. The matter of allegiance to the King is vital. What is necessary is not that men and women should be warned of the kingdom that they may escape the terrors of hell, but that Christians should obey the warning that they

may escape the anger of him whom they have professed to serve.

There are two aspects of the responsibility which the truth brings to those who hear: there is that which more particularly concerns themselves in that those who refuse to hear and obey are bound to find themselves condemned with those who oppose the truth; and this, that all who hear and understand should be moved with the desire to have the name of Jehovah God exalted in the earth. As in David's day every Israelite had a responsibility toward Jehovah to see that his known will was put into effect, so now every one who has made a profession of being a Christian should take this concern to himself as an obligation for which he must give an account. And every honest man who sees the truth will so act, even though until the time of knowing these things he has made no profession of being religious.

Those who know the truth see themselves as the messengers of Jehovah: it is that they may glorify his name that the favor was given to them. They know that God has set his King upon his holy hill of Zion; that he is come whose right it is to be King. By all such Abner's word may be taken as an injunction to act with all promptness. The work of telling about the kingdom is urgent. Let there be no slack hands. You know what is to be done. "Now then do it."

WHO ARE GOD'S WORST ENEMIES?

[Fifteen-minute radio lecture]

IN 1 CORINTHIANS 6:9,10 are found these words: "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Many other scriptures condemn these evil practices, together with murder, lying, bribery and profanity.

Because these things are condemned by the Scriptures, evangelists, clergymen and others have concluded that these are the worst offenses against Jehovah God, and therefore that those who do these things are God's worst enemies. As a result of this conclusion, all missionary efforts have been made with the idea that men must be converted from doing these things to higher moral standards. Of course these things are wrong, and to be deplored, and are properly condemned by all good people.

The people who commit these offenses are sinners, but they are not the most wicked people on earth; neither are they God's worst enemies. In many instances they are not God's enemies at all, but are victims of circumstances, environment, or improper education and training. Ofttimes they are hampered

by fleshly weaknesses which they are powerless to resist. Very seldom do they have any proper conception of God's laws, and hence do not realize how flagrant their sin is in the sight of God. The Bible calls these people sinners, but does not call them wicked.

Few people have ever discerned that the Bible makes a distinction between a sinner and a wicked person. All men are sinners because born in sin. The Scriptures declare that "there is none righteous, no, not one". Not all men, however, are wicked. A wicked person is one who wilfully, maliciously and with deliberate intent, seeks to injure, oppose, misrepresent, hinder or thwart the work of Jehovah God, and to slander his name. Millions of those who commit the crimes of theft, lying, murder, adultery, and other like offenses, have no desire to oppose or misrepresent God. They are enemies to themselves and at times, indirectly, enemies of their fellow men. They are sinners; but not wicked people, because their hearts are not wicked.

It often happens that such people are credited with being the 'best-hearted people in the community'. They are sinners, and commit offenses because of

weaknesses or because of ignorance. God pities the sinners and makes allowances for their weaknesses and their ignorance.

To those people who murdered Jesus, Peter said: "I wot that through ignorance ye did it." (Acts 3:17) Also, in Acts 17:30, 31, Paul says that 'the times of this ignorance God has overlooked because he has appointed a day in which he will judge the world by that man whom he has ordained'. The man who sins ignorantly is not nearly so bad as the man who sins wilfully. So the men who were incited to kill Jesus were not nearly so guilty as those Pharisees and scribes who incited the mob of ignorant ones to do the murder. These scribes and Pharisees were the religious leaders of that day and knew they were killing an innocent man, because they were the ones who hired others to swear to lies in order to convict Jesus. They were the wicked ones, and in unmeasured terms Jesus denounced them as hypocrites. They were God's enemies, while the rabble and the soldiers were ignorant tools of the wilful and malicious Pharisees and others. Paul said: "Had they known it, they would not have crucified the Lord of glory."

While God pities the sinner, and sent his Son into the world to die for sinners, and has provided for them a great thousand-year judgment day, where they will get a proper education and training, it is written of the wicked: "God is angry with the wicked every day." And it is further written of them: "All the wicked will he destroy." And again: "The wicked is reserved to the day of destruction."—Ps. 7:11; 145:20; Job 21:30.

The Scriptures repeatedly make mention of second death as the penalty for sins of wilfulness and maliciousness. The second death is eternal destruction, without any hope of a resurrection.

The second death is the portion of the wicked, that is, those who oppose Jehovah God and his work; those who misrepresent and slander his name; those who resist his truth and resist the establishment of his kingdom upon earth. All those who oppose, resist and slander God after having been shown the evidences as to who is God, what is his work, and that his Word is the truth, will die the second death. They will be destroyed. On the other hand, many millions of those who were sinners, when once enlightened, will come fully into harmony with God and finally win everlasting life on the earth, because, at heart, they are not wilful, stubborn and rebellious.

Let us get clearly in mind, then, who are the wicked, and hence, who are God's worst enemies. Of course Satan has been the great enemy. He began to oppose Jehovah God in Eden and has wilfully, maliciously and persistently opposed him ever since. He has slandered and misrepresented God and his truth, and has maliciously blinded the minds of the people to the same. He is already sentenced to destruction. In

Hebrews 2:14 we read that Jesus Christ will destroy the Devil. In Revelation 20:10 we read that the Devil will be cast into the lake of fire; and the apostle tells us that the lake of fire means second death.—Rev. 20:14; 21:8.

At his first advent Jesus found the prominent religious leaders opposed to his work and message, denying that he was the Son of God, hindering his work, and inciting the people against him.

It is written that the common people, all of whom were sinners, heard Jesus gladly. (Mark 12:37) They would have gladly accepted him as the Messiah, except for the influence of their religious leaders, who were wicked at heart and had determined to destroy him.

Jesus said to these leaders, "Ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." He told them that they taught the precepts of men as though they were the commandments of God.—Matt. 23:13; 15:9.

To deny that Jesus was the Son of God, in face of the multiplied evidences of that fact which Jesus gave, displayed a wickedness of heart which God can not overlook. To hinder others from accepting Jesus as the Messiah, and to teach the doctrines and creeds of men and claim that these come from God, is so wicked and malicious in God's sight that he can not and will not condone it. Those who persist in opposing God and his work, in the face of the most convincing evidences, have the same spirit of selfishness and wilfulness which actuates Satan, and according to the Scriptures will suffer the same everlasting punishment which is to be the portion of Satan, namely, the second death.

We are now living in the time of the second advent of the Lord. There are some people on the earth who are declaring that the Lord is present and is setting up the kingdom which he foretold, and for which Jesus taught his people to pray. The evidences of this fact are being set forth so clearly that they are indisputable; yet there are people who set themselves in opposition to the work of the Lord, to the message now going forth, and who try by every means, fair and foul, to hinder the people from entering into the joy and blessing that properly belongs to them. As usual, the common people hear the message gladly, and would accept the same except for the influence of the religious leaders.

The evidences that the teachings of "eternal torment", "trinity," and "immortality" are untrue are set forth so clearly in the Scriptures, and have been given such a wide circulation in the millions of books and booklets which have been sent out by the International Bible Students within recent years that there is no excuse for the continued teaching of these falsehoods by the religious leaders of our day. The proofs

that the kingdom of Christ is now being set up on earth, and that blessings are soon to flow to all the families of the earth, are so clear and convincing that a wayfaring man, though foolish, can understand them.

But some oppose this message of blessing and comfort and hope. Some, as Paul stated, 'do always resist the truth.' (2 Tim. 3:8) We find some of the great religious leaders of our day sneering at the proofs that Christ is now setting up his kingdom. Peter refers to these, saying, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" —2 Pet. 3:3, 4.

In our day also, the leaders are substituting the God-dishonoring theory of evolution for the truth, and by so doing are preaching for doctrines the commandments of men, just as they did at the first ad-

vent. Such people become opposers, hinderers and resistors of the truth and of God. They refuse to accept the blessings themselves, and hinder others from accepting them. They are far more guilty and reprehensible in God's sight than are those members of the fallen and sin-stricken race who, because of inherited weaknesses, or passion, or lack of proper instruction in early life, or because of ignorance of God's love and power, are prone to lie, steal and swear or commit other offenses against righteousness, truth and love.

These opposers, who sail under the name of Christians but thus resist the Lord's work and plans, are fighting against God, and are his worst enemies, and for these God has reserved the blackness of darkness for ever, which means the second death, or eternal destruction.—Jude 13.

LETTERS

A QUESTION

A member of a certain class writes that in their class there is an elder who is well educated and other members of the class look up to him, that in all Berean studies he argues against what is stated in *The Watch Tower* and is generally opposed to the work of the Society. The question is asked, "What shall a class do in such circumstances?"

The answer is that the class should ask the brother to resign as elder. The Society is either the agent of the Lord to carry on his work on earth, or not. The fact that the Lord blesses its work is evidence that the Lord is using the Society. That being true, then any one who opposes is opposing the Lord's work and no class can afford to have such a one as elder, nor even to permit him to attempt to teach the class, whether he is educated, prominent or otherwise. He should be asked to step aside and not interfere with the Lord's work.

PLEDGE OF LOYALTY

DEAR BROTHER RUTHERFORD:

International Bible Students Convention assembled sends greetings.

Resolved that we recognize the Watch Tower Bible and Tract Society as the agency which the Lord is using to accomplish his witness work in the earth and that we pledge our continued loyalty and cooperation in the same. We wish you also to be assured of our prayers for your guidance and service of love in the Lord. In grateful appreciation of your zeal for the Lord and his cause and loving service for his people in the past, we are

Your brethren by his grace,

Committee:

J. C. ROGERS, S. C. OATHOUT, G. R. HUGHART, S. Dak.

GRATEFUL

DEAR BROTHER RUTHERFORD:

Permit me to thank you for the book *Reconciliation*. The words of said book began to penetrate my being when I got to page 15, the relationship between the throne of Jehovah and the earth. When I got to page 34, it penetrated my bones; you were very close to me then, dear brother. You are a sweet singer; and the way you prove your points by Scripture quotations and physical facts will surely arrest the attention of all who read, and will cause a flood of reflection in thinking minds.

I thank you for the light thrown on Genesis 3:12. How much I appreciate your remarks from pages 3 to 55. Again,

I thank you for the light thrown on Covenant by Sacrifice, chapter 7, especially from page 225 to 238.

Much light given to us on the New Covenant, chapter 9, for which I thank you.

It's clear that the fulfilment of Isaiah 28:14-22 began in 1918, when the precious corner Stone was laid in completion. There the hail began, and now the waters are overflowing the hiding-place. The scourge is on, the book *Reconciliation* is being broadcast. The scornful men are being trodden down.—Isa. 28:18; Ezek. 13:1-23.

We thank the Lord for you, dear brother. May you ride prosperously with him, because of truth and meekness and righteousness.

You will be glad to know that before I got half-way reading the book *Reconciliation*, I asked the dear Lord to strengthen me to get the book into the hands of the people, in order that the refuge of lies might be swept away and the name of Jehovah glorified.

With much Christian love to you, I remain

Your brother and servant by his grace,

W. R. BROWN, West Africa.

THANKFUL FOR BEAUTIFUL TRUTHS

DEAR BROTHER RUTHERFORD:

I have finished reading your wonderful book, *Reconciliation*, which is truly the outgrowth of the fruit of the spirit, love for our great Jehovah God and Father; and, though knowing how very valuable your moments must be, I can not refrain from expressing to you my deep appreciation for these precious things prepared for them that love him. Like unto his promises, he reveals his plan to those who reverence and obey him.

I am so thankful for the plain statement of his beautiful truths concerning the reconciliation of man to God; and how I do rejoice to bear the good news to the pauper race, now journeying through the valley of darkness, that it now means life to them, to know the only true God and our Lord Jesus Christ, and that it was love on the part of our great Creator that provided the way for their reconciliation to him!

May you, dear Brother Rutherford, continue to be kept by power divine, and led by God's loving hand, in my prayer for you and for all the dear ones at Bethel, while we strive to sing forth the honor of his name.

With much Christian love, I remain

Your sister by his grace, joyfully awaiting his commands.

MRS. W. T. CRAMER, Auxiliary Colporteur.

International Bible Students Association

RADIO SERVICE

The kingdom message is broadcast over the following 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.

| STATION | CITY AND PROGRAM PERIODS | K/C METERS | WATTS | STATION | CITY AND PROGRAM PERIODS | K/C METERS | WATTS |
|---|--|------------|-------|---------------------------------|---------------------------------------|------------|-------|
| 2HD | Newcastle, N. S. W., Australia1040 | 2SS | 100 | WCBM | Baltimore, Md.1370 | 218.8 | 100 |
| Sun pm 7-8.30 | | | | Sun pm 6-8 (every other week) | | | |
| 2KY | Sydney, N. S. W.1070 | 2S0 | 1500 | Thu Sat pm 9.30-10 | | | |
| Mon Tue pm 8.30 | | | | WDAE | Tampa, Fla.620 | 483.6 | 1000 |
| 3DB | Melbourne, Victoria1180 | 255 | 500 | Sun pm 7.30-8 | | | |
| Sun pm 6.30-8.30 | | | | WDAY | Fargo, N. Dak.1280 | 234.2 | 1000 |
| 5DN | Adelaide, South Australia960 | 313 | 500 | Sun pm 2-3 | | | |
| Sun pm 8.15-10 | | | | WEBC | Duluth, Minn.1280 | 234.2 | 1000 |
| 6WF | Perth, Western Australia210 | 1250 | 5000 | Sun pm 2-2.45 | | | |
| Sun (occasionally) | | | | WEER | Buffalo, N. Y.1310 | 228.9 | 100 |
| CJCF | Calgary, Alta.690 | 434.5 | 100 | Sun pm 2-3 | | | |
| Mon pm 8-9 | | | | WEDH | Erie, Pa.1420 | 211.1 | 30 |
| CJGC | London, Ont.910 | 329.5 | 500 | Sun pm 9-9.30 | | | |
| Sun pm 2-3 (every other week) | | | | WFEE | Cincinnati, Ohio1200 | 249.9 | 100 |
| CJHS | Saskatoon, Sask.910 | 329.5 | 250 | Sun pm 5-6 | | | |
| Sun pm 1-2 | | | | WFBG | Altoona, Pa.1310 | 228.9 | 100 |
| CJHM | Moose Jaw, Sask.600 | 499.7 | 500 | Sun pm 7-7.30 | | | |
| Sun am 10.15 | | | | WFBL | Syracuse, N. Y.900 | 333.1 | 750 |
| CKOC | Hamilton, Ont.880 | 340.7 | 100 | Sun am 10-11* | | | |
| Sun am 10-11* | | | | WFBI | Indianapolis, Ind.1230 | 243.8 | 1000 |
| CKY | Winnipeg, Man.780 | 384.4 | 5000 | Sun pm 1-2 | | | |
| Sun (monthly) | | | | WFDF | Flint, Mich.1310 | 228.9 | 100 |
| KFBL | Everett, Wash.1370 | 218.8 | 50 | Fri pm 9.30-10 | | | |
| Sun pm 7-8 | | | | WFIW | Hopkinsville, Ky.940 | 319 | 1000 |
| KFEQ | St. Joseph, Mo.560 | 535.4 | 2500 | Sun am 9-10* | | | |
| Sun am 10-10.45 | | | | WFJC | Akron Ohio1450 | 206.8 | 500 |
| KFH | Wichita, Kan.1300 | 230.6 | 1000 | Sun pm 2-3 (every other week) | | | |
| Sun am 9.30-10 | | | | Wed pm 7.30-8 | | | |
| KFFB | Oklahoma City, Okla.1470 | 204 | 5000 | WGEE | Evansville, Ind.630 | 475.9 | 500 |
| Sun am 9-9.30; Thu pm 8.30-9.15 | | | | Sun am 9-10* | | | |
| KFJZ | Fort Worth, Tex.1370 | 218.8 | 100 | WGFI | Scranton, Pa.880 | 340.7 | 250 |
| Sun pm 6.30-7.30 | | | | Sun am 10-11* | | | |
| KFKB | Milford, Kan.1130 | 265.3 | 5000 | WGHP | Detroit, Mich.1240 | 241.8 | 750 |
| Fri pm 4.30-5 | | | | Sun pm 5-5.30 | | | |
| KFUL | Galveston, Tex.1290 | 232.4 | 1000 | WIBB | Kansas City, Mo.950 | 315.6 | 2500 |
| Sun pm 3.30-4 | | | | Sun am 9-9.30 | | | |
| KFUM | Colorado Springs, Colo.1270 | 236.1 | 1000 | WIKK | Cleveland, Ohio1390 | 215.7 | 1000 |
| Sun pm 6.30-7 | | | | Sun am 10-12*; pm 2-3, 7-8.30 | | | |
| KFWM | Oakland, Calif.930 | 322.4 | 500 | Thu pm 7.30-9.45 | | | |
| Sun am 9.45-11; pm 12.30-2.30, 7.30-9.20 | | | | WIBM | Jackson, Mich.1370 | 218.8 | 100 |
| Mon pm 12-1, 5-7.15, 8-10 | | | | Sun pm 2-2.30 | | | |
| Tue pm 12-1, 2-3, 5-7.15, 8-10 | | | | WICG | Bridgeport, Conn.1190 | 252 | 500 |
| Wed pm 12-1, 1.30-3, 5-7.15, 8-10 | | | | Sun pm 2-3 | | | |
| Thu pm 12-1, 2-3, 5-7.15, 8-10 | | | | WINR | Day Shore, N. Y.1210 | 247.9 | 100 |
| Fri pm 12-1, 2-3, 5-7.15, 8-10; Sat pm 12-1, 8-10 | | | | Sun pm 5-6 | | | |
| KGGH | Shreveport (Cedar Grove), La.1310 | 228.9 | 50 | WISN | Milwaukee, Wis.1120 | 267.7 | 250 |
| Thu pm 8-9 | | | | Sun am 10-11 | | | |
| KGIF | Pueblo, Colo.1320 | 227.1 | 500 | WJAD | Waco, Tex.1240 | 241.8 | 1000 |
| Mon pm 8-8.30 | | | | Sun pm 6.45-7.30 | | | |
| KGHL | Billings, Mont.950 | 315.6 | 500 | WJBL | Decatur, Ill.1200 | 249.9 | 100 |
| Sun am 9.30-10.30 | | | | Thu pm 8-8.30 | | | |
| KGRC | San Antonio, Tex.1370 | 218.8 | 100 | WKBF | Indianapolis, Ind.1400 | 214.2 | 500 |
| Sun pm 1-2 | | | | Sun am 9-10* | | | |
| KHQ | Spokane, Wash.590 | 508.2 | 1000 | WLBG | Petersburg, Va.1200 | 249.9 | 100 |
| Sun am 10-11; ** pm 5.15-5.45 | | | | Sun am 9-10; pm 3-4, 4.30-5.30 | | | |
| Mon Tue Thu Fri Sat am 6.45-7 | | | | WLBV | Mansfield, Ohio1210 | 247.8 | 100 |
| KLZ | Denver, Colo.560 | 535.4 | 1000 | Sun pm 9-10 | | | |
| Sun pm 6.30-7 | | | | WLBX | New York (Long I'd City), N. Y. 1500 | 199.9 | 100 |
| KNX | Hollywood, Calif.1050 | 285.5 | 5000 | Fri pm 7-8 | | | |
| Sun pm 1-2; Mon am 8-8.15 (fourth, monthly) | | | | WLBZ | Bangor, Me.620 | 483.6 | 500 |
| KOCW | Chickasha, Okla.1420 | 211.1 | 100 | Sun am 10-11* | | | |
| Sun pm 6.30-7 | | | | WLSI | Providence, R. I.1210 | 247.8 | 100 |
| KOIL | Council Bluffs, Iowa1260 | 239 | 1000 | Sun am 10-11* | | | |
| Sun am 10-11 | | | | WMAL | Washington, D. C.630 | 475.9 | 500 |
| KOMO | Seattle, Wash.920 | 325.9 | 1000 | Sun am 10-11* | | | |
| Sun am 10-11** | | | | WMBS | Harrisburg, Pa.1430 | 209.7 | 500 |
| KPRC | Houston, Tex.920 | 325.9 | 1000 | Sun am 10-11* | | | |
| Sun pm 2.30-3 | | | | WMES | Boston, Mass.1500 | 199.9 | 50 |
| KQV | Pittsburgh, Pa.1380 | 217.3 | 500 | Sun am 10.30-12; pm 2-3, 7.45-9 | | | |
| Sun am 10-11*; pm 1-2, 7-8; Fri pm 8.30-9.30 | | | | WNAT | Philadelphia, Pa.1310 | 228.9 | 100 |
| KSOO | Sioux Falls, S. Dak.1110 | 270.1 | 1000 | Wed pm 8-9.30; Sat pm 8-9.30 | | | |
| Sun am 9.30-11, pm 2-3 | | | | WNBF | Endicott, N. Y.1500 | 199.9 | 50 |
| KTBR | Portland, Oreg.1300 | 230.6 | 500 | Sun am 11-1, pm 7-9; Thu pm 8-9 | | | |
| Sun am 10-11**; pm 9-10 | | | | WNBH | New Bedford, Mass.1310 | 228.9 | 100 |
| KTM | Los Angeles, Calif.780 | 384.4 | 500 | Tue pm 8-9 | | | |
| Sun am 9-10 | | | | WNEZ | Saranac Lake, N. Y.1290 | 232.4 | 10 |
| KTNT | Muscatine, Iowa1170 | 256.3 | 5000 | Sun am 10-10.30 | | | |
| Sun pm 12-1 | | | | WNOX | Knoxville, Tenn.560 | 535.4 | 1000 |
| WAIU | Columbus, Ohio610 | 468.5 | 1000 | Fri pm 7.30-8 | | | |
| Sun am 10-11* | | | | WNRC | Greensboro, N. C.1440 | 208.2 | 250 |
| WBAW | Nashville, Tenn.1490 | 201.2 | 5000 | Fri pm 7-7.30 | | | |
| Sun pm 7-7.30 | | | | WOBU | Charleston, W. Va.580 | 516.9 | 250 |
| WBBR | New York (Rossville), N. Y.1300 | 230.6 | 1000 | Wed pm 8.30-9 | | | |
| Sun am 8.30-11*, pm 5-9 | | | | WOC | Davenport, Iowa1000 | 299.8 | 5000 |
| Mon am 10-12, pm 2-4 | | | | Sun pm 10.15-10.45 | | | |
| Tue pm 12-2, 6-8; Wed am 10-12, pm 9-12 | | | | WODA | Paterson, N. J.1250 | 239.9 | 1000 |
| Thu pm 1-3, 8-10; Fri pm 2-4, 6-8 | | | | Sun am 10-11* | | | |
| WBRC | Birmingham, Ala.930 | 322.4 | 500 | WOKO | Poughkeepsie (Mt. Beacon), N. Y. 1440 | 208.2 | 500 |
| Sun pm 7.10-7.55 | | | | Sun am 10-11*; Thu pm 9.30-10 | | | |
| WBT | Charlotte, N. C.1080 | 277.6 | 5000 | WOLF | Washington, D. C.1270 | 236.1 | 150 |
| Sun am 10-11* | | | | Sun am 10-11* | | | |
| WCAH | Columbus, Ohio1430 | 209.7 | 250 | WOOD | Grand Rapids, Mich.1270 | 236.1 | 500 |
| Sun pm 12-1, 9-10 | | | | Sun pm 9-10 | | | |
| Mon Tue Wed Thu Fri Sat 11.30-12 noon | | | | | | | |
| Fri pm 9-10.30 | | | | | | | |

(Continued on Page 82)