



The WATCHTOWER

And Herald of
Christ's Presence

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

VOL. LV SEMI-MONTHLY No. 11

JUNE 1, 1934

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

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The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
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OFFICERS

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - Isaiah 54:13.

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall be restored and live on earth forever.

CONVENTION

Jehovah's witnesses will assemble in convention at Toronto, Canada, July 5-8 inclusive. Speakers will be present both from the States and from provinces of Canada. The forenoon of each day will be devoted to field service, with meetings for the interested in the afternoon and evening. Those contemplating attending the convention and who desire accommodations will please address Convention Committee, 40 Irwin Ave., Toronto 5, Ont.

One feature of the convention will be a public address delivered by the president of the Society on Sunday afternoon the 5th.

FACTORY AND OFFICE CLOSED FOR FIELD SERVICE

Each year the Society closes the factory, office and Bethel home for a period of two weeks to give the brethren here an opportunity to get away from their regular routine and engage in the field service. This year the factory and home will be closed July 21 and will not open again until Monday, August 6. During this time no mail will be attended to, and no shipments made. All readers of *The Watchtower* should please take note and order sufficient literature to carry them through this two-week period as well as the two weeks following. It will greatly facilitate matters if not too much correspondence is received immediately after the reopening of the factory, except, of course, regular service reports and any rush orders or

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It arranges systematic Bible study for its readers and supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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

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

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other urgent matters. Considerable mail accumulates in the office because of responses to radio lectures, and we hope this can be given immediate attention without being delayed by mail that could have waited.

"BEYOND THE GRAVE" AND "HIS WORKS"

Jehovah now blesses his faithful witnesses and all people of good will with two new potent instruments for use in his service, to wit, two new booklets entitled *Beyond the Grave* and *His Works*, respectively. The cover design of each is attractive and invites the beholder to a perusal of the contents of the booklet; there are also fitting illustrations within. All Jehovah's witnesses and Jonadabs alike, who desire to put these excellent messages in the hands of the people may now obtain a supply and begin the distribution thereof immediately. The usual contribution of 5c a copy will be accepted therefor.

"THE NATIONS' HOPE" TESTIMONY PERIOD

A period of nine days has been specially designated as "The Nations' Hope" Testimony Period. This begins with June 30 and concludes with July 8. During this period of nine days Jehovah's witnesses will have the privilege of distributing a new booklet, *World Recovery?* All people of good will are invited to join with Jehovah's witnesses in the proclamation of this good news of the kingdom. To have a part in the giving of this witness is a blessed privilege.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LV

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No. 11

HIS COVENANTS

PART 5

"Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself."—Ps. 50: 5, 6.

JEHOVAH does not gather his saints unto himself merely for the pleasure of having them with him, but he gathers them that they might do service concerning his name. Those gathered into the temple, and toward whom the new covenant is inaugurated, have become a part of "the heavens"; hence says the Lord's prophet: "And the heavens shall declare his righteousness: for God is judge himself." (Ps. 50: 6) This prophecy is specifically applicable at this time to those at the temple with the Lord Jesus.

² The Lord made the apostle Paul an able minister of the new covenant, and likewise all who are brought to maturity in Christ and into the temple are made ministers of the new covenant. This is particularly true at the inauguration of the new covenant; hence says the apostle: "Therefore, seeing we have this ministry, as we have received mercy, we faint not." (2 Cor. 4: 1) Those receiving this ministry, appreciating the fact that it proceeds from the Lord and that their strength is in the Lord, faint not. During the Elijah period of the church there was much preaching of man's doctrines or teachings, for instance, "Pastor Russell's teachings examined" being the title of many discourses. During the Elisha period of the church we have learned from the Lord that it is our privilege to declare the glorious name of Jehovah. Having received this commission and ministry, like the apostle, we have "obtained mercy of the Lord to be faithful". (1 Cor. 7: 25) No more shall we exalt the name of man, including ourselves, nor should we attempt to exalt ourselves before others. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants [as able ministers of the new covenant; made such by the grace of the Lord] for Jesus' sake [the Mediator's sake]. For God, who commanded the light to shine out of darkness [out of the secret place, that is, the temple, dark to all on the outside (Matt. 10: 27)], hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Christ Jesus."—2 Cor. 4: 5, 6.

³ Now as the faithful temple company look at the face of Christ Jesus, the Greater Moses and the inau-

gurator of the new covenant, they see that the face of the great Mediator is not veiled, but the light from that unveiled face shines into their hearts and there creates the proper motive for serving God, and they do serve him unselfishly. It gives to such faithful ones a light of knowledge and understanding of the purpose of Jehovah, revealing to them the glory of the Lord. But the faithful remnant do not take this honor or glory to themselves, realizing that it is from the Lord. In humility and gladness of heart they walk on in the presence of the Lord. Such ministry of the new covenant is a great honor conferred upon them, and an invaluable treasure. "But we have this treasure [ministry] in earthen vessels [human organisms], that the excellency of the power may be of God, and not of us." (2 Cor. 4: 7) In the performance of such ministry or commission all the faithful remnant delight to "declare his righteousness; for God is judge himself". This they do while they are on the earth. There will be no occasion for such ministry after Armageddon; and this is further proof that the new covenant is made and inaugurated and accomplishes its purpose prior to Armageddon.

THE REMNANT SAVED

⁴ Israel after the flesh turned away from God, committed sins against him and against their covenant with him. In this Israel foreshadowed "Christendom", including all the consecrated who continue to wear the "filthy garments" of "Christendom". They claim to be for Jehovah, but they are not, even as the Israelites of old claimed to be for God but were not. As God was angry with natural Israel, so he was angry with the professed spiritual Israel at the coming of the Lord to the temple, and this included all under the terms of the new covenant and who had not been bold in declaring the message of God's kingdom and those who had conferred great honor upon men. (Luke 16: 15) The remnant of fleshly Israel was saved, and likewise a remnant of spiritual Israel is saved when the Lord appears at the temple for judgment and inauguration of the new covenant toward

the remnant. "And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered [R.V., It is given] into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence; Behold, I will gather them [the remnant of spiritual Israel] out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place [in A.D. 1919], and I will cause them to dwell safely: and they shall be my people, and I will be their God; and I will give them one heart, and one way [thus bring them unto unity in Christ], that they may fear me for ever, for the good of them, and of their children after them [that is, those prefigured by the Moabitish woman Ruth]: and I will make an everlasting covenant [the new covenant, made with Jesus as Mediator for the remnant of natural Israel that became spiritual, and inaugurated toward the remnant of spiritual Israel today] with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly [*margin*, in truth] with my whole heart, and with my whole soul."—Jer. 32: 36-41.

⁵ In gathering unto himself the remnant and those with whom he was angry and turning his anger away from them in 1919, Jehovah there began the fulfilment of the prophecy of Psalm 50: 5. All of the professed ones to that time had made a covenant with God by sacrifice, which is a condition precedent to entering into the new covenant. They had sacrificed their right to live on earth as human creatures at the time they were begotten of God, but, they not having been bold in proclaiming the message of the truth, God was angry with them, and now upon the Lord's coming to his temple he turns away his anger from them as stated by the prophet Isaiah. (See Isaiah 12: 1.) Neither natural Israel nor the world of mankind in general sacrifice their right to human life, and therefore they do not enter into a covenant by sacrifice and are not the ones who are at the time brought into the new covenant and with whom the new covenant is made or toward whom it is inaugurated.

⁶ In 1914 God placed the rightful ruler of the world upon his throne, and at that time "Christendom", or modern Babylon, had fallen from heavenly favor, concerning which Jeremiah prophesied at chapter 50: 2, 3. There began the "day of Jehovah", during the early part of which spiritual Israel was in distress. Concerning this Jehovah caused his prophet to write: "In those days, and in that time, saith the Lord, the children of [spiritual] Israel shall come, they and the children of Judah [those in line for the kingdom, the royal house] together, going and weeping: they shall go [after their distress of 1918], and seek the Lord their God. They shall ask the way to Zion [They shall inquire concerning Zion, R.V.] with their faces thith-

erward [now that the rebuilding of the temple had begun], saying, Come, and let us [in unity in Christ] join ourselves [Come ye, and join yourselves, R.V.] to the Lord in a perpetual covenant [R.V., everlasting covenant] that shall not be forgotten."—Jer. 50: 4, 5.

⁷ This scripture expressed the desire of the fully consecrated to be faithful to the new covenant as the people taken out from amongst the nations for Jehovah's name. By coming to the Lord and inquiring concerning Zion, the organization of Jehovah, those in line for the kingdom thus pledge themselves to be faithful. The new covenant is inaugurated toward them and also they are taken into the kingdom covenant, being made a part of God's capital organization and anointed and commissioned to do a specific work in his name. Concerning this the prophecy is written: "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion."—Jer. 3: 14.

⁸ During the World War, and particularly the years 1917 and 1918, spiritual Israel was in a wilderness condition. Fiery trials came upon those who were consecrated to the Lord, and a separating work followed. Passing through that affliction those who were found faithful to the Lord up to that time were taken into the bonds of the new covenant. "And I will cause you [spiritual Israel] to pass under the rod [the Kingly authority of Christ Jesus sent out from Zion to rule and now at the temple for the purging of the sons of Levi], and I will bring you into the bond of the covenant [that is to say, new covenant]: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord." (Ezek. 20: 37, 38) This separating work began and continued until the cleansing of the sanctuary was accomplished.

⁹ Those brought into the temple and toward whom the new covenant was inaugurated have been anointed; which means that they are commissioned to do a specific service to the name Jehovah; as it is written: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach." (Isa. 61: 1) Concerning this anointed company Jehovah through his prophet further says: "But ye shall be named the priests of Jehovah; men [such as the Jonadabs] shall call you the ministers of our God: ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves." (Isa. 61: 6, A.R.V.) Prior to that time, and particularly during the humiliating conditions that existed from 1917 to 1919, God's people on earth suffered much shame; but, his anger being turned away from them now, he says: "For your shame ye shall have double [a double portion of the spirit or divine favor, such as received by Elisha], and for confusion they shall rejoice in their portion: they

fore in their land they shall possess the double [in this happy condition a double portion of the spirit]; everlasting joy [the joy of the Lord, they having entered into this joy at the invitation of Christ Jesus; which happy condition is referred to as 'their land'] shall be unto them. For I the Lord love judgment [which began to be executed at the temple at the judging beginning at the house of the Lord], I hate robbery for burnt offering; and I will direct their work in truth, and I will make [inaugurate] an everlasting covenant with them. And their seed [the true Judeans] shall be known among the [nations, *A.R.V.*; among whom they shall be witnesses for Jehovah], and their offspring among the people: all that see them [that is, discern them to be Jehovah's servants] shall acknowledge them, that they are the seed [Jehovah's true people taken out for his name] which the Lord hath blessed." (Isa. 61:1, 6-9) The physical facts, or things which have come to pass upon Jehovah's true people, since 1919 fully corroborate the conclusion above expressed concerning the scripture. Those taken into the covenant have entered into the joy of the Lord and are now greatly rejoicing that they are privileged to bear testimony to his holy name; and others who are not of the royal house see that these earnest and faithful ones are Jehovah's witnesses, and recognize them as the blessed seed of Jehovah.

¹⁰ After being brought into the temple, and hence following the inauguration of the new covenant, Jehovah's faithful remnant enter into peace; therefore the inauguration of the new covenant includes with them a "covenant of peace". The new covenant has been in force and effect throughout the period of sacrifice, but, it now being inaugurated at the building up of Zion, the "covenant of my peace" began. The nations of the earth are greatly shaken and are disintegrating at the present time, and the high places in the earthly governments are being shaken down, and are in great distress; but peace is with them that are of Jehovah's organization. God's peace remains with his faithful ones; as it is written: "For the mountains [kingdoms of earth] shall depart, and the hills [the high powers thereof] be removed; but my kindness shall not depart from thee [those of Zion, God's capital organization], neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." (Isa. 54:10) Those toward whom the new covenant has been inaugurated, and who are therefore in the temple, are the people of God, and the great antitypical David is their Head, King or Ruler: "And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods." (Ezek. 34:24, 25) While the covenant of peace is not the new covenant,

it is a covenant of peace which Jehovah gives to those toward whom the new covenant has been inaugurated.

¹¹ Those who are born of God's woman, that is to say, his organization, and who are now in the temple are being taught of God, and great is their peace; as it is written: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." (Isa. 54:13) The enemy will continue to assault the faithful witnesses of Jehovah, but such assaults will not cause the faithful to fear either man or devil, nor will the faithful fail to boldly declare God's message of truth. They will obey God and not man. Their faith and confidence is in Jehovah and they know that their strength comes from him; hence they are at great peace, because they know that God's promises are sure and that the enemy shall not prevail against them. Jehovah has said concerning these faithful ones: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness which is of me, saith the Lord."—Isa. 54:17, *R.V.*

TEMPLE OPEN

¹² The law covenant had the ark of the covenant, and the new covenant has a correspondingly greater one. (Heb. 9:1-5, 23, 24) This is another proof that the new covenant applies specifically to spiritual Israel. The coming of the Lord Jesus to the temple in 1918 marks the opening of the temple in heaven, and then follows the inauguration of the new covenant. Concerning this it is written: "And there was opened the temple of God that is in heaven: and there was seen in his temple the ark of his covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail." (Rev. 11:19, *R.V.*) The presence of the 'ark in the temple of heaven', as stated in this scripture, denotes Jehovah's presence there as represented by the Lord Jesus Christ, the great Mediator and Judge and Inaugurator of the covenant, who has come to the temple. At the inauguration of the law covenant at Sinai there was a great shaking of the earth and "there were thunders and lightnings". (Ex. 19:16-19; 20:18) So likewise at the opening of the temple in heaven marking the inauguration of the new covenant "there followed lightnings, and voices, and thunders, and an earthquake, and great hail". This symbolic language tells of what came to pass, particularly with reference to God's people.—*Light*, Book One, pages 228, 229.

At the time of the coming of the Lord Jesus to the temple for judgment, and the inauguration of the new covenant, there was a company of his faithful followers who were foreshadowed or pictured by the faithful Mordecai. Others came to a knowledge of the truth and were brought into the covenant after 1919, but these latter ones clearly seem to be foreshadowed by the "eunuchs" and "strangers" mentioned by the

prophet Isaiah who were brought into the house of the Lord. Among natural Israelites there were eunuchs, and such must have been foreigners and strangers, for the reason that the Hebrew law prohibited the making of an Israelite a eunuch and one in that condition could not be taken into God's typical organization. Manifestly the foreigners were made eunuchs in order that they might not contaminate the natural stock of Israel. But those eunuchs among the Israelites, who were diligent in trying to keep the law covenant, received the favor of the Lord, and concerning which it is written: "For thus saith the Lord unto the eunuchs [who must have been foreigners] that keep my sabbaths [of the law covenant and typical of the new covenant], and choose the things that please me, and take hold of my covenant [hold fast by my covenant, *R.V.*]; even unto them will I give in mine house [Jehovah's royal organization], and within my walls, a place and a name [a new name] better than of sons and of daughters [which these sons and daughters could have had if faithful]: I will give them an everlasting name [new name], that shall not be cut off." (Isa. 56:4, 5) The "everlasting name that shall not be cut off", here mentioned, clearly refers to the new name which Jehovah (God) gives to those toward whom the new covenant is inaugurated and who are made members of the royal house and who become Jehovah's witnesses, commissioned by him to bear testimony to his name.

¹⁴ The same rule's being made to apply to strangers shows that with Jehovah there is no respect of persons who manifest their love and obedience to him. "Also the sons of the stranger [Also the strangers, *R.V.*], that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain [Zion, God's holy organization], and make them joyful in my house of prayer [God's temple]; their burnt offerings and their sacrifices shall be accepted upon mine altar: for mine house shall be called an house of prayer for all people." (Isa. 56:6, 7) The latter words of this verse, "for all people," manifestly include the class pictured by Ruth, who was a stranger and who was brought into the house of natural Israel. "The Lord God, which gathereth the outcasts of Israel [meaning the remnant that God approved in 1918], saith, Yet will I gather others [the Ruth class and also the Esther class, who came in after 1918] to him [that is, the "faithful and wise servant" class, so designated by the Lord, and which was foreshadowed by Mordecai and Naomi], beside those [that is, beside the original remnant, foreshadowed by Mordecai and Naomi] that are gathered unto him." (Isa. 56:8) Ruth was a Moabitess, and hence was a stranger to Israel and to its laws; but when Ruth volunteered to go to Bethlehem with the returning childless Naomi, and that with

no prospect of earthly marriage in sight for her, and nothing upon which to base a hope of marriage and the bringing forth of children, Ruth then and there made herself the equivalent of a eunuch, and hence she well pictured both the eunuch and the stranger mentioned in the foregoing prophecy of Isaiah.

¹⁵ Those toward whom the new covenant was inaugurated at the coming of the Lord Jesus to the temple, and who were therefore brought into the temple and anointed, were made able ministers of the covenant to minister to those who should afterwards be brought into the covenant, such as Ruth and Esther, that is, the class foreshadowed by Ruth and Esther. The facts now well known show that a great many came to a knowledge of the truth, made a consecration, and have become Jehovah's witnesses since 1922, and these facts corroborate the foregoing conclusion upon this scripture. We must bear in mind also that the "great multitude" is composed of that class of persons who have entered into a covenant by sacrifice but who have not been entirely faithful to that covenant by sacrifice and hence never responded to the call for the kingdom; but these (the great multitude of prisoners) are embraced in the new covenant and under its terms. (Zech. 9:12) Such are designated in the Scriptures as "prisoners", and the 'able ministers of the new covenant' must also minister unto the "prisoner" class, or "great multitude". This is one of the works that the faithful remnant are now performing on earth.—Isa. 42:6, 7; 49:8, 9.

¹⁶ Those pictured by Ruth and Esther, and who are brought in after 1918, also become able ministers of the new covenant and participate in this ministry, as hereinbefore mentioned. Before one could become an able minister of the new covenant he must be brought to maturity in Christ and be an elder in fact and minister to others who are spirit-begotten and who are of the Jonadab company; and this is further proof that the new covenant is limited to the spiritual Israel class.

KETURAH

¹⁷ Abraham had six sons by Keturah. What did Keturah foreshadow, and what relationship had she and her sons to the covenant of Jehovah? It has been said that those six sons born to Abraham by Keturah represented typically the many peoples of the world which will ultimately gain restitution blessings of life under the reign of Christ, and hence Keturah was a type of the new covenant, which covenant produces the children of restitution. That conclusion is not supported by the Scriptures, for at least two good and sufficient reasons, to wit: (1) The new covenant has no reference to the world of mankind in general, because it is the means employed by Jehovah to take out from the nations a people for his name, which people, proving faithful, are to be associated with Christ Jesus in the vindication of Jehovah's name; and all such are children of Jehovah; (2) Those who

obtain the earthly blessings of human life will be the children of Christ, and not the children of Jehovah. This is definitely proved by the fact that the faithful men of old who will become the governors visible in the earth will be the children of the Christ and under his direct supervision. (Ps. 45:16; Isa. 9:6) To be sure, all life proceeds from Jehovah (God); but Jehovah has clothed Christ Jesus with the power and authority to give life to the earthly class and he is designated in the Scriptures as "The everlasting Father". Keturah's children were not by Isaac, who was a type of Christ Jesus, but by Abraham, who pictured Jehovah God himself. For this reason it is seen that the six sons of Keturah could not represent the earthly or human class.

THE FACTS

¹⁸ The patriarch Abraham had one wife, named Sarah, and two concubines, the first of these being Hagar and the second Keturah. For a long time Sarah was barren, and Abraham took Sarah's servant Hagar as a substitute for Sarah, and by her Ishmael was born. Later in Abraham's old age Sarah, his true wife, conceived and gave birth to a son for Abraham, whom Abraham named Isaac. When Sarah was 127 years old she died. Three years after her death Isaac married Rebecca. After the marriage of Isaac and Rebecca, then Abraham married and had six sons: "Then again Abraham took a wife, and her name was Keturah." (Gen. 25:1) At the time these sons were born to Abraham and Keturah Abraham was a very old man. These facts are important to consider in determining what the sons of Keturah represented.

¹⁹ If the sons of Abraham by Keturah did not picture the earthly class to be blessed with life during the reign of Christ, what did they picture? An abstract answer to the question is first given, and then follows the Scriptural argument in support thereof. The answer that is reasonable and supported by the Scriptures is this: The six children of Abraham by Keturah picture those who were brought into the new covenant after the birth of the kingdom, "the man child," and who are designated as 'other children' of Zion that are born after the birth of the "man child". Concerning this the prophecy was written: "Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." (Isa. 66:7, 8) The "man child" was born of God's organization or woman in 1914. (Rev. 12:1-5) (See *Light*, Book One, page 235.) Her 'other children', particularly the remnant, are born of Zion later and after the coming of the Lord Jesus to the temple and the beginning of the building up of Zion, which occurred in 1918.

HIS ORGANIZATION

²⁰ Jehovah has one universal organization, which organization was represented by Sarah, the true wife of Abraham; and this is definitely fixed by the prophecy. (Isa. 54:1-5) The marital relationship between Abraham and Sarah pictured the relationship between Jehovah and his "woman", which woman gives birth to his children of the capital organization or kingdom, and which is called Zion.—Isa. 54:13.

²¹ Abraham had one true wife and two concubines. The one concubine, Hagar, represented the nation of Israel after the flesh, which did not bring forth a people for the name of Jehovah. This is definitely settled by the inspired testimony of the apostle Paul as set forth in Galatians. The sons of God which are later brought forth, and which do constitute a people for the name of Jehovah, are illustrated by the six sons of Abraham by Keturah. The scripture does not say that Sarah and Hagar were types of the two covenants, as we have often stated, but does say that Hagar and her son represented the covenant at Sinai and that Sarah and her son represented that which is born of God's organization or Jerusalem, which is above. The apostle says that this is an allegory, that is to say, that which is represented here by these two women and their offspring. An allegory is not a type, but it is a means employed to represent or picture some real thing. The apostle says: "For it is written that Abraham had two sons, one by the bondmaid, and one by the free woman; but he that was of the bondmaid after the flesh had been born, whereas he that was of the free woman through means of a promise. Which things indeed may bear another meaning; for the same are two covenants, one indeed from Mount Sinai into bondage bringing forth, the which is Hagar, and the Hagar is Mount Sinai in Arabia; she answereth however unto the present Jerusalem, for she is in bondage with her children; but the Jerusalem above is free, the which is our mother."—Gal. 4:22-26, *Roth*.

²² Immediately following the above the apostle quotes from the prophecy of Isaiah 54:1, showing that Sarah represented God's organization called Jerusalem and pictured by his "woman". Abraham's relationship to his wife and to his two concubines illustrates God's relationship to his covenants, which covenants are a means employed to accomplish his purpose of getting a name for himself. Sarah and her son together illustrate or picture the unconditional covenant that Jehovah made that he would produce "the seed". This seed of promise is foreshadowed by Isaac, which seed is Christ Jesus. Hagar and her son allegorically represented or pictured the law covenant, which God attached to his original promise, the purpose of which was to furnish natural Israel an opportunity to produce a people for his name, but which covenant failed by reason of the fact that Israel was made up of imperfect human creatures. This failure of the covenant is illustrated in the fact that Hagar's

son was "born of the flesh". What the law covenant failed in the new covenant furnishes, to wit, a people for his name.

²³ The 'Abrahamic covenant' was in fact an unconditional declaration of Jehovah's purpose to produce a seed, and by using Abraham and Sarah his wife God pictured how he would bring forth a seed, which seed was pictured or illustrated by Isaac. God permitted Sarah to be barren for a long while and until his due time to bring forth the typical seed of promise. During that period of time Hagar was substituted for Sarah or attached to the Abrahamic household that she might give birth to an heir to Abraham. The son of Hagar was not the heir of promise, and manifestly the chief purpose of this arrangement was to demonstrate that the 'promised seed' could be produced only by the miraculous power of Jehovah. In due time Sarah gave birth to the typical seed, and this was the result of the exercise of Jehovah's miraculous power. The birth of that son was a confirmation of the covenant. Isaac was a type of Jesus Christ, the Son of Jehovah God; and at the time of the baptism of Jesus, and when the holy spirit in the form of a dove descended from heaven and lighted upon Jesus, and the voice from heaven was heard to say, "This is my beloved Son, in whom I am well pleased," there the Abrahamic covenant brought forth the real, true seed of promise. (Matt. 3:16, 17) Isaac alone was the type of Christ Jesus, who is the promised seed; as it is written: "In Isaac shall thy seed be called."—Gen. 21:12; Rom. 9:7.

²⁴ The covenant of Jehovah with Abraham was later confirmed unto Isaac, then unto Jacob, and then unto the twelve tribes of Israel (Judah), and particularly in the law covenant. "He hath remembered his covenant for ever, the word which he commanded to a thousand generations: which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." (Ps. 105:8-10) "God remembered his covenant with Abraham, with Isaac, and with Jacob." (Ex. 2:24) Jehovah carried out the provisions of the Abrahamic covenant toward Abraham's fleshly descendants by delivering them from Egypt by means of Moses and the law covenant, and by then thrusting out the heathen before them in the land of Canaan. "And he [Jehovah] said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation [nor in behalf of any nation]: and all the people among which thou art shall see the work of the Lord: for it is a terrible thing that I will do with thee. Observe thou that which I command thee this day [the day of the inauguration of the law covenant at Sinai]: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. And the Lord said unto Moses, Write thou these words: for after the

tenor of these words I have made a covenant with thee [Moses, typifying Christ Jesus] and with Israel [typifying spiritual Israel, including the remnant]." —Ex. 34:10, 11, 27.

²⁵ In harmony with the aforesaid type Jehovah confirmed the Abrahamic covenant with the true seed, that is, with Jesus Christ, by making with him the new covenant. Through Christ Jesus, the Mediator, Jehovah confirmed the Abrahamic covenant to the members of the body of Christ Jesus, that is to say, with spiritual Israel, in the same way, to wit, by a new covenant, which sets forth specifically Jehovah's purpose concerning this seed of Abraham. The new covenant is therefore ancillary to or clasped to the Abrahamic covenant, just as the back of the priest's ephod was clasped to the front part thereof. This further confirms the conclusion that the new covenant is a means employed by Jehovah to bring forth a people for his name, which people shall be associated with and by adoption become a part of the seed of Abraham and participate in the vindication of Jehovah's name.

²⁶ Sarah had one son, and afterwards she died. That does not signify the end of the Abrahamic covenant, nor the end of Jehovah's organization; because these do not end. From the time of her death Sarah is merely out of the picture, as, of course, after her death she could bring forth no more children. Sarah died thirty-seven years after the birth of Isaac and three years before the marriage of Isaac to Rebecca; for Isaac was forty years old when he married. (Gen. 25:20) Then after Isaac's marriage to Rebecca, and more than three years after Sarah's death, Abraham took a wife, and her name was Keturah. (Gen. 24:67; 25:1) After Sarah's death Keturah substituted for Sarah in bringing forth more children unto Abraham, just as Ruth the Moabitish woman substituted for the aged Jewess Naomi in the birth of a seed. Keturah, therefore, would picture God's organization, but not the new covenant. She and her sons together, however, did picture God's organization giving birth to other sons after the birth of the man child.

²⁷ Abraham being an old man, and also Sarah being too old to bear children, Jehovah performed a miracle toward them, causing the conception and the birth of the son Isaac. It follows, therefore, that the six sons of Abraham by Keturah, born more than forty years after the birth of Isaac, were also sons brought forth by the miraculous power of Jehovah. Concerning the miraculous birth of Isaac: "(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead [Abraham's power to fecundate Sarah was dead, and God miraculously quickened that power], and calleth those things [Abraham being included] which be not [even as Abraham was once not a father of a multitude] as though they were [hence God changed the name of Abram to Abraham, meaning 'father of a

great multitude', and this he did two years before the birth of Isaac]. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform." (Rom. 4: 17, 18, 20, 21) "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable."—Heb. 11: 12.

²⁸ Abraham was a hundred years old when Isaac was born, and his body then was as good as dead so far as children were concerned, as it is written in Romans four; therefore, forty years later his body was equally dead, if not more so, and for that reason Jehovah must and did exercise his miraculous power that Abraham might have the six sons by Keturah. (Gen. 25: 1, 2; 1 Chron. 1: 32) It was by the miraculous power of Jehovah that Jesus Christ was conceived in the womb of the virgin and later born. Thirty years thereafter by the miraculous power of Jehovah Jesus Christ was brought forth as the antitypical Isaac, the "seed of promise". (Matt. 3: 16, 17) Approximately 1900 years later, to wit, 1914, the "man child", which means God's kingdom under Christ, was born of God's woman or organization, and this also by the miraculous power of Jehovah. By the like exercise of miraculous power of Jehovah, Zion, symbolized by God's "woman", brought forth other children, in 1918 and following. Keturah, therefore, seems to clearly picture Zion in bringing forth these other children after the birth of the man child.—Isa. 66: 7-9.

²⁹ The six sons of Keturah were not the sons of Isaac, but were the sons of Abraham; therefore Keturah's sons could not picture those who get life on earth and who are here called a restitution class, because those who shall be given human perfection will be the sons of the antitypical Isaac. The conclusion, therefore, must be that the sons of Abraham by Keturah pictured the sons of Jehovah God born by and to his organization Zion separate and distinct from Christ Jesus. Those who were taken out from the nations as a people for God's name are not the children of Christ, but they are the brethren of Christ and the sons of God. (Heb. 2: 11) The relationship of Abraham to Keturah and her sons, therefore, clearly pictures the relation of God to the 'other sons' of Zion.

³⁰ Christ Jesus alone is the great Messenger of the new covenant. After the birth of the "man child", which birth took place in 1914, and later, to wit, 1918, Christ Jesus, the Messenger of the new covenant, comes to the temple for judgment. (Mal. 3: 1) There Jehovah by Christ Jesus, the great Messenger of the covenant, builded up Zion, bringing forth first the faithful saints who had long ago died in faith, and then later the faithful remnant on earth are brought

into Zion and become the children of God; and this latter gathering is pictured by Keturah's giving birth to six sons who are the sons of Abraham, typifying the sons of God. Christ Jesus ALONE is the "seed of Abraham" according to the unconditional covenant. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. 3: 16.

BY ADOPTION

³¹ It is true that the apostle, in this same chapter, says: "For as many of you as have been baptized into Christ, have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3: 27, 29) But the question is, How do they get into Christ? Clearly by adoption. Adoption means to bring another son into the family. The body members of Christ picture a part of the seed of Abraham by virtue of being brought into Christ Jesus and received and adopted into the house of God, of which Christ Jesus is the Chief and Head. They do not get into Christ's body by reason of anything they do. The apostle's argument in his epistle to the Galatians is that in the fullness of time God sent forth Jesus "to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of [Christ] his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ". (Gal. 4: 4-7) Again says the apostle: "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." (Rom. 8: 15) Then the apostle clearly shows that the completion of bringing these into God's family takes place at the building up of Zion. "And not only they, but ourselves also, which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (Rom. 8: 23) It was the purpose of God from the beginning to bring these other sons into his family by adoption. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."—Eph. 1: 5.

³² Jehovah said to Abraham: "In Isaac shall thy seed be called." (Gen. 21: 12) At the time of that declaration by Jehovah Hagar and her son were cast off. (Gal. 4: 29, 30) Some forty years thereafter the sons of Keturah were born. Isaac is the son of God according to the promise, and Isaac was a type of Christ Jesus, who is the seed of promise. Jesus, the antitypical Isaac, is One, and the six sons by Keturah make seven, which is a divinely complete number forming a royal family.

³³ The sons of Keturah could not inherit with Isaac 'all that Abraham had', but Abraham gave those six sons gifts. (Gen. 25: 5, 6) Likewise the members of

the body of Christ can inherit nothing of themselves, because Christ Jesus is the One 'whom he [Jehovah] hath made heir of all things'. (Heb. 1:2) Christ Jesus came into the inheritance of the kingdom three and one-half years before coming to the temple for judgment and the building up of Zion, and hence that length of time before the other children of Zion were born or brought into God's capital organization. Jesus Christ is therefore essentially "The seed of Abraham". (Acts 3:25, 26) By the mediatorship of Christ Jesus his brethren are brought forth as a people taken out for Jehovah's name, and these faithful brethren became joint heirs with Christ Jesus by adoption and their inheritance is conditioned upon certain specific things, to wit: "The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8:16, 17) Otherwise stated, all the body members are adopted into the royal house and become for ever members of that house upon condition of faithfulness unto God, which entails upon them the reproaches and sufferings that fell upon Christ Jesus.

³⁴ The name "Keturah" is derived from the primitive root *qatar*, meaning "to smoke", that is to say, turn into fragrance by fire. Most often the word is translated "to burn incense", also, "to burn sacrifice"; hence the name Keturah means "incense" or "perfumed". The beautiful poetic scripture concerning Christ Jesus coming as King and Judge to the temple says: 'Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?' (Song of Solomon 3:6) As the King rides upon his palanquin or "litter" (R.V.) he is attended by sixty valiant warriors. (Song of Solomon 3:7, 8) The sons of the royal house of God are joined or brought into the royal organization of Jesus Christ at the temple. The name Keturah, therefore, suggests that Zion's other children, born or brought forth into Zion after the coming of the King and the birth of the kingdom, are the ones who 'offer the sacrifice of praise to God continually, that is, the fruit of their lips, giving thanks to his name', after the building up of Zion following 1918. (Heb. 13:15) From that time forward this sacrifice, being "continual", is never stopped by the enemy as it was stopped in 1918, but for ever that capital organization continues to sing forth the praise of Jehovah. (Rev. 8:3) Those who faithfully obey Jehovah and Christ Jesus and perform faithfully their duties as ministers of the new covenant are "unto God a sweet savour of Christ". (2 Cor. 2:15) The "man child" was born in 1914; in 1918, upon the coming to the temple, first are brought forth the faithful saints who died in faith and who must precede those on earth, and after that is brought into the temple the faithful remnant on earth. The bring-

ing of these other saints into God's royal family, therefore, was clearly foreshadowed by the six sons of Abraham by Keturah.

³⁵ Upon all the Scriptural evidence set alongside the facts that have been brought to pass by Jehovah the conclusion is irresistible that the new covenant is not a covenant that has to do with restitution of natural Israel or of any people to human perfection; but that the new covenant is Jehovah's instrument employed to take out from among the various nations a people for his name, and that those thus taken out and who prove faithful are adopted into the family of God and thereby become members of his royal house, or royal saints. This conclusion is in no wise inimical to the truth that earthly or human blessings will come to the people in general during the reign of Christ, but rather gives assurance to the world of mankind that Jehovah will have an approved seed to do the regeneration or blessing work. The new covenant is dedicated and is closely related to the covenant for the kingdom. It is the kingdom that will completely vindicate Jehovah's name.

(To be continued)

QUESTIONS FOR STUDY

- ¶ 1. From where, and for what purpose, does Jehovah gather his saints together unto him?
- ¶ 2, 3. How shall the "heavens" declare his righteousness? Account for the present greater appreciation of "this ministry" as of 'declaring his righteousness'.
- ¶ 4. Compare Israel and "Christendom" in regard to Jehovah's 'saving a remnant' thereof. How, in each instance, was this 'gathering' and 'saving' accomplished?
- ¶ 5. When did fulfilment of Psalm 50:5 begin, and how?
- ¶ 6, 7. Apply Jeremiah 50:4, 5.
- ¶ 8. When and how does Ezekiel 20:37, 38 find fulfilment?
- ¶ 9-11. Point out facts proving fulfilment (a) of Isaiah 61:1, 6-9. (b) Of Isaiah 54:10. (c) Of Isaiah 54:13, 17.
- ¶ 12. Referring to Revelation 11:19: When and how was 'the temple of God which is in heaven' opened? How was the "ark" therein seen? Briefly point out fulfilment of what "followed", as also foreshown at Sinai.
- ¶ 13. How may we identify the "emnuchs" referred to in Isaiah 56:4, 5? Show whether Jehovah's promise concerning them, there recorded, has had fulfilment.
- ¶ 14. Who are foreshadowed by the "stranger" mentioned in Isaiah 56:6? What is the significance of Jehovah's dealing with the "stranger" in the manner described in verses 6, 7? Identify "all people", here mentioned.
- ¶ 15, 16. Who are the ministers of the new covenant, and of what does their ministry consist?
- ¶ 17. State, with reasons, whether Keturah was a type of the new covenant and Abraham's six sons by Keturah pictured those of the world who will ultimately gain human life and blessings.
- ¶ 18, 19. What other important facts must be considered in determining what or whom the sons of Keturah represented? Briefly, whom did these sons picture? How is this conclusion supported by Isaiah 66:7, 8?
- ¶ 20-22. Show that the Scriptures definitely settle the prophetic position of Sarah and Hagar.
- ¶ 23-25. In this connection point out and explain God's dealing with Abraham and Sarah, and Hagar's relation thereto. Also the significance here of the statement that "God remembered his covenant with Abraham, with Isaac, and with Jacob", and of that recorded at Psalm 105:8-10. Also what was therein foreshown to be (a) the relationship of the new covenant to the Abrahamic covenant and (b) the purpose of the new.
- ¶ 26-28. Explain the prophetic significance of the fact that Abraham's son Isaac and also his sons by Keturah were

brought forth by miraculous exercise of Jehovah's power.
 ¶ 29, 30. What further proof of the prophetic position of the sons of Keturah is seen in the fact that they were sons of Abraham, not of Isaac?

¶ 31, 32. In view of Jehovah's statement (Gen. 21:12) "In Isaac shall thy seed be called", and that of the apostle Paul in Galatians 3:16, explain the position of the body members of Christ in relation to the "seed of Abraham".

¶ 33, 34. If "Abraham gave all that he had unto Isaac" and "God hath appointed Christ Jesus heir of all things", how is it that "we are . . . heirs of God"? Explain the prophetic significance of the name Keturah.

¶ 35. What, then, is the reasonable conclusion as to the nature, purpose, and outcome of the new covenant, and concerning its harmony with Jehovah's further provision for earthly or human blessings for the world of mankind?

EARTH'S NEW RULERS: HOW CHOSEN

JOEL was one of the prophets of Jehovah God thousands of years ago. He prophesied that the time would come when God would pour out his spirit upon all those who would call upon his name. The second chapter of his prophecy, verses twenty-eight and twenty-nine, reads: "And it shall come to pass afterward, that I [Jehovah] will pour out my spirit upon all flesh [that is to say, all flesh in covenant relationship with me]; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit." This prophecy of Joel had its miniature or first fulfilment at the feast of Pentecost fifty days after the resurrection of Jesus Christ from the dead. At the time of the ascension of Jesus into heaven he had assembled his disciples on the side of the Mount of Olives, which lies to the east of the city of Jerusalem. He there commanded them that they should not depart from Jerusalem until they had received the holy spirit, and promised them that then they should receive power and that they should become his witnesses unto the uttermost parts of the earth.—Acts 1:4-8.

In obedience to this command (Acts 1:4-8) the disciples remained at Jerusalem. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the holy [spirit], and began to speak with other tongues, as the spirit gave them utterance." (Acts 2:1-4) Thus was made manifest the first fulfilment of the prophecy of Joel above quoted, as specifically stated by the apostle Peter, who said: "Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: . . . This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out, in those days, of my spirit; and they shall prophesy. . . . And it

shall come to pass, that whosoever shall call on the name of the Lord shall be saved."—Acts 2:14-21.

The giving of the holy spirit to the disciples was an evidence that Jesus' disciples had been taken into the covenant for the kingdom, the government which Jehovah has laid upon the shoulder of Christ Jesus, the Prince of Peace, and which Jehovah will use to vindicate his name and word and to bless all the families of the earth.

A city is a symbol of a government or empire. It is written concerning the empire or kingdom of God: "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." (Rev. 21:14) The Lord Jesus Christ is the chief corner stone in that kingdom, and the apostles of the Lamb are the twelve foundations. "Wherefore also," writes the apostle Peter (1:2:6), "it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."

Prior to his crucifixion the Lord Jesus had promised that he would confirm in heaven what those faithful apostles did on earth. (Matt. 18:18) It was at Pentecost, and after receiving the holy spirit, that Peter testified concerning Jesus Christ, as follows: "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:11, 12.

The Jews had thought to build an empire; and they looked forward to that empire which, under the Messiah, Christ, would rule all nations of the earth. The clergy of that time especially thought that they were the builders; but when the chief corner stone was laid they rejected him, even as the prophet Isaiah (53:3) had foretold they would do. (John 1:11, 12) The fact that the Jews rejected the chief corner stone in no way hindered or delayed the progress of the building. Now that the chief corner stone and foundation of the new and glorious empire was laid, its building began and progressed according to the will of God. The holy prophet had testified that on this chief corner stone should rest the new government which should bring deliverance to the people. He said: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name

shall be called Wonderful Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isa. 9:6, 7.

The apostles of Jesus Christ were also prophets because they, under inspiration from God, foretold things to come to pass in the distant future. A true prophet is one who gives testimony by divine authority. That Jesus Christ and his apostles constitute respectively the chief corner stone and foundation of the great empire, and that others were added thereto, the apostle Paul, who also was a prophet, under inspiration testified: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are built together for an habitation of God through the spirit."—Eph. 2:19-22.

The members of the empire are not chosen by men nor by man-made organizations. It is God who has chosen them through his beloved Son Christ Jesus. Numerous scriptures so state. (Eph. 1:4; 2 Thess. 2:13; 2 Tim. 2:4; Jas. 2:5; 1 Pet. 2:4) Those who are chosen to be of the royal line are called or invited by the Lord God, through his beloved Son Christ Jesus. (1 Cor. 1:2; 7:15; Eph. 4:4; Col. 3:15; 1 Thess. 2:12) Cannot priest or clergyman of some church denomination call a sinner to become a part of the kingdom of God and then choose him for that purpose? Neither a priest nor any other clergyman possesses any such power or authority. The Scriptures alone must be the guide as to how these are called and chosen. The only way for sinners to come to God is through Jesus Christ, as he states: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." (John 14:6) The order pointed out by the Scriptures, of coming to God through Jesus Christ, is as follows: (first) knowledge, (then) faith, consecration to God, and justification.

Faith means to know the Word of God and then to rely upon it. Therefore knowledge must precede faith; as it is written (Rom. 10:17): "So then faith cometh by hearing, and hearing by the word of God." From the Word of God man learns that he was born a sinner, that there is no other name given under heaven whereby he can come again into harmony with God, except through Jesus Christ. He learns that Jesus died upon the cursed tree, and that whosoever believes upon him might not perish but have an opportunity for life everlasting. (John 3:16, 17) Coming to a knowledge of this fact man is thereby drawn to Jesus, learns that Jesus is his Redeemer and that to

please God he must follow the direction that the Lord Jesus points out. The one thus seeking the Lord God must now exercise faith; and the first thing of importance is to believe that Jehovah exists, and that he rewards those who diligently seek him. (Heb. 11:6) To such Jesus says: "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16:24.

Self-denial means a willingness to completely surrender oneself unto God, agreeing to do the will of God, while trusting in the merit of Christ Jesus' sacrifice. This is consecration. This is what Jesus did when he appeared at the Jordan river to be baptized, as it is prophetically written of him, saying: 'I come to do thy will, O my God.' This is an agreement that thereafter the will of the man will be exercised in harmony with the will of God, and that he will use his mind and ascertain God's will and then do it.

Now the Lord Jesus presents the man who consecrates to Jehovah. It is Jehovah God who judicially determines whether or not the one thus presented is right. Justification means being made right with God, and it therefore includes the judicial determination by Jehovah that the one thus consecrating is right. The Scriptures therefore show three separate and distinct things involved in justification: (first) faith; (second) the blood of Jesus; (third) the judicial determination by Jehovah; as it is written: "Therefore being justified *by faith*, we have peace with God through our Lord Jesus Christ" (Rom. 5:1); "Much more then, being now justified *by his blood*, we shall be saved from wrath through him" (Rom. 5:9); "It is God that justifieth."—Rom. 8:33; 3:26.

Justification, between the time of Pentecost and the completion of the empire, is by faith and for the purpose of enabling the one thus justified to sacrifice all his earthly hopes and prospects, particularly his right to live on earth. The justification by Jehovah therefore constitutes one an acceptable part of the sacrifice.

To beget means to begin; and the begetting or beginning of one as a new creature in Christ is to a hope of life and to an inheritance incorruptible. This begetting of the spirit is a covenant that God makes with the one consecrating. God gives to such a one his Word of Truth; and then he causes his invisible power to so operate upon the one to whom he gives this Word as to begin to carry on the transformation of the one thus begotten into the likeness of the Head, Christ Jesus, the chief corner stone laid in Zion, God's organization.

It is written: "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." (Jas. 1:18) Such begotten ones as God thereafter chooses and takes into the kingdom covenant are the "elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied. Blessed be the God and Father of our

Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Pet. 1:2-5.

These are begotten to the spirit life. God has promised such the divine life if they are faithful to their

part of the covenant. God is always faithful to his. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine [growth], having escaped the corruption that is in the world through lust." So writes the apostle Peter in his second epistle, chapter one, verses three and four.

WAS JESUS PART GOD, PART MAN?

MANY have believed that Jesus, while on the earth, was still a spirit person, and that his flesh was merely a covering or house in which that spirit person resided; otherwise stated, that he was merely an incarnated person and not wholly a man. The incarnation theory is that a spirit person inhabits for a time the human body, or a human body is created for the express purpose of that spirit person's occupying it for a time. "The incarnation of Jesus" is Scripturally erroneous. Indeed, if he had been merely an incarnated person, he could never have redeemed mankind. It is not disputed that he could not have appeared as a human creature; but that he could and did appear as such is attested to in the instances of Genesis, chapters eighteen (verses 1, 2) and nineteen (verse 1).

Some insist that Jesus when on earth was both God and man in completeness. This theory is wrong, however. We should never formulate a theory concerning God's arrangement in direct contradiction to his plain written Word. We should have faith in God and in his Word. Faith means to have a knowledge of his Word and then to rely upon that Word confidently. The Bible is the revealed Word of God, given to man for his instruction; and where plain statements of the Bible are given, we should take them at their face value. Following this course, we find that the arrangement of God everywhere appears harmonious and beautiful.

The great adversary, the Devil, takes advantage of an honest desire on the part of some and leads them into error. Every conscientious and reverential mind desires to honor God. For fear they might dishonor him, they are easily led into failure to give proper consideration to plain statements of the Bible. Some have been induced to believe that should they say that Jesus when on earth was a man and not God, such would be a dishonor to God. We should not permit ourselves to be beguiled or misled by sophistry or theories, but should follow the plain teachings of the Bible and then reach a conclusion in the light of that revealed Word after a full examination.

The record concerning Jesus' prehuman existence,

his being conceived and his birth, entirely disproves the theory that he was incarnated. The scriptures on these points plainly show that he was conceived in the womb of a woman, Mary, by the holy spirit, the power or energy of Jehovah; that thereafter he was born in the same general manner that other children are born of a woman (Luke 2:9-11); that he grew to manhood's estate and increased in wisdom and stature and in favor with God and man. (Luke 2:40, 52) None of these things would have been necessary were he merely an incarnated person, a spirit person inhabiting a body of flesh. He worked at the carpenter's trade until he was thirty years of age, at which time he began his ministry. At that time he went to John to be baptized in the Jordan river. (Luke 3:21-23) Immediately following that he spent forty days and nights in the wilderness, fasting and studying Jehovah's purposes. (Luke 4:1-14) If he were God incarnate, this experience in the wilderness would seem wholly unnecessary.

Jesus was not an angel or spirit person, because we have the positive statement of the apostle Paul, in Hebrews, chapter two, verse nine, to the effect that "we see Jesus, who was made a little lower than the angels". And again, in verse fourteen: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise partook of the same." Furthermore, as the scripture in Second Corinthians, chapter eight, verse nine, says, he was at one time rich in heavenly power and glory and became poor for the sake of mankind by taking upon himself the likeness of man. He was made in the nature and likeness of man, so it is stated in Philippians, chapter two, verse eight. In his letter to the Corinthians (1:15:21, 47) the apostle Paul, writing under inspiration, speaks of Jesus as the man; he says: "For since by man came death, by man came also the resurrection of the dead. The first man is of the earth, earthy: the second man is the Lord from heaven." (See also 1 Timothy 2:5, 6.)

Had Jesus been merely an incarnated person it would not have been necessary for him to be born as a babe and grow to manhood's estate. While he was born of a woman, yet he was without sin, because he

was from his heavenly Father, Jehovah; for, as Hebrews, chapter seven, verse twenty-six, states, he was "holy, harmless, undefiled, separate from sinners". John's first epistle, chapter three, verse five, says: "And he was manifested to take away our sins; and in him is no sin." Other scriptures (1 Pet. 1:19; Heb. 9:14) declare that he was without spot or blemish; therefore perfect and holy.

In Isaiah's prophecy, chapter one, verse eighteen, God says to us: "Come now, and let us reason together . . . ; Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." We should reason upon God's purposes as revealed in the Bible, because he invites us thus to do. When we see the reason why Jesus was made a man, why it was necessary for him to be a perfect man while on earth, then we are glad and give praise to God. Had he not become a man, there would have been no hope for any of the human race to get life through Christ Jesus; and the apostle Peter declares that there is no other name given under heaven whereby mankind can live.—Acts 4:12.

Aside from the doctrine of Jehovah God's kingdom the great ransom sacrifice of Jesus is the most vital to man of the doctrinal strings upon the harp of God, because without it no real lasting joy could be had by mankind. In due time its benefits shall result to the entire human race; and all who appreciate it will sing aloud and rejoice with exceeding joy. They will have melody in their hearts and upon their lips because of this wonderful provision made by Jehovah for man's benefit. For thousands of years divine wisdom has been working out his purpose concerning man; and the ransom sacrifice is a very important part of that purpose. Its importance cannot be overstated. It is the gateway that leads to life and happiness. It is the means of bringing back man into harmony with God. To appreciate this great doctrine we must understand it. Therefore let us reason together in the light of the divine Word, that we may understand.

The most precious thing possessed by any creature is life, because without life everything else would be useless and could not be enjoyed. Even now we observe that a man with but a small spark of life clings to that with desperation. It is only when a creature is perfect and enjoying complete life and the right to it that he can properly glorify Jehovah, his great Creator. God's great arrangement must ultimately bring glory to his name.

Jehovah created Adam, the first man, in his own image and likeness. He created him perfect; for all the works of Jehovah are perfect. (Deut. 32:4) He gave to man life and the right to life. Life means any conscious existence. Right to life means the full authority to maintain existence. Adam and Eve in Eden were perfect in their bodies, without pain, without sorrow; and were beautiful creatures. They had not a scar nor a mark upon them anywhere. They enjoyed life and all the blessings incident to that life. Their

home was perfect; and even all the animals and birds of Eden were subject to them, and they had absolute dominion and control. God gave them all these privileges to enjoy eternally, upon one expressed condition, namely, that they be obedient to his law and thereby honor him. He informed man that a violation of this law would bring upon him loss of life, loss of the right to life, loss of all the blessings incident to it.

Satan induced mother Eve to believe that God was keeping back something from them, and, therefore deceiving Eve, induced her to violate the law. There was no real wrong in the fruit which Eve ate. The wrong was in disobeying the Lord. When Adam found that she had violated God's law, knowing that she must die he preferred to be with her in death rather than to be separated from her; so he also became a party to the transgression by voluntarily and willingly violating the law of God. Jehovah, in the exercise of his perfect justice, sentenced man to death. This sentence deprived Adam and Eve of the right to life. They were driven out of Eden and in due time they lost life itself. For nine hundred and thirty years they were compelled to go about in the earth and earn their bread by digging in the soil and partaking of such food as they produced, which was imperfect and poisonous. In this manner they were put to death.

This sentence of death passed upon Adam had an indirect effect upon his offspring. Before he was driven from Eden he and Eve had not exercised the authority given to them by Jehovah to beget and bring forth children on the earth. This they did exercise after being driven from Eden. They being now under the sentence of death and undergoing that death penalty, it was impossible for their children, born under such conditions, to come into existence perfect. It would follow, then, that when the children were born, while they would have a measure of life and the rights incident to that measure of life (and these we call "life rights" as distinguished from "right to life"), they would have no right to life; because Adam, having no right to life, could not bring children into the world who would have greater right than he had.

Hence none of Adam's descendants could act as man's ransom, because none had perfect human life equivalent to that which Adam had in his perfection in Eden. For this reason God took action in mankind's behalf. God is immortal and can never die; hence he himself could not come down to earth and die as a man in order to redeem the human race. In his love he sent his only begotten Son by transferring the perfect, sinless life of this beloved Son from the heavenly, spiritual plane of existence down to the earthly, human plane. Thus the mighty Son of God "was made flesh" "and was made in likeness of men". He became "the man Christ Jesus", and as such he "tasted death for every man". In reward for Jesus' faithfulness even to the death of the tree, God raised him from the dead and gave him immortality and the most exalted place in heaven next to himself.

HEARD FOR FIRST TIME IN GRENADA

DEAR BRETHREN,

I am pleased to inform you that Judge Rutherford's voice was heard for the first time in Grenada, British West Indies, on the 25th instant, when he spoke at Los Angeles. His speech was picked up from station W2XAF, New York.

I had a set temporarily installed at my home and invited the brethren of the St. George's company to listen. Nineteen heard, of which 14 were brethren. There was, besides, an audience of about 30 on the street listening intently.

We were expecting to get the discourse over W3XAU, but failed. This resulted in our not hearing the lecture on "World Control". When our hopes of hearing our dear brother were nearly broken a turn of the tuning knob further on brought us the words "Jehovah's anointed", and we were happy to know that we had at last begun to hear the voice we awaited so anxiously.

Radio fans said the night was a poor one. But, although there was occasional fading, Judge Rutherford's voice was never completely lost at any time. Frequently he was so loud that persons some 200 feet away could have heard distinctly.

The message was appreciated by all. The beautiful thoughts so nicely interwoven in the discourse on "Requirements" reminded us of our privileges and responsibilities, and we were thankful and joyful. When the resolution of protest against the action of the German government was put to the vote

we joined the speaker's visible audience in voting "Aye".

Four other receiving sets picked up the talk, as far as I have been able to collect information, but, like ourselves, got only the discourse on "Requirements". A large number failed because of efforts having been concentrated upon getting W3XAU. If we had had information that W2XAF would broadcast the message the audience here would have been much larger, in as much as this station is heard here with the minimum difficulty at that hour.

Regular listeners volunteered the information that Judge Rutherford "certainly has a clear, fine voice". Some are asking if he will run a series of lectures.

For your information I would like to say that radio reception is very good here on the wave-lengths and at the time indicated, Atlantic (Inter-colonial) time: 25 meters, 5 p.m. to 7 p.m.; 31 meters, 7 to 11 p.m.; 49 meters, 8:30 p.m. onward.

When the Lord is pleased to permit another lecture over the air, may Judge Rutherford be successful in getting at least one of the stations which we can hear in the West Indies.

May the Lord bless and protect our brother as he has done in the past, and continue his guidance over the Society.

Yours in the joys of service,

A. A. DORGLAS, Director,
St. George's Company of J. W.

(Continued from page 176)

NEW YORK

Auburn WNBO Su 6:30pm
Sa 2:15pm
Bing'mton WBNF Su 7:15pm
Brooklyn WBBR Su 10:15am
Su 6:30pm Mo 10:30am
Tu 10:30am Tu 6:30pm
We 10:30am We 6:30pm
Th 10:30am Th 6:30pm
Fr 10:30am Fr 6:30pm
Buffalo WGR Su 10:00am
Buffalo WKBW We 10:00am
Freeport WGBB Su 9:00am
Tu 7:00pm Th 7:00pm
Hudson F. WGLC Su 10:45am
Jamestown WOCL Su 7:00pm
New York WMCA Su 10:45am
Saranac L. WNPZ Su 10:15am
Tu 4:15pm Th 4:15pm
Syracuse WSYR Su 10:30am
Tupper L. WHDL Su 10:15am
Th 11:30am
Wh. Pl's WFAS Su 6:00pm
Mo 1:00pm Sa 9:00am

NORTH CAROLINA

Asheville WUNC Th 5:30pm
Charlotte WBT Su 10:30am
Greensboro WBIG Su 9:45am
Raleigh WPTF Su 9:45am

NORTH DAKOTA

Fargo WDAY Su 10:00am
G'd Forks KFJM Su 5:00pm
We 5:00pm Fr 5:00pm

OHIO

Akron WADC Su 1:15pm
We 1:00pm
Cleveland WHK Su 7:00pm
Tu 3:15pm Fr 6:30pm
Cleveland WJAY Su 9:45am
Columbus WAIU Su 10:00am
Th 7:30pm
Columbus WBNS Su 10:45am
Mo 2:00pm We 2:00pm
Fr 2:00pm
Dayton WSMK Su 1:30pm
Mt. Orab WHBD Su 4:30pm
We 4:30pm Fr 4:30pm
Toledo WSPD Su 9:30am
Sa 8:30am

Youngst'n WKBN Su 10:00am
We 4:00pm
Zanesville WALR Su 10:00am
We 4:15pm

OKLAHOMA

Elk City KASA Su 1:15pm
Okla City KOMA Su 1:45pm
Ponca City WBBZ Su 10:00am
We 9:00pm
Shawnee KGFF Mo 8:45pm
We 8:45pm Fr 8:45pm

OREGON

Klamath F. KPJI Mo 8:15pm
Marshfield KOOS Mo 1:30pm
Medford KNED Su 10:00am
Th 4:00pm

PENNSYLVANIA

Erie WLBW Su 10:45am
Glenside WLBG Su 1:15pm
Johnstown WJAC Su 4:30pm
Phil'a WCAU Su 12:00 am
Philadelphia WIP Su 6:45pm
Pittsb'gh KQV Su 10:30am
We 1:45pm Fr 1:45pm
Pittsb'gh WWSW We 5:15pm
Reading WEEU Su 3:45pm
We 3:45pm
Wash'ton WNBO Su 9:45am
W'msport WRAC Su 9:15pm
Th 7:15pm
York WORK Su 3:00pm

PHILIPPINE ISLANDS

Manila KZEG Su 7:00pm
Th 7:00pm

SOUTH CAROLINA

Charleston WCSC Su 1:00pm
We 7:00pm Fr 7:00pm
Columbia WIS Su 11:15am
Fr 6:45pm
Greenville WFBC Su 10:00am
Spart'b'g WSPA Su 6:30pm

SOUTH DAKOTA

Pierre KGFX Su 1:00pm
Tu 4:00pm Th 4:00pm

Watertown KGCR Su 9:15am
We 8:45pm Fr 8:45pm

TENNESSEE

Bristol WOPI We 6:45pm
Sa 6:45pm
Cha'nooga WDOD Su 1:15pm
Th 8:00am
Jackson WTJS Su 1:30pm
We 5:30pm Fr 5:30pm
Knoxville WKOL Su 7:00pm
Memphis WMC Su 4:30pm
Memphis WREC Su 9:00am

TEXAS

Amarillo KGRS Su 9:00am
Austin KNOW Su 10:00am
Beaumont KFDM Su 10:00am
Tu 7:45pm
Borger KSRB Su 2:30pm
We 4:15pm Fr 4:15pm
Corpus Chr. KGFI Su 9:00am
We 6:45pm Fr 6:45pm
Dallas KRLD Su 10:30am
Dublin EFPL Th 8:00pm
Fr 8:45am
El Paso KTSM Su 1:15pm
Ft. Worth KTAT Mo 5:15pm
We 5:15pm Fr 5:15pm
Galveston KLUF Su 10:15am
We 8:00pm
Houston KXYZ Su 10:00am
S. Angelo KGKL Su 1:45pm
Th 8:45am
S. Antonio KTSA Su 10:45am
Wichita F. KGKO Su 12:30pm
Th 8:45pm

UTAH

Ogden KLO Su 3:15pm
We 5:00pm
Salt L. City KSL Su 11:15am

VERMONT

Rutland WSYB Su 10:00am
Th 5:30pm

VIRGINIA

Ch'lottesv. WFIC Su 10:45am
Danville WBTM Su 9:15pm
Lynchb'g WLVA Su 12:45pm
Norfolk WTAR Su 12:30pm
Petersb'g WPIR Su 6:45pm
We 10:00am
Richmond WRVA Su 12:15pm
Roanoke WDBF Su 12:30pm
We 5:00pm

WASHINGTON

Aberdeen KXRO Su 1:15pm
Bell ham KVOs Su 10:00am
Th 5:30pm
Seattle KJR Su 10:00am
Seattle KVL Mo 9:00pm
Tu 9:00pm We 9:00pm
Th 9:00pm Fr 9:00pm
Sa 9:00pm
Spokane KGA Su 6:00pm
Tacoma KMO Su 10:30am
We 4:30pm Fr 4:30pm
Tacoma KVI Su 2:45pm
Walla Walla KCU Su 7:45am
Su 1:30pm
Wenatchee KPQ Su 1:00pm
We 7:00am
Yakima KIT Su 10:00am
Th 7:00am

WEST VIRGINIA

Bluefield WHIS Su 9:00am
Fr 8:00am
Cha'ston WORU Su 4:00pm
Fairmont WMMN Su 12:45pm
Hunt'ton WSAZ Th 4:00pm
Wheeling WWVA Su 10:00am

WISCONSIN

La Crosse WKBI Su 12:00 am
Madison WIBA Su 10:00am
Mani'woc WOMT Mo 7:00pm
Th 1:00pm

WYOMING

Casper KDFN Su 10:30am
Th 8:45pm

The WATCHTOWER RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Current local time is shown in each instance.]

AUSTRALASIA

NEW SOUTH WALES

Albury 2-AY Tu 8:45pm
Broken Hill 2-XL Su 8:45pm
Goulburn 2-GN Su 7:30pm
Grafton 2-GF Tu 7:30pm
Gunnedah 2-MO Su 7:05pm
Lismore 2-XN We 7:15pm
New Castle 2-ILD Su 9:30am
Su 7:15pm We 6:45pm
Sydney 2-UE Su 9:15am
W'ga W'ga 2-WG We 9:30am
We 7:45pm

QUEENSLAND

Brisbane 4-BC Su 10:15am
Mackay 4-MK Su 11:00am
Townsville 4-TO We 8:00pm

TASMANIA

Launceston 7-LA Fr 10:15pm

VICTORIA

Ballarat 3-BA Su 12:45pm
Bendigo 3-BO Tu 8:00pm
Hamilton 3-HA Su 6:45pm
Horsham 3-HS Su 7:00pm
Melbourne 3-AW Su 12:15pm
Mildura 3-MA Su 7:15pm
Sale 3-TR Su 6:30pm
Swan Hill 3-SH Su 7:15pm
Wangaratta 3-WR Su 8:15pm

WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:40pm
Perth 6-ML Su 7:00pm

BELGIUM

Hainaut BONNE Sa 5:30pm
(330 m) ESPERANCE

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

NOVA SCOTIA

Sydney CJCJ Su 9:00pm

ONTARIO

Hamilton CKOC Su 10:30am
Su 1:30pm Su 8:15pm

CHINA

Shanghai XMHA Su 9:45am

CUBA

Havana CMK Su 11:30am
also Spanish Su 9:00pm
Santa Cl'a CMHI Su 12:15pm

ESTHONIA

Reval RADIO- Su 3:30pm
(296.1 m) TALLINN

FRANCE

Beziers RADIO- Th 8:00pm
(220.1 m) REZIERES
Bordeaux RADIO- Mo 7:45pm
(237 m) SUD-OUEST

Fecamp RADIO-NOR-
(206 m) MANDIE

French Tu 8:00pm
Paris RADIO L L Fr 8:15pm
(370 m)
Paris RADIO- Su 12:00 nn
(312.8 m) VITUS
Th 7:30pm Sa 7:30pm
Toulouse RADIO- We 7:15pm
(385.1 m) TOULOUSE

MEXICO

Mexico XECW
Spanish Th 10:00pm

UNITED STATES

ALABAMA

Birm'ham WAPI Su 10:15am
Birm'ham WBRC Su 10:00am
We 4:30pm
M'tgomery WSEF Su 3:45pm
Muscle S. WNRA Su 6:00pm
We 8:00pm Fr 8:00pm

ALASKA

Anchorage KFQD We 9:30pm
Ketchikan KGBU Mo 7:15pm
Th 7:15pm Sa 7:15pm

ARIZONA

Bisbee KSUN Su 4:00pm
We 4:00pm Fr 4:00pm
Jerome KCRJ Mo 5:15pm
We 5:15pm Sa 5:15pm
Spanish Th 4:30pm
Prescott KPJM Su 5:45pm
We 5:45pm Fr 5:45pm
Tucson KGAR Su 7:00pm
We 5:45pm Fr 5:45pm
Yuma KUMA Su 6:15pm
Spanish Su 6:00pm

ARKANSAS

Fay'ville KUOA Su 12:45pm
We 11:45am Fr 4:30pm
Hot Sp'gs KTHS Su 3:30pm
Little R'k KARK Su 9:00am
Little R'k KGHJ Su 7:00pm
We 5:45pm Fr 5:45pm
Little R'k KIRA Su 10:30am
Paragould KBTM Su 10:00am
We 11:30am
Texarkana KCMC Su 6:45pm

CALIFORNIA

El Centro KXO Su 10:00am
Eureka KIEM Su 10:30am
Fresno KMJ Su 3:45pm
Hollywood KNX Su 9:15pm
Long B'ch KGER Su 10:45am
Los Angeles KTM Su 9:30am
Su 8:00pm Th 8:00pm
Oakland KLS Su 11:15am
We 2:45pm Fr 2:45pm
Oakland KROW Su 10:15am
Su 6:15pm Mo 8:15pm
We 8:15pm
Sa'mento KFBK Su 9:30am
San Diego XEBC Su 11:45am
We 7:45pm
S. F'isco KTAB Su 9:30am
Sa 8:30am
Stockton KGDM Su 9:30am
We 7:15am Fr 1:15pm

COLORADO

Col'o Spr. KVOR Su 10:30am
We 5:30pm Sa 4:30pm
Denver KFEL Su 7:00pm
Grand J'n KFXJ Su 1:15pm
Greeley KFKA Mo 7:15pm
Lamar KLDW Su 7:15pm
We 2:40pm Fr 2:40pm
Yuma KGEK Mo 12:45pm
We 12:45pm Fr 12:45pm

CONNECTICUT

Bridgeport WICC Su 10:00am

DELAWARE

Wilm'ton WDEL Su 6:15pm

FLORIDA

Miami WIOD Su 12:15pm
Miami WQAM Su 5:15pm
Orlando WDBO Su 12:45pm
Pensacola WCOA Su 1:00pm
We 7:00pm

GEORGIA

Athens WTEF Su 9:45am
Atlanta WGST Su 5:45pm
Atlanta WJTL Su 2:15pm
Augusta WRDW Su 3:00pm
Th 7:45pm
Columbus WRBL Su 9:30am
La Grange WKEU Su 3:00pm
We 3:00pm Fr 10:00am
Macon WMAZ Su 4:00pm
Rome WRGA Su 12:30pm
We 8:45pm Fr 8:45pm
Savannah WTOG Su 1:00pm
Thomasv. WQDX We 9:15am
We 7:30pm

HAWAII

Honolulu KGMB We 12:05pm
Fr 7:15pm

IDAHO

Boise KIDO Su 10:30am
We 8:45pm
Idaho Falls KID Mo 8:15pm
Tu 8:45pm We 8:45pm
Th 8:45pm Fr 8:45pm
Sa 8:45pm
Nampa KFXD Su 11:00am
Pocatello KSEI Su 2:00pm
Su 9:00pm
Twin Falls KTFI Su 10:45am
Su 4:45pm

ILLINOIS

Decatur WJBL Su 10:00am
Mo 7:30pm
Harrisb'g WEBQ Su 6:00pm
Mo 10:30pm Fr 10:00pm
La Salle WJBC Su 2:15pm
Rockford WROK Su 10:00am
Su 10:00pm We 10:30pm
Sp'gfield WCBS Su 12:30pm
Sa 11:15am

INDIANA

Ind'apolis WKBF Su 10:00am
Th 1:00pm
Muncie WLBC Su 1:30pm
Fr 7:30pm

IOWA

Decorah KGCA Mo 9:00am
We 9:00am Sa 10:15am
Des Moines WHO Su 10:15am

KANSAS

Coffeyville KGGF Su 1:45pm
Th 8:00pm

LOUISIANA

Shrevep't KWEA Su 10:15am

MAINE

Bangor WLBZ Su 9:45am

MARYLAND

Baltimore WBAL Su 4:15pm
Cumberl'd WTBO Mo 1:15pm
We 1:15pm Fr 1:15pm
Hagerst'n WJEJ Su 10:15am

MASSACHUSETTS

Babson P. WBSO Su 12:30pm
Boston WNAC Su 10:00am
Sp'gfield WMAS Su 10:30am
Worcester WORC Su 10:30am

MICHIGAN

Calumet WHDF Tu 6:15pm
Detroit WJR Su 9:15am
Ironwood WJMS Su 5:00pm
We 7:00pm Fr 7:15pm
Jackson WIRM Su 6:30pm
Kalamazoo WKZO Su 9:45am
We 2:00pm

MINNESOTA

F'gus Falls KGDE Su 10:00am
Min'polis WRHM Tu 8:00pm
Moorhead KGFK Su 7:30pm
We 5:15pm Fr 5:15pm
St. Paul WRHM Su 12:30pm
Th 1:00pm

MISSISSIPPI

Hattiesb'g WFPB Su 1:30pm
We 7:45pm
Laurel WAML Su 12:45pm
Meridian WCOG Su 10:00am
We 6:45pm
Miss. City WGCM Su 9:45am
We 8:45pm

MISSOURI

Columbia KERU Su 4:30pm
We 7:15am
Kans.C'y KWKC Su 2:00pm
Tu 7:00am

MONTANA

Billings KGHJ Su 12:30pm
Kalispell KGEZ Su 9:00am

NEBRASKA

Kearney KGEW Su 10:00am
Lincoln KFAB Su 9:30am
Lincoln KFOR Su 10:15am
Scottsbl'f KGKY Su 10:15am
We 5:45pm Fr 5:45pm

NEVADA

Reno KOH Su 10:30am

NEW JERSEY

Atlantic C'y WPG Su 10:00am
Newark WNEW Su 10:00am

NEW MEXICO

Albuq'que KOB We 5:45pm
Roswell KGFL Su 5:15pm
We 4:30pm Fr 4:30pm
(Continued on page 175)