



The WATCHTOWER

And Herald of
Christ's Presence

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

VOL. LVI

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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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117 Adams Street - Brooklyn, N. Y., U. S. A.

OFFICERS

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

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

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, 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 live on earth forever.

THE UNSELFISH ONE'S FRUIT-BEARERS' PERIOD

This period of unitedly giving testimony to the name of Jehovah, the Unselfish One, begins Saturday, August 3, and ends Sunday, August 11. During these nine days all those on the side of Jehovah will have a special season of showing forth the same spirit of unselfishness as Jehovah has displayed in giving us his life-giving and life-sustaining fruit, the kingdom truth. Those who are "trees of righteousness, the planting of Jehovah, that he may be glorified", will surely delight in bearing his fruit forth to others, and so will all people foreshadowed by Jonadab. The particular literature to be specialized on during that period, and the testimony to introduce it, have been set forth in the service *Bulletin*. The other necessary arrangements, as reservation of time and obtaining of territory for work, should at once be taken up and settled.

TRANSCRIPTION MACHINES

The Society has made arrangements to construct and assemble portable transcription machines at our own factory at 117 Adams Street. These machines are somewhat different in construction from those previously furnished. They will be spring-wound, and operated from a 6-volt wet-cell battery. Every machine will be furnished complete with the battery and a battery charger, so that it can be kept up to its full strength. We are pleased to announce that this machine can be offered at \$100, complete, to brethren in the United States.

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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FOREIGN OFFICES

British 34 Craven Terrace, London, W. 2, England
Canadian 40 Irwin Avenue, Toronto, Ontario, Canada
Australasian . . . 7 Beresford Road, Strathfield, N. S. W., Australia
South African . . . Boston House, Cape Town, South Africa
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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.

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PHONOGRAPHS

In his own chosen time, and when his enemies are desperately trying to limit his witnesses on earth in getting the truth to the people, Jehovah has provided another effective instrument for the kingdom proclamation, to wit, a portable phonograph equipped with electrically transcribed records of 4½-minute speeches by Brother Rutherford on vital Bible topics. Reports to date from pioneers and others already equipped with and using this phonograph attest the success and potency of this method of introducing and driving home the Lord's message. The machine is manufactured by the Society at its Brooklyn factory, and is specially designed for its work, and is the best available for the purpose. Strong, compact, with a powerful spring-wound motor, and carrying space for several discs, it weighs 21 pounds with six discs bearing twelve recordings. To cover the bare cost the phonograph, with 18 recordings, may be had for \$19.25. All orders therefor, remittance accompanying, should be sent to the Brooklyn office of the Society.

ANNOUNCING COMPANY MEETINGS

Many hearers of radio transcription lectures have the desire to meet with Jehovah's witnesses and to study his Word with them. Hence wherever the kingdom message is radiocast, the time and place of meeting of the local company of Jehovah's witnesses should be announced after the transcription. The time on the air being paid for, the station manager ought to readily grant your request to make such announcement.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LVI

AUGUST 1, 1935

No. 15

THE GREAT MULTITUDE

PART 1

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; . . . What are these . . . ? and whence came they?"—Rev. 7: 9, 13.

JEHOVAH makes known his purpose to his creatures when it pleases him. "Purpose is established by counsel." (Prov. 20:18) Jehovah is his own counselor, and his will is his purpose. "Who hath directed the spirit of the Lord, or being his counselor hath taught him?" (Isa. 40:13) No one. "With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" No one. (Verse 14) "God is light, and in him is no darkness at all." (1 John 1:5) His secrets, however, are dark to all until his time to reveal them. "He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies." (Ps. 18:11) He that is perfect in wisdom knew the end from the beginning, and his purpose is to do according to his will, and this is especially true with reference to all who shall be members of his organization. (Acts 15:18) Nothing can possibly interfere with the accomplishment of his purpose. "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa. 14:27) Says Jehovah: "I have purposed it, I will also do it."—Isa. 46:11.

* In his own due time God reveals his secrets according to his pleasure. "He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him." (Dan. 2:22) He has a fixed time to accomplish and to make known his purpose. "To every thing there is a season, and a time to every purpose under the heaven. I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose, and for every work." (Eccl. 3:1, 17) Neither men nor angels are permitted to know Jehovah's secrets until his due time. (1 Pet. 1:10-12) He does not reveal his secrets to his enemies or rebellious ones. "For the froward is abomination to the Lord; but his secret is with the righteous." (Prov. 3:32) "The secret of the Lord is with them that fear him; and he will shew them his covenant." (Ps. 25:14) No wonder it is written in the Word of God that 'the wisdom of man

is foolishness in the sight of God'. (1 Cor. 1:20) Men who are wise in their own conceits seek in vain to understand the secrets of the Most High. It is those who believe on the Lord Jesus Christ and who devote themselves wholly to Jehovah God and serve him to whom he reveals his secrets, and to them only in his due time. When we get these principles or fixed rules of Jehovah thoroughly in mind we are better enabled to understand and appreciate the truths of God's Word. The rules of Jehovah never change; therefore it is important for us to have an understanding of his fixed rules to guide us in the examination of his Word.

* Frequently the expression is used, "God will overrule it"; meaning that one has taken an undesirable course and that God will abrogate his rule with reference to the same. The English word *overrule* means "to determine or rule in a contrary way; to abrogate a rule". The word *overrule* does not appear in the Bible, and, we knowing that God is unchangeable, and that his law changes not, the word *overrule* does not properly apply. This is often confused with a statement of the apostle Paul, to wit: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28) To those who are called according to God's purpose, and who love him, he makes all things to work to their good; but it must be remembered that the conditions precedent must first obtain, that is, one must love God and must be one who is called according to his purpose. When one discovers that he has taken a wrongful course, the only thing to do is to reverse his course of action, take the right way, ask the forgiveness of the Lord, and then diligently strive to do God's will. Jehovah does not make different rules for different creatures; his rules are fixed and his creatures must meet the requirements in order to receive his approval. Most assuredly God forgives those who seek forgiveness in his appointed way, but this should not be confused with the expression *overrule*.

* To the apostles of Jesus Christ God made known many of his secret things and inspired them to write or record the same. In this the apostle Paul was especially favored of the Lord, and his prayer for his brethren was that they might apply themselves to the gaining of a knowledge of the purpose of Jehovah and that they might be filled with wisdom and spiritual understanding. (Col. 1: 9) But since the days of the apostles and until the coming of the Lord Jesus to the temple of Jehovah it has pleased God to keep secret many things pertaining to his purpose. For fifteen centuries the professed followers of Christ Jesus have without exception taught that the chief purpose of Jehovah is to save men and take some of them to heaven and to torment or destroy all the others. Within that period of time even the most devout followers of Christ Jesus have believed and held that God's chief purpose toward the human race is to save souls. Even during the Elijah period of the church the faithful followers of Christ Jesus in all good conscience believed and taught that God's chief purpose is to select 144,000 from the human race and to make them members of his royal temple and assistant rulers of the world and that he will also select an innumerable multitude from amongst men and make them servants to the royal house, and that later all the obedient of the human race would receive "restitution" blessings. Jehovah's chief purpose was not seen and appreciated by the modern-day followers of Christ Jesus until after the coming of the Lord to the temple. When the faithful ones were gathered to the temple, being born of God's woman and being the sons of God, they have since been taught by Jehovah, through Christ Jesus the Head of the temple company. (Isa. 54: 13; 30: 20) Among the Scriptures that could not be understood until after the coming of the Lord to the temple is that of Revelation concerning the "great multitude".

* The theory and understanding concerning the "great multitude" held for many years, and still held by many, is in substance this: That the "great multitude" are a class of persons consecrated to God and begotten by God's spirit, and hence are the sons of God and a part of the church; that these have not faithfully performed their covenant, but have been negligent and have failed to obey God's commandments; that they have remained in the church denominational systems and have had no part in making known the kingdom of God; that although they have not faithfully performed their covenant to the best of their ability, but because they have not been entirely unfaithful to God, it is said that they must go through great tribulation which is provided for their testing, and that ultimately Jehovah will take them to heaven and give them a place as servants before the throne. There are to this day those who have been "elective elders" in the company of the Lord's people, and those in the company who have continued to hold to such "elective elders", that think that active service in bearing tes-

timony to the name of Jehovah and to his kingdom is not at all necessary. Their conclusion is that, if one loves God (according to their own definition of "love"), and is sincere, such is sufficient to guarantee his salvation and to assure him some place in heaven; and that, if he does not become a member of the "little flock", God will give him a place in the "great multitude"; and that he will then be for ever in heaven in ease and comfort.

* Do such conclusions appear to be reasonable and supported by the Word of God? The reasonable rule must be applied, because with Jehovah there is nothing unreasonable. (Isa. 1: 18) Now we see that Jehovah's chief purpose is the vindication of his name; that men who maintain their integrity toward Jehovah are the ones who have any part in the vindication of Jehovah's name; that God has taken out from amongst men a people for his name and whom he permits to bear witness of and concerning himself and his kingdom to others, and that these, in order to be approved, must faithfully maintain their integrity toward God. In view of these indisputable truths, is it reasonable that God would have another spiritual class in heaven made up of those whom he has taken out of the human race and who have agreed to do his will but who, because of fear of men or the Devil's crowd, have compromised with Satan's organization and been, at least to a large degree, unfaithful unto the Lord and yet the Lord would give them a place in his heavenly organization? These questions must be considered in the light of the inspired words of the apostle, to wit: "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. 4: 4-6.

* The Scriptures disclose that God has called a class of persons and set before them the hope of being partakers with Christ in his suffering, and in his joy associated with him in his royal organization. (Eph. 1: 18; Col. 1: 5; Titus 1: 2; Heb. 6: 11, 18; 1 Pet. 3: 15; 1 John 3: 3) For many years we have been taught, and believed, that aside from the hope of membership in the body of Christ there is a secondary hope, or a "consolation hope", which is held out to the "great multitude" because they have not been wholly faithful, and that the great multitude, as well as the little flock, will finally experience a full realization of their hope in heaven. But considering the Scriptures bearing upon the great multitude, some pertinent questions are here propounded for consideration, and the proper consideration of such questions may enable us to get out of mind some of the things that are inconsistent, and which we have long held. The questions follow:

* Are the great multitude, mentioned in Revelation seven, a spirit-begotten class, and will they ultimately attain perfection as spirit creatures? and will they have a place in heaven as servants of the royal house?

* What scripture expresses Jehovah's purpose to

take out from the world two classes, making one class members of his royal house and the other spirit class servants of that royal house?

¹⁰ Since the Scriptures show that spirit-begetting means that God brings forth and acknowledges as his son such a one as has previously exercised faith in the shed blood of Christ Jesus by fully consecrating himself to do the will of God, and that such are called to follow in the footsteps of Jesus, is there any Scriptural authority for saying that Jehovah gives such ones thus spirit-begotten the option of being wholly faithful unto death and receiving the crown of life or to be partially faithful and receive a different reward? If so, then would that not mean that the creature is not required to fully do the will of God, but that the creature may do his own will a part of the time at least?

¹¹ Does Jehovah require of his spirit-begotten sons taken from amongst men a strict performance of the covenant to do his will, or may those sons with impunity only partially do God's will and depend upon God to wink at their mistakes, indifference and lack of faithfulness and give them a place in the great multitude?

¹² Is the great multitude to be found in the church denominations, which multitude of persons have heard the command of God to come out therefrom but have failed and refused to do so because of fear to obey God's commandment?

¹³ If the spirit-begotten sons of God are commanded to come out from the church systems, but for any reason fail or refuse to obey that commandment until at the very time of death, when such are "forced to obey", would not such a course of action be equivalent to a deathbed repentance? Do the Scriptures support the conclusion that one may do according to his selfish will a part of the time and until the time of death and then at that time repent of his negligent course and still receive everlasting blessings of the Lord in some part of Jehovah's spiritual organization?

¹⁴ If the "great multitude" company is made up of those consecrated and spirit-begotten who have been only partially faithful to their covenant, would not that mean that Jehovah approves at least a degree of unfaithfulness? and is such a thing possible with Jehovah God?

¹⁵ As to the first question, to wit, Is the great multitude a spirit-begotten company which become servants of the royal house of God? The answer must be in the negative. There is no scripture giving warrant to the conclusion that the great multitude is a spirit company or will be in the spiritual realm of the kingdom of God. In this and subsequent issues of *The Watchtower* endeavor will be made, by the Lord's grace, to set out the scriptures bearing upon this matter and kindred questions relating thereto. It appears to be the Lord's due time to make these matters concerning the "great multitude" to be understood; and that the knowledge and understanding thereof will bring joy

to the remnant and increased zeal for the Lord and his kingdom seems to be quite evident.

¹⁶ There are three points related to this matter that must be considered, and in one of the three positions mentioned it seems that the great multitude must be located. Therefore the great multitude must either (1) be identical with the entire body of Christ; or (2) be the specific members of that heavenly body taken out from the Gentiles; or (3) be the people of good will that flee to the Lord and become a part of his organization after the coming of the Lord Jesus to the temple.

¹⁷ In the progressive steps of the unfolding of the Revelation which God gave to Jesus Christ, and which was made known to John by the angel of the Lord, John was told of the sealing of the servants of God. "And there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." (Rev. 7:4) After stating the number from each of the twelve tribes of Israel John wrote: "After this [After these things, *R.V.*]." The clear meaning is that after seeing the sealing work of the twelve tribes of Israel John next saw the "great multitude" tableau or moving picture. The words "after this" apply to the time of John's seeing rather than to the time-order of the appearance of these things seen. This conclusion is supported fully by reference to the same expression (Greek) *meta tauta* appearing at Revelation 4:1; 15:5; 18:1 and 19:1. John pictured the faithful remnant now on the earth, and it should be expected that the time-order of seeing by the remnant would be the same as that applying to John, that is to say, the remnant would first see or discern the 144,000 and the sealing of the same, and thereafter the remnant would see or discern the true meaning of the "great multitude". Consideration is given to the three points above named in their respective order, that we may properly locate the great multitude.

POINT ONE

¹⁸ Is the great multitude identical with the body of Christ? that is to say, Is the great multitude the 144,000? Without a question of doubt the term "a great multitude" could, according to the Biblical rule, be properly applied to the 144,000, that is, the royal house. Recounting the fact that the people in great numbers followed Jesus Christ when he was on the earth, it is written that Jesus "saw a great multitude" and ministered unto them. (Matt. 14:14) A great multitude followed him. (Matt. 19:2) "And as they departed from Jericho, a great multitude followed him." (Matt. 20:29) "And there went great multitudes with him." (Luke 14:25) "In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy." (Luke 12:1) "And I heard as it were the voice of a great multitude, and as the voice

of many waters, and as the voice of mighty thunders, saying, Alleluia; for the Lord God omnipotent reigneth." (Rev. 19:6) The great multitude mentioned in this last text is undoubtedly the host that is praising Jehovah, and which includes the remnant or faithful followers of Christ Jesus on earth when they learn that Jehovah has enthroned Christ Jesus as King. (*Light*, Book Two, pages 150-158) This does not at all mean, however, that the great multitude of Revelation 7:9 is the same as that mentioned in 19:6. Some have contended that they are one and the same great multitude because the 144,000 creatures constitute a great multitude and do participate in the praise of Jehovah. But if that be true, then why would the Lord specify 144,000 and then again specifically describe them as another company that are without number? There does not seem to be any reason to conclude that the great multitude of Revelation 7:9 are identical with the 144,000 described in Revelation 7:4-8.

POINT TWO

¹⁰ Revelation 7:4-8 specifically mentions the twelve tribes of Israel and that of each tribe there are sealed 12,000, making a total of 144,000. Since the Scriptures show that God takes out a part of the body of Christ from amongst the Gentiles, the contention of some is that the great multitude of Revelation 7:9 is made up of the Gentiles, that is, those taken from the Gentiles, and hence that no specific number is given to them as such; that these are the ones who are brought in and grafted onto the "olive tree", the new covenant. If that contention is true, then the body of Christ is composed of more than 144,000. The statement at Revelation 7:9 is, "a great multitude, which no man could number." Neither John nor any man since his time could number them. If Jehovah does not state the number although numerable, then it remains one of the 'secret things that belong to Jehovah'. (Deut. 29:29) But this would not necessarily negative the proof that the great multitude is a part of the body of Christ.

²⁰ Concerning the 'Seed of promise' Jehovah said to Abraham: "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." (Gen. 15:5) "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."—Gen. 22:17, 18.

²¹ Abraham could not number the stars of heaven nor the sands upon the seashore, and yet God used these words as relating to the 'Seed of promise', the Christ. Manifestly the words which Jehovah addressed to Abraham concerning the stars and the sands were merely to illustrate the point that Jehovah selects the heavenly company and no man can tell anything defi-

nately about it unless God reveals it to him. It does not at all mean that God could not number them, but it does mean that no man can number them. It would not be necessary to add others to the 144,000 in order to make the grand total "a great multitude, which no man could number". Abraham could not number the 144,000 unless God revealed that number to him. If it be argued that the "great multitude" applies to the Gentiles taken out for Jehovah's name, and that these must be added to the 144,000 Israelites to make up the 'Seed of promise', then it follows that "Abraham's seed" would have to be like the sands upon the seashore as to number and like the stars in the heaven, which would be many times more than the entire number of human creatures that have ever existed. The testimony of men concerning the stars is that there appear to man 125,000 faint nebulae, each of which is composed of billions of suns bigger and brighter than the sun that lights the earth. The galaxy of the milky way visible to human creatures is said to contain a hundred billion suns. The entire human race that ever existed does not nearly measure up to that number.

²² Relating to the same matter Jehovah caused Jeremiah to write: "As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me." (Jer. 33:22) This does not at all mean that God does not know the number of the 'Seed of promise', but it clearly does mean that no man unaided by the Lord could possibly know. The stars and sands, therefore, must have been used merely to illustrate this point. Concerning the stars it is written, in Psalm 147:4, 5: "He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power; his understanding is infinite." Clearly the meaning of God's statement is that "the Seed of Abraham" is composed of a great many, but that no man could know the number thereof unless the number were revealed to him by Jehovah. No man could tell what God predestinates. Jehovah specifically designates the 144,000 as those who are sealed as his servants to carry out his purpose. But what man is he that could number these unless the facts were revealed to him by Jehovah? Therefore the 144,000 sealed ones could be and are, within the Scriptural meaning and bounds, numerically like the stars of the heavens and the sands of the seashore, "innumerable" to man.

²³ The fact that John "heard" the number of those that were sealed and that there were sealed 144,000 is conclusive proof that Jehovah God through Christ Jesus revealed to man that great truth and in no other way could he get it; and the further fact that John thereafter beheld "a great multitude, which no man could number", shows that the number thereof is one of Jehovah's secrets not revealed and that therefore the 144,000 and the "great multitude" of Revelation 7:9 are not of the same class, but are separate and distinct companies.

²⁴ That the "great multitude" is "of all nations [out of every nation, *R.V.*], and kindreds, and people, and tongues": based upon this fact the argument is advanced by some that the Gentiles who become spiritual Israelites have been scattered amongst all the nations and now are brought together as one nation and added to the twelve tribes that were taken from natural Israel and made spiritual Israelites, and that all of these constitute one nation. The context does not support that view. This statement of the text relative to the nations and tongues manifestly is used to show, not that the "great multitude" were not originally the natural descendants of Abraham called "Jews", but that they do not become the spiritual Jews or Israelites, forming a part of the 144,000. The Gentiles taken out from amongst the nations for God's name do become spiritual Israelites, and therefore must be included in the body members of Christ, who are sealed as the servants of God. At one time these were not a people, but, having been taken out from amongst the Gentiles and adopted as the sons of God, and thereby becoming spiritual Israelites, they are now of the royal nation and they are "the people of God". (1 Pet. 2:9,10) This being so, the "great multitude" are not in the covenant for the kingdom, and therefore could not be the Gentile members of the body of Christ nor of the same class; nor are they spirit-begotten. This conclusion is supported by Revelation 14:1-5. There the statement, in substance, is that the 144,000 stand with Christ Jesus at Mount Zion and that these learn the new song, which no others could learn or sing except the 144,000; that these are the ones that follow the Lamb whithersoever he goeth, that is to say, they are footstep followers of Christ Jesus. This latter text shows that the "great multitude" could not possibly picture the Gentile extraction of the body of Christ, because all the members thereof surely must and do stand with Christ Jesus on Mount Zion, following him whithersoever he goes, and learn to sing the new song. The 144,000 being definitely revealed by Jehovah to man, and the great multitude being an innumerable company not revealed to man, and the 144,000 being the only ones that stand with Christ Jesus on Mount Zion, shows that "the great multitude" could not possibly apply to the Gentile extraction making up the members of Jehovah's royal house. The Scriptural proof submitted shows that the "great multitude" are not identical with the body of Christ. Prior to the coming of Christ Jesus to the temple "this gospel of the kingdom" (Matt. 24:14) was not preached to the various nations as a witness, and at no time has there been a great multitude in line for the kingdom, and who were at one time on the earth. The kingdom company has been gathered during a period of nineteen centuries, and, taken as a whole, the Lord Jesus designates the same as a "little flock" to whom Jehovah gives the kingdom. Since the Scriptures show that the great multitude has not been taken out from the Gentiles and made a

part of the body of Christ, then what is the class of persons that do compose that great multitude?

POINT THREE

²⁵ The Scriptures are found to be in reason and entirely consistent and reasonable, and there is neither reason nor scripture to support the conclusion that God permits certain creatures of the human race to become his spiritual sons and gives a great prize to those who are entirely faithful unto death, and gives a less prize to those who are indifferent and less faithful all the days of their existence on earth, and who show greater faith at the time of death. Jehovah God is entirely consistent. The "great multitude" are not a spirit-begotten company; that is to say, they are never brought forth and acknowledged by Jehovah as his spiritual sons. The only Scriptural conclusion concerning the great multitude described at Revelation 7:9-17, therefore, is that those who go to make up that company are at other places in the Scriptures designated as "other sheep", the 'people of good will', the 'Jonadab class'. Consideration is now given to the scriptures in support of the conclusion that the great multitude are of the class here last mentioned.

²⁶ The year 1918, according to the worldly calendar, marks the time when the Lord came to the temple of Jehovah, and also marks the end of the Elijah period of the church. From that time until the autumn season of the year following, to wit, 1919, the servant class or remnant were in exile, and which is pictured by John's being exiled on the isle of Patmos. The servant class must be released from exile in order to carry out the command of the Lord concerning the preaching of "this gospel of the kingdom" to the world as a witness before the final end comes. (Matt. 24:14) Concerning this identical work the servant class once in exile receives from the Lord this commandment, to wit: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." (Rev. 10:11) The latter part of 1919 marks the beginning of the Elisha period of the church and the work incident thereto, and by the time this company reached 1922 that service work was organized and under way, and it was then that "this gospel of the kingdom" was being carried to the nations, peoples and tongues, that is to say, the common people, and also to the "kings" or rulers of the earth. Thereafter God's remnant discerned, by his grace, that there must be a great witness work done concerning God's kingdom and that such work must continue "until the cities [organization of Satan] be wasted without [an] inhabitant, . . . and the land be utterly desolate". (Isa. 6:11) It was in the year 1922 that the Lord's faithful people first came to a knowledge and understanding of this scripture last cited. The remnant, that is to say, Jehovah's witnesses, received from the hand of God's angel the message of the gospel of the kingdom, which they must preach; as it is written: "And I saw another angel fly in the midst of heaven, having the

everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. 14: 6) It has been since the coming of the Lord to the temple, and particularly since 1922, that "this gospel of the kingdom" has been preached in many languages and distributed amongst the peoples of the various nations in printed form in millions of books, magazines, and so forth. This gospel has been preached to the kings or ruling factors of the world by giving them notice and warning, which notice and warning was printed and distributed throughout the earth; and this gospel has also been preached to the people of good will according to the commandment of the Lord. It is those that hear, understand and respond to the gospel message by consecrating themselves to do God's will, and then seek meekness and righteousness, that receive God's approval and blessing. There is no reason to hold that the "great multitude" company have been in existence as such a multitude all during the time God has been 'taking out a people for his name'. The theory that God's chief purpose is the salvation of men has led us in times past to accept the conclusion that he would give a place in heaven with Christ on his throne to those who showed the highest degree of faith, and a place of less honor to those who were all their lifetime babes and who never showed the degree of zeal for the Lord or faithfulness that they could show. When we come to see Jehovah's chief purpose is the vindication of his name and that it is those taken out for his name that preach the gospel, as a witness, then we are enabled, by the Lord's grace, to locate the great multitude class.

POSITION

²⁶ Concerning the great multitude the scripture reads that they "stood before the throne". The fact that they "stood" shows that they are approved by the Most High, because "the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous". (Ps. 1: 5) Stand where? Would they have to go to heaven in order to stand approved before the Lord? Certainly not; nor would they have to be in heaven in order to stand before the throne, even in reference to position or with reference to approval. While standing before the throne those of the great multitude are shown to be hungry and thirsty, whereas if they were in heaven there would be no occasion for them to hunger and thirst. Those who are hungry and thirsty for spiritual provender are the ones on earth who are seeking to be fed on that which will satisfy their heart's desire. Manifestly the great multitude are here shown as standing before the judgment throne of Christ Jesus, that is, the throne of God and where God, by proxy, judges, that is to say, Jehovah judges by his beloved Son, to whom he has committed all judgment. It is written that those who stand before the throne are crying out: "Salvation to our God which sitteth upon the throne, and unto the Lamb." —Rev. 7: 10.

²⁸ It was in 1914 that Jehovah put his beloved Son on the throne of authority. (Ps. 2: 6) In the year 1918, or three and one-half years after enthroned, Christ Jesus began judgment at the temple. In standing before the Lord for judgment these need not be in heaven, for the reason, it is stated by Jesus, that when he assumes his throne for the judgment of the nations all nations shall be gathered before him, and surely these nations are not in heaven. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats."—Matt. 25: 31, 32.

²⁹ According to the language of Revelation 7: 9, therefore, the great multitude are seen standing before the throne of Jehovah and before the Lamb, that is to say, God's throne and the throne of judgment of Christ Jesus. Jesus Christ sits in the throne with Jehovah, that is to say, as the special Judge who renders judgment at Jehovah's throne. (Rev. 3: 21) With whom does Christ Jesus begin judgment upon assuming his high office as Judge upon the throne? Not with the dead, but with the living. "The Lord Jesus Christ, who shall judge the [living] . . . at his appearing and his kingdom." (2 Tim. 4: 1) The resurrection of the human dead has not taken place at the time when this judgment begins, nor does it take place until the kingdom company or royal house are first resurrected and in heaven. Christ Jesus is at the temple upon his throne of judgment and glory, and before him are gathered all the nations for the purpose of separating and judging. Even so the great multitude are "of all nations", and therefore not in heaven, but on the earth, and are before Christ Jesus for judgment, which judgment shows that it is those of good will, who take the side of the Lord and who become the 'sheep of the Lord', that stand before the Lord the great Judge as approved, "and he shall set the sheep on his right hand." To the "sheep" Christ Jesus says: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." These are the ones that get life eternal, on the earth. (Matt. 25: 32-46) While being judged they are on the earth, but 'in the sight of' Christ Jesus, because now he is giving attention to them, although no human eyes can see the Lord; nor is it necessary for any of the great multitude to see with the natural eye the one "before" (*enoopion*) whom they stand and are judged. In the following texts the same Greek adverb *enoopion* is translated "in . . . sight of", that is, 'to see': Romans 3: 20; 12: 17; 1 Timothy 2: 3; Revelation 13: 13, 14. (Rev. 14: 10) Those composing the great multitude learn that Christ Jesus is at the temple, upon his throne for judgment, and they discern this truth although they do not see him with their natural eyes.

³⁰ Further describing the great multitude these words are used: "Clothed with white robes." In verse fourteen of this picture is stated the means by which their robes were made white. The words "white robes" used in verse nine symbolically declare that members of the great multitude stand before the throne as approved ones.

³¹ At Revelation 6:9-11 a class of faithful men is described who suffered martyrdom because of their complete devotion to Jehovah, and to them "white robes were given". But it is not stated that they first "washed their robes, and made them white in the blood of the Lamb". The white robes given to those faithful men symbolically testify to their approval, without stating how they were made white.

³² They were faithful unto Jehovah even unto death, proving their integrity; and while the scripture does not state that they washed their robes and made them white in the blood of the Lamb, other scriptures plainly teach that they had and exercised faith in the shed blood of Christ Jesus.

³³ The scripture at Hebrews eleven describes another class of faithful men who suffered martyrdom because of their complete devotion to Jehovah, and which class of men received Jehovah's approval. But it is not said of them that they even had white robes, nor is anything said about washing their robes in the blood of the Lamb. Nor is such a description necessary. At the time the faithful men of old maintained their integrity toward God the blood of the Lamb had not actually been shed.

³⁴ Concerning the faithful overcoming remnant it is written: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." (Rev. 3:4,5) The ones mentioned here as approved have not defiled their garments. Neither defiled garments nor nakedness would be permitted in the temple service. The great multitude serve God at the temple and must be clothed with clean and undefiled garments and have an acceptable appearance before God and Christ Jesus.

³⁵ Revelation 3:17, 18 describes a class that are self-satisfied, yet who are blind and naked and are counseled to buy "white raiment" that they may be clothed and that their shame and nakedness do not appear. Such has no reference to the great multitude, but to a class which the Lord rejects.

³⁶ Revelation 19:8 describes the Lamb's wife to whom is granted that she be arrayed in fine linen clean and white. But that text has no reference to the great multitude. What, then, is pictured by the robes given the individual members of the great multitude with which they are clothed? These white robes picture that they are clean and approved. Cleanliness results by reason of faith in the shed blood of Christ

Jesus, who loved us and washed us from our sins in his own blood. (Rev. 1:5) The great multitude by reason of their faith in the shed blood of Christ Jesus, and devoting themselves to God, thereby wash their robes in the blood of the Lamb and make themselves clean.

³⁷ Every human creature that obtains life must obtain it as a gift of God through Christ Jesus, and this is the only way; and all such must have their sins washed away by exercising faith in the shed blood of Christ Jesus. The people of good will, that is to say, the Jonadab class, are those who have faith in the shed blood of Christ Jesus as the only means of redemption and salvation for the human race, and these voluntarily agree to do the will of God; and in taking this step of consecrating themselves to God by faith in the blood of Christ Jesus they stand approved before the judgment seat of Christ, and this approval is symbolized by the white robes which John observed that they wore. These keep their robes clean by continuing in faith and devotion to God and Christ Jesus, his anointed King. The great multitude, therefore, could not come into existence until the Lord Jesus Christ appeared at the temple and began his judgment, and therefore the great multitude could not appear prior to 1918.

PALMS

³⁸ Further relating his vision of the great multitude standing before the throne, John says that they had "palms in their hands". Here John pictures the remnant beholding the great multitude with palms in their hands. These have taken their stand on the side of Christ Jesus and Jehovah God, and this is shown by the fact that they stand before the throne of God and the Lamb clothed in white robes. What, then, is the meaning of "palms in their hands"? It was in 1918 that the "precious corner stone" was laid in Zion in its completeness, when Christ Jesus was presented to Zion as Jehovah's King. In due time the remnant saw that this Chief Corner Stone had been laid in completeness, and they rejoiced. Thereafter others learned this great truth and believed it and hailed Jehovah's anointed Ruler, Christ Jesus, as the world's rightful King. Having palms in their hands symbolically says, This great multitude hails Christ Jesus as the King and rightful Ruler of the world and the Savior of mankind. When Christ Jesus rode into Jerusalem upon the ass and presented himself as King this was the laying of the Corner Stone in miniature, and foreshadowed the laying of the Corner Stone in completeness when Christ appears at the temple as King. When the Lord Jesus rode into Jerusalem he was there hailed by the multitude as King, as it is written: "And a very great multitude [And the most part of the multitude (R.V.)] spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna

to the son of David! Blessed is he that cometh in the name of the Lord; Hosanna in the highest!"—Matt. 21: 8, 9.

³⁹ In recording the account of the miniature laying of the Corner Stone John wrote: "On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel." (John 12: 12, 13, *A.R.V.*) In the gospel by John and in The Revelation John makes mention of the palm branches, and that in connection with the great multitude. Thus at the miniature laying of the Corner Stone what took place foreshadowed that which John saw in vision of the laying of the Corner Stone in completeness.

⁴⁰ Let this be carefully noted, that when Jesus entered Jerusalem the great multitude that spread down their garments and waved their palm branches were not then the disciples of Jesus Christ, as the facts subsequently showed. Only a short time before that triumphant entry of Jesus into Jerusalem he had addressed his disciples, speaking to them as a "little flock". It was afterwards and when Jesus was riding upon an ass as king that the great multitude appears and shouts: "Hosanna to the son of David; blessed is he that cometh in the name of Jehovah." Likewise when Jesus Christ is enthroned, the great multitude are not recognized, discerned and understood and are not the disciples of Christ Jesus. It is after he is presented as King and seated upon his throne of judgment that the great multitude is discerned with palms in their hands. It seems, therefore, that the miniature laying of the Corner Stone in Zion and the incidents connected therewith picture the laying of the Corner Stone in completeness and the events that co-ordinated therewith. This would prove that the great multitude mentioned in Revelation 7: 9 began to come into existence after the Lord appeared at the temple for judgment.

⁴¹ Manifestly those with "palms in their hands", as mentioned in Revelation, are not the footstep followers of Christ Jesus, that is to say, the remnant on earth, but that great multitude is made up of others who hear about Jehovah and his kingdom under Christ and who desire that kingdom. It is seen that these are gathered out of the nations and tribes, kindreds, peoples and tongues; and when they learn that God's gracious kingdom has come, they take their stand on the side of Jehovah and his King and they wave their palm branches as an evidence that they are heartily in accord with and support the King, about whom they have learned.

⁴² When human creatures learn of something that is to their great benefit it is difficult for them to refrain from giving expression to their joy. No good news could come to man that would make him so glad as the news that salvation is provided for him. This

is shown to be the frame of mind of those who compose the great multitude standing before the throne with palms in their hands and with what they see as they there stand. Concerning this John writes: "And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."—Rev. 7: 10.

⁴³ This great multitude cried out with gladness, even as the great multitude cried out with gladness at the miniature laying of God's Corner Stone, when Jesus rode into Jerusalem. When the people of earth of good will learn that the King of righteousness has come and that God has provided salvation by and through the blood of Christ Jesus and his kingdom, and that there is no other means of salvation, they shout the praises of Jehovah, who is the Author of salvation, and they devote themselves to his service. The people of good will on the earth today who hear the truth do not remain mum, but vigorously join Jehovah's witnesses, the remnant, in crying out the kingdom message. They have the good news which they have received at the mouth of Jehovah's witnesses, which witnesses at the command of the Lord their King have brought to the "sheep" class and have said to them: "Let him that heareth say, Come." (Rev. 22: 17) And being thus invited this sheep class, the Jonadabs, do say to others: "Come and learn the only way of salvation." This is shown by the words of Revelation 7: 10, when those of the "great multitude" class are saying to others: "Salvation to our God which sitteth upon the throne, and unto the Lamb."

⁴⁴ When Jesus rode into Jerusalem, in A.D. 33, the great multitude then cried out in the words of the Psalm, or song, previously written: "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity." (Ps. 118: 25) They shouted: "Hosanna to the son of David." The Hebrew word *Hosanna* means "Save now, we beseech thee"; which is the language of Psalm 118: 25, *R.V.* Likewise when Christ Jesus the Chief Corner Stone of Jehovah's organization is laid in Zion in completeness, his faithful followers begin to cry out: "Open to me the gates of righteousness; I will go into them, and I will praise the Lord; this gate of the Lord, into which the righteous shall enter. I will praise thee; for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord; we have blessed you out of the house of the Lord." (Ps. 118: 19-26) Since then the people of good will now on earth, the sheep class, the Jonadabs, who have heard the glad cry of Jehovah's witnesses, have also taken up that blessed message and continued to cry it out that others might hear.

⁴⁵ "Salvation" consists in the vindication of Jehovah's name and his Word, and results to those who maintain their integrity toward him, and who praise his holy name. There is no other means of salvation, and that salvation comes to those who heartily avail themselves of Jehovah's means for their salvation. (Acts 4:11, 12) The Devil deceives the people and turns them away from God, and puts forth his agents who claim that the salvation of the people comes by reason of his agents. A striking example of this is the exaltation of one Hitler in Germany. He issues the command that all persons shall "Heil Hitler", which in the English language means "Salvation is by Hitler". But all people who have faith in God know that neither Hitler, Mussolini, the NRA scheme nor any other scheme nor any creature can bring salvation to the people. Those who have faith in God and in Christ Jesus, and who take their stand on the side of God and his kingdom, by their course of action loudly acknowledge, confess and acclaim Jehovah as their Savior, which salvation is given to them through Christ Jesus, and these are represented in the Revelation account as saying: "Salvation to our God [Jehovah] which sitteth upon the throne, and [salvation] unto the Lamb [Christ Jesus]." Thus all such "Heil Jehovah and Christ". They do not "Heil Hitler" nor any other creature, and they could not be faithful to Jehovah God by exclaiming to any creature "Heil", for the reason that no creature has any power of salvation. These persons of good will now discern and gladly confess Jehovah as King Eternal and the Supreme One, and that Jehovah, and Christ Jesus, his anointed King, together constitute "the Higher Powers", to which powers all persons that get life must be subject. Those people of good will hear and believe that the kingdom of God under Christ has come and that Jehovah reigns, and they cry out, as it is written in the Psalm: "The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof." (97:1) This corresponds with the cry of A.D. 33 by the great multitude of that time; and now the great multitude of the present day cries out: 'Salvation is come; save now, send us prosperity.' They attribute the work of God's salvation or vindication unto his great Vindicator, Christ Jesus, the Lamb of God, who sits upon the throne, which Jehovah God has provided for him, and that their own salvation is from Jehovah by and through Christ Jesus, and not from any other source. The facts and the evidence that have come to pass during the past five years conclusively prove that the great multitude is made up of human creatures who hear and accept and rejoice in the Kingdom of God under Christ. The palms in their hands in effect say: "We hail our King and Savior; our allegiance and our devotion are to him. Our salvation comes from Him, the King Eternal, who is Jehovah, and through Christ Jesus, his anointed Ruler of the world." They openly confess that they are on the Lord's side.

TEMPLE ASSEMBLY

⁴⁶ At this point in the vision had by John, as recorded in Revelation seven, there appears an assembly of those who are wholly devoted to Jehovah. Mark now who are shown to be present at that assembly: "And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God." (Rev. 7:11) Christ Jesus, the Lamb of God, is seated upon his throne of glory. By authority from Jehovah God he took that exalted place in 1914, but it was three and one-half years thereafter, until the assembly at the temple took place, when he comes for judgment. Standing round about the throne, as shown in the Revelation picture, are all the holy angels. This must refer to the time described by Jude: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints [holy ones, *R.V.*], to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." (Jude 14, 15) That marks the time of the appearing of the Lord Jesus at the temple for judgment. Moses had prophesied of the same thing, when he said: "The Lord . . . came with ten thousands of saints [holy ones, *R.V.*]." (Deut. 33:2) These holy angels are assembled for the service of Jehovah and Christ Jesus, and the Revelation picture shows that it was the time of the coming of the Lord Jesus to the temple; and this is further supported by the words of Jesus, to wit: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." (Matt. 25:31) It is the judgment seat of Jehovah, and there is seated Christ Jesus as the presiding Justice to render judgment. The apostle Paul, describing this same thing, says: "Ye are come . . . to the general assembly . . . and to God the Judge of all, . . . and to Jesus." (Heb. 12:22-24) The judgment at the temple begins with the house of God. (1 Pet. 4:17; Mal. 3:3) By these scriptures the time is definitely fixed and proves beyond all doubt that the great multitude of Revelation 7:9 does not appear until after the coming of the Lord to the temple, and that could not have been possible prior to 1918 and was, in fact, later and after the pouring out of the holy spirit on all of God's servant class.—Acts 2:17, 18.

⁴⁷ Note that Revelation 7:9 gives the description of the great multitude, that these "stood before the throne, and before the Lamb", whereas the description of the assembly of the temple company, as stated in Revelation 7:11, says: "The angels stood round about the throne." The temple assembly includes the holy angels, the elders and the four living creatures, as shown by Revelation 4:4, to wit: "And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting,

clothed in white raiment; and they had on their heads crowns of gold."—Rev. 4:4.

⁴⁸ Those "four and twenty elders" include all those who are able ministers of the new covenant (2 Cor. 3:6), and which includes the remnant, that is, Jehovah's witnesses, because these have been brought to maturity in Christ and have become elders in fact. No one could be of this elder class until he is an elder in fact by reason of being in Christ and brought to maturity.—Eph. 4:11-13.

⁴⁹ This time is fixed by the cleansing of the temple, which God's people discerned for the first time as occurring in 1932, and now Jehovah permits them to discern the true meaning of the great multitude. These elders are shown as standing with Christ Jesus, because they are his brethren. (Heb. 2:11) These elders are therefore "ambassadors for Christ". (2 Cor. 5:20; Eph. 6:20) This picture, therefore, shows the 144,000 present at the assembly, which assembly could not take place until the coming of the Lord to the temple; and therefore the great multitude could not be in existence until after that time.

⁵⁰ The vision also discloses Jehovah's four-square universal organization composed of his living creatures, all supporting Jehovah and appearing in complete contrast with Satan's organization; and this is shown by the words (verse 11): "The four beasts [four living creatures, R.V.]"; "full of eyes before and behind." (Rev. 4:6) Jehovah and Christ Jesus are in the throne, and the four living creatures, picturing Jehovah's universal organization, are round about the throne. (See *Light*, Book One, page 57.) Jehovah's organization, appearing to the remnant, is one of the 'two great signs in heaven' (Rev. 12:1), and is in exact contrast with the other great sign appearing and which sign pictures the Devil's organization. These two great signs appear for the first time at the birth of the kingdom, but they were discerned by Jehovah's faithful people on earth for the first time about 1924, and here we are more than ten years later discerning the Scriptural meaning of "the great multitude". Those who compose the great multitude must first receive some information in order to know of the two great organizations, pictured by the signs, before they could choose; and therefore it is certain that the great multitude could not come into existence until after the appearing of the Lord Jesus at the temple, and after that the "other sheep" class receive the information at the mouth of Jehovah's witnesses. This sheep class, receiving the information, align themselves on the side of Jehovah and his King, and they get up into the "chariot", that is to say, the organization of Jehovah, at the invitation of the Greater Jehu, and thus they go along with Jehovah's witnesses. This is further supported by the prophetic picture of Jehu taking Jonadab by the hand and helping him into the chariot and Jonadab accompanying Jehu to the vindication of Jehovah's name. The fulfillment of this picture is the Lord Jesus Christ at the temple inviting the Jona-

dab class into his organization and leading them along to see the vindication of Jehovah's name.

⁵¹ The vision of the temple assembly shows all the angels and all the elders and all the living creatures, that is, all of Jehovah's organization, giving praise and worship to God. And they "fell before the throne on their faces, and worshipped God". This is in exact accord with the statement of Revelation four, to wit: That the four beasts, and the four and twenty elders "fall down before him that sat on the throne, and worship him that liveth for ever". (Rev. 4:8-10) This they do regardless of all opposition, and they do not ask any creature or any part of Satan's organization as to how they shall worship God and when they shall worship him, but all these of Jehovah's organization do worship God according to his commandments. Thus it is seen again that it would be entirely contrary to God's will for Jehovah's witnesses to ask permission of any of the worldly organization or for a license to engage in preaching the gospel. All of these faithful ones of Jehovah have decisively settled the matter as to whom they will worship, and therefore they worship Jehovah God in spirit and in truth. These witnesses of Jehovah now bear testimony, or 'the fruit of the kingdom', before the people of good will, and these latter ones do see their privilege of taking their stand on the side of Jehovah and of giving praise and service to him; and this they do.

⁵² If the position as taken is correct, to wit, that the great multitude is not a spirit or heavenly company, but is made up of the people of good will now on earth, that is to say, the sheep class, or Jonadabs, and who since the coming of the Lord to the temple have received some knowledge of the truth and taken their stand on the side of Jehovah and his kingdom, then why, as stated in Revelation 7:11, are the angels of God and the entire universal organization shown at this point as worshipping Jehovah, and what relationship, if any, does such worship bear to the great multitude? This important question will be considered in the next issue.

(To be continued)

QUESTIONS FOR STUDY

- ¶ 1, 2. What do the Scriptures say of the wisdom of Jehovah, and of the certainty of performance of his declared purpose? To whom does he make known his purpose, and when?
- ¶ 3. Explain whether the expression "God will overrule it" is in harmony with Romans 8:28 or other scriptures. What is to be done when one discovers that he has taken a wrongful course?
- ¶ 4. Show that the apostle's desire expressed at Colossians 1:9 has been fulfilled. Account for the present clearer understanding of Jehovah's purpose.
- ¶ 5. What has been the theory and understanding for many years advanced, and generally accepted, concerning the "great multitude"?
- ¶ 6-14. What is now seen to be Jehovah's purpose in taking out a people from among men? What questions reasonably call for consideration in examining the scriptures bearing upon the "great multitude"?

- ¶ 15-17. What points relating to this matter must be considered, to determine where the great multitude is to be found? According to the opening words of Revelation 7: 9, who "beheld" the "great multitude", and when? What significance is seen therein?
- ¶ 18-24. With scriptures, show (a) whether the great multitude could be identical with the body of Christ. (b) Whether they could be the specific members of that heavenly body taken out from among the Gentiles.
- ¶ 25, 26. With scriptures and facts, show that God has in his due time clearly revealed the identity of the "great multitude".
- ¶ 27-29. Point out the harmony with the foregoing of the further statement that they "stood before the throne, and before the Lamb".
- ¶ 30-37. Their being "clothed with white robes", having "washed their robes, and made them white in the blood of the Lamb", bears what significance as to their being (or not) the class referred to (a) at Revelation 6: 11? (b) At Hebrews eleven? (c) At Revelation 3: 4, 5? (d) At Revelation 3: 17, 18? (e) At Revelation 19: 8? What, then, is pictured by the robe with which individual members of the great multitude are clothed? How do they wash their robes in the blood of the Lamb and make themselves clean?
- ¶ 38-41. Explain the significance of their having "palms in their hands". Taking the account of the miniature lay-

ing of the Corner Stone, compare therewith the laying of the Corner Stone in completeness and the events coordinated therewith, as further proof of the identity of the "great multitude" with "palms in their hands" and as indicating when these began to come into existence. How does the record that they were "of all nations, and kindreds, and people, and tongues" fit into the identification of this class?

- ¶ 42-45. Compare the events referred to in Matthew 21: 8, 9, and the acclamation there recorded, with the corresponding situation at the present time in fulfillment of Matthew 21: 9 and Revelation 7: 10. Of what does the "salvation" here mentioned consist? In this connection show that the Devil, through his agents, has been deceiving the people, and describe the position taken by the people of good will now seen as the "great multitude".
- ¶ 46-50. With related scriptures, explain Revelation 7: 11. What bearing has this upon the great multitude's not being in existence until sometime after the appearing of the Lord Jesus at the temple? Account for their not being discerned and identified until still later.
- ¶ 51. Point out the harmony of Revelation 7: 9 and 4: 8-10, and the significance to the remnant and the great multitude, in the statement there that "all of God's organization worship Jehovah, him that liveth for ever".
- ¶ 52. What further important question here calls for consideration?

BAPTISM INTO CHRIST

WHEN one becomes a new creature in Christ (2 Cor. 5: 17) his right to life as a human creature is gone. That right to life as a human creature existed only for a brief space of time, to wit, from the time he was justified by God's judicial determination that the man was right with him through the merit of Christ's ransom sacrifice and until he was begotten by God's spirit and brought forth as a son of God with the conditional right to live as a spirit creature. These two acts are practically simultaneous. Concerning what follows if the new creature is faithful, the apostle Paul writes, saying: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"—Rom. 6: 3.

How could this be true of one who is still in existence on earth? Life means to exist and possessing the right to existence; and as a man the one consecrated to God existed and had the right to existence as a human creature only till he was begotten of God's spirit. When he was begotten by the holy spirit of God his right to live as a human creature ceased. When he responds to God's call to the kingdom and is accepted by Jehovah as a part of the sacrifice of the Lord Jesus he is immersed or baptized into Christ. He is baptized into Christ's death, because he must die a sacrificial death as Christ died in order that he may live with Christ. "Therefore," says the apostle Paul, "we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6: 4, 5.

Does this baptism into Christ's death take place at the moment when the full surrender or consecration is made to do the will of God? The answer is, No. The consecration to God may be some time before the creature's justification. He could not be accepted as a part of the sacrifice until justified, to say the least. The baptism into Christ's death takes place at the time the covenant between the consecrated one and Jehovah is made, to wit, at the time that he as a spirit-begotten one or new creature responds to the call or invitation to the kingdom and God approves his response and accepts him through Christ Jesus. Then it is that he is brought into the covenant for the kingdom and is inducted into and made a part of Christ by being made a member of the body of Christ. (Luke 22: 29, 30; 1 Cor. 12: 12, 13, 27) This is clearly shown in what took place with the disciples of Jesus. They were consecrated to do the will of the Lord long before they were justified. Their consecration dated at least from the time they accepted Jesus as the Messiah and began to follow him.

Some time thereafter Jesus said to them: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with." (Matt. 20: 22, 23) It is manifest from this language that he had been baptized into death, and that this began to take place at the time his covenant was made and accepted by Jehovah. His baptism would be completed when he died upon the tree on Mount Calvary.

In speaking of his baptism Jesus said to his disciples: "But I have an immersion to undergo; and how

am I pressed, till it may be consummated." (Luke 12:50, *Diag.*) It is also manifest from the language of Jesus, "Ye shall . . . be baptized with the baptism that I am baptized with," that the disciples had not yet had that baptism. Then when were they baptized into Christ's death? The answer must be, At Pentecost, the fiftieth day after Jesus' resurrection, at which time the holy spirit was poured out upon them and they were thereby anointed. The Scriptures do not show how long it was after Jesus' ascension into heaven until the ransom sacrifice was presented unto Jehovah God, but the reasonable conclusion is that his eleven faithful apostles were justified and begotten as God's sons shortly thereafter. At Pentecost they were anointed with the spirit and baptized into the body of Christ. The same rule applies to all who are immersed into Christ, namely, that their baptism into Christ takes place at the time Jehovah accepts them into the covenant for the kingdom and anoints them with the holy spirit and thus makes them members of the body of Christ.

This conclusion is further supported by the inspired statement concerning the new creature, to wit: "Mind the things above, not the things on the earth. For you died, and your life has been hidden with the Anointed One by God." (Col. 3:2, 3, *Diag.*) The apostle's argument in this statement is that the one begotten died as a man at the time he was begotten as a new creature; and that henceforth his existence and right to existence are hid by Jehovah, with and in Christ Jesus. That the baptism into Christ's death is essential to get into Christ the apostle makes plain when he says: "For as many of you as have been baptized into Christ, have put on Christ."—Gal. 3:27.

There is a clear distinction between a completed covenant and an executed covenant. The covenant of sacrifice between the consecrating one and Jehovah is complete at the time of one's justification and spirit-begetting by Jehovah. It is not an executed covenant, however. It will be fully executed when the one who is now a new creature finishes his course and enters fully into the glory of the Lord. It is the same with the covenant for the kingdom. It is at the time that the covenant for the kingdom is completely made that the baptism takes place into the death of Christ; as it is written: "Having been buried with him by immersion; in which also you were raised with him, through the belief of the energy of that God who raised him from the dead."—Col. 2:12, *Diag.*

The covenant for the kingdom having been completely made at the time the man is anointed with God's holy spirit, he must thereafter make good his covenant by faithfully performing his part. God is just and faithful to keep his part of the covenant; and if the new creature is faithful to his part, it will ultimately be fully consummated or executed.

It is the new creature who responds to the kingdom call and who meets the requirements and is accepted that is anointed by the holy spirit. *Anointing* means

to designate one to a position of authority or service for or in behalf of God, as his representative and witness. Aaron the priest was anointed to serve in the priest's office at the time the prophet Moses set up the tabernacle of worship for the children of Israel. Aaron was officially designated to that place. (Ex. 40:13) The anointing of Aaron foreshadowed the anointing of Jesus as The Christ. Jesus Christ was anointed to be the Head of the new creation. (Col. 1:18, 19; Luke 4:18) "God anointed Jesus of Nazareth with the holy [spirit] and with power." (Acts 10:38) He anointed him above all others. (Heb. 1:9) He was thereby officially designated as the great High Priest.

All the members of the body of Christ receive the anointing of the holy spirit, but not in the same manner that Jesus received it. A picture of this is given in the anointing of Aaron. There the precious ointment was poured upon the head and ran down upon his beard and down to the hem of his garments. (Ps. 133:2) The sons of Aaron were underpriests and wore bonnets and did not receive the anointing directly, but they were counted in as a part of the priesthood by virtue of being under Aaron. This foreshadowed the new creation. The members of the body are anointed by virtue of being inducted into the body of Christ. They are counted in as part of Christ, which indeed the members are from the time they are inducted into Christ. (Isa. 61:1, 2) God anointed the Head, Christ Jesus, and he anoints all the members of the body through the Head.—2 Cor. 1:21; 1 John 2:20.

He that is thus brought into the body of Christ is an actual, real new creature. The apostle says: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17) He did not say that the one thus begotten is "reckoned" or "counted" as a new creature, but the statement is plain and positive that he is the real thing.

Of what does the new creature consist? A mind, will, heart and body wholly devoted to the Lord compose the creature. The mind is that faculty of the creature which is employed to search out the facts and weigh them and reach a conclusion. The will is that faculty of the creature which determines to do or not to do a certain thing. The heart is that faculty of the creature from which emanates the motive. It is the seat of affection, also. No creature can exist without an organism; therefore the organism of the new creature now is the body of flesh.

For convenience we will call the man who has become a new creature John. When he was born as a human creature of the Adamic creation he was a sinner. As a man he possessed a mind, will, heart and organism in keeping therewith. These, however, were not devoted to the Lord. The spirit or invisible power of God did not work in his mind; and his hopes and prospects and desires were directed in a selfish way.

When he became a new creature in Christ the holy spirit began to work in him, because he exercised his will to do the will of God and used his mind to ascertain what is the will of God; and his motive is to do what God would have him do and to do what is right. When the spirit of the Lord operates in him, the old things have passed away, and all things have to him become new.

There is a distinction between the creation of the first man Adam and the beginning of the new creature. Adam was made of the elements of the earth and without the exercise of his will power. The new creature is made of willing earthly material in the hands of God and by the exercise of the man's will power which leads him to completely and fully surrender himself to do God's will. In the creation of Adam the body was first formed from the elements of the earth; and then God breathed into his nostrils the 'breath of lives', and a moving, sentient creature resulted. In the new creation the order is exactly reversed. The will is exercised to make a consecration to do God's will. The mind is transformed as the spirit of God operates thereupon.

But while this transformation is going on the mind must have a body in which to function. No creature

can exist without a body or organism. The body of the sinful man John was dominated by the selfish will of the flesh. The new creature John now begotten must have a body suited to his environment. God therefore counts the body of flesh of John as righteous, because he is a consecrated new creature. So it is written; namely, "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."—Rom. 8: 11.

The text last quoted does not say and does not mean that a new creature is begotten or conceived like an animal creature, and that then the fetus is quickened and gives signs of life. It says and it means that he who is now a new creature in Christ by reason of the holy spirit of God operating in him, is stimulated to activity to use all the faculties with which he is endowed, including his mortal body, to the glory of God. In the text there is no thought of quickening as we use that word with reference to animal procreation. The thought is that the new creature must now be the servant of Jehovah, and that the body of that creature must be used to the glory of God and will be so used in proportion to the measure of the spirit of the Lord possessed by him.

(Continued from page 240)

NEW YORK

Albany WABY Sa 4:45pm
Auburn WMBO Su 6:30pm
Sa 2:15pm
Bing'mton WBNF Su 7:00pm
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
Freeport WGBB Su 9:00am
Tu 7:00pm Th 7:00pm
Jamestown WOCL Su 9:30am
New York WBNX Su 2:30pm
New York WMCA Su 10:15am
New York WOV Su 4:30pm
Saranac L. WNBZ Su 10:15am
Tu 4:15pm Th 4:15pm
Wh. Pl's WFAS Su 6:00pm
Mo 1:00pm Sa 9:00am

NORTH CAROLINA

Asheville WWNC Th 1:30pm
Charlotte WSOC Su 9:45am
Greensboro WBIG Su 9:45am

NORTH DAKOTA

G'd Forks KFJM Su 2:30pm

OHIO

Akron WADC Su 1:45pm
We 11:15am
Akron WJW Su 5:30pm
We 2:00pm
Cleveland WHK Su 10:30pm
Tu 11:30am Th 2:30pm
Fr 7:30pm
Cleveland WJAY Su 9:45am
Columbus WAIU Su 7:00pm

Columbus WBNS Su 7:45am
We 1:15pm Fr 1:15pm
Columbus WCOL Su 10:00am
Tu 1:45pm Th 1:45pm
Dayton WSMK Su 1:30pm
Toledo WSPD Su 9:30am
Sa 8:30am
Youngst'n WKBN Su 10:00am
We 4:30pm
Zanesville WALR Su 10:00am
We 4:15pm

OKLAHOMA

Elk City KASA Su 1:15pm
Okl'a City KOMA Su 2:00pm
Ponca City WBBZ Su 10:00am
We 9:00pm
Shawnee KGFF Mo 8:45pm
We 8:45pm Fr 8:45pm
Tulsa KVOO Su 9:15am

OREGON

Klamath F. KFJI Mo 8:15pm
Marshfield KOOS Mo 1:30pm
Medford KMED Tu 1:30pm
Portland KWJJ Su 4:15pm

PENNSYLVANIA

Glenside WIBG Su 10:30am
Johnstown WJAC Su 4:30pm
Philadelphia WIP Su 7:00pm
Pittsb'gh KQV Su 10:15am
Tu 1:45pm Th 1:45pm
Reading WEEU Su 3:45pm
We 3:45pm
W'msport WRAK Su 5:30pm
York WORK Su 3:00pm

PHILIPPINE ISLANDS

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

SOUTH CAROLINA

Greenville WFBC Su 2:15pm
Spart'b'g WSPA Su 6:30pm

SOUTH DAKOTA

Pierre KGFX Su 12:00 nn
Tu 4:00pm Th 4:00pm
Watertown KWTN Su 9:15am
We 8:45pm Fr 8:45pm

TENNESSEE

Cha'nooga WDOD Su 1:15pm
Th 8:00am
Jackson WTJS Su 1:30pm
We 5:30pm Fr 5:30pm
Knoxville WROL Su 7:00pm
Memphis WMC Su 3:45pm
Memphis WREC Su 10:30am

TEXAS

Amarillo KGNC Su 9:00am
Austin KNOW Su 10:00am
Corpus Chr. KGFI Su 9:00am
We 6:45pm Fr 6:45pm
Dallas KRLD Su 10:30am
Dublin KFPL 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 Mo 8:00pm
We 8:00pm
Houston KXYZ Su 10:00am
S. Angelo KGKL Su 1:45pm
Th 9:00am
S. Antonio KTSA Su 10:45am
Tyler KGKB Su 9:15am
We 9:30am Fr 9:30am
Wichita F. KGKO Su 1:15pm
Th 5:15pm

UTAH

Ogden KLO Su 3:15pm
We 5:00pm
Salt L. City KSL Su 10:45am

VERMONT

Rutland WSYB Su 10:00am
Th 5:30pm
St. Albans WQDM Su 1:00pm
Springf'd WNBX We 9:00am

VIRGINIA

Ch'lottesv. WEHC Su 10:45am
Danville WBTM Su 10:15pm
Lynchb'g WLVA Su 12:45pm
Norfolk WTAR Su 10:00am
Petersb'g WPHR Su 2:00pm
Th 10:00am
Richmond WRVA Su 12:15pm
Roanoke WDBJ Su 12:30pm
We 5:00pm

WASHINGTON

Aberdeen KXRO Su 1:15pm
Bell'ham KVOS Su 10:00am
Th 5:15pm
Seattle KJR Su 10:30am
Seattle KVL Mo 4:15pm
Tu 4:15pm We 4:15pm
Spokane KFJO Su 9:30am
Spokane KGA Su 5:45pm
Tacoma KVI Su 2:45pm
Walla Walla KUJ Su 7:45am
Su 1:30pm
Wenatchee KPQ Su 1:00pm
Yakima KIT Su 10:00am
Th 7:00am

WEST VIRGINIA

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

WISCONSIN

La Crosse WKBH Su 12:00 nn
Madison WIBA Su 10:00am
Mani'woe 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.]

ARGENTINA

Mendoza LV10 Fr 8:45pm
Rosario LT1 Su 10:15am
Cordoba LV2 Th 7:15pm

AUSTRALASIA

NEW SOUTH WALES

Albury 2-AY Tu 8:45pm
Goulburn 2-GN Su 7:30pm
Grafton 2-GF Tu 7:30pm
Gunnedah 2-MO Su 7:00pm
Lismore 2-XN We 7:15pm
New Castle 2-HD Su 10:30am
Su 9:30pm Su 11:40pm
We 6:30pm
Sydney 2-UE Su 9:00am
W'ga W'ga 2-WG Su 9:30am
We 8:30pm

QUEENSLAND

Brisbane 4-BC Su 10:15am
Mackay 4-MK Su 10:15am
Marybor'gh 4-MB We 9:45pm
Rockh'pton 4-RO We 10:00pm
Townsville 4-TO We 8:00pm

TASMANIA

Launceston 7-LA Su 4:45pm
Ulverstone 7-UV Su 5:30pm

VICTORIA

Ballarat 3-BA Su 12:45pm
Bendigo 3-BO Su 8:45pm
Hamilton 3-HA Su 6:45pm
Horsham 3-HS Su 9:00pm
Melbourne 3-AK Su 2:15pm
Sale 3-TR Su 6:30pm
Swan Hill 3-SH Su 9:00pm

WEST AUSTRALIA

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

BELGIUM

WALLONIA-BONNE
(201.7m) ESPERANCE
We 8:45pm

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

BRITISH COLUMBIA

Kelowna CKEV Su 11:45am

NOVA SCOTIA

Sydney CJCB Su 9:00pm

ONTARIO

Cobalt CKMC Su 3:30pm
Hamilton CKOC Su 10:30am
Su 1:30pm Su 8:00pm

CHILE

Santiago CE131 Tu 9:15pm
Valparaiso CE Radio Wallace
Su 2:15pm

CHINA

Shanghai XMHA Su 7:30pm

CUBA

Caibarien CMHD
Spanish Su 7:00pm
Santa Cl'a CMHI Su 11:15am
(1st and 3d Sundays)
Spanish Su 11:00am
Spanish Th 11:00am
(1st and 3d Thursdays)

FRANCE

Paris RADIO L L PARIS
We 8:15pm
Paris RADIO NATAN-
VITUS Su 12:00 nn
Tu 7:45pm Th 7:45pm
Sa 7:45pm
Toulouse RADIO
TOULOUSE We 7:50pm
Sa 7:50pm

PARAGUAY

Asuncion ZP4 Su 11:45am

URUGUAY

Montevideo CX32 Mo 8:45pm

UNITED STATES

ALABAMA

Birm'ham WAPI Su 11:45pm
Birm'ham WBRC Su 10:00am
Dothan WAGF Su 1:30pm
M'tgomery WSFA 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 Fr 5:15pm
Spanish Th 4:30pm
Prescott KPJM Su 5:45pm
We 5:45pm Fr 5:45pm
Tucson KGAR Su 5:45pm
We 7:00pm Fr 7:00pm
Yuma KUMA Su 6:15pm
Spanish Su 6:00pm

ARKANSAS

Hot Sp'gs KTHS Su 2:15pm
Little R'k KARK Su 9:00am
Little R'k KLRA Su 10:30am
Paragould KBTM Su 10:00am
We 11:30am
Texarkana KCMC Su 12:45pm

CALIFORNIA

El Centro KXO Su 10:00am
Eureka KLEM Su 10:30am
Fresno KMJ Su 3:45pm
Hollywood KNX Su 7:45pm
Long B'ch KGER Su 10:45am
Los Angeles KEHE Su 9:30am
Su 8:00pm Th 8:00pm
Oakland KLS Su 11:15am
We 2:45pm Fr 2:45pm

Oakland KROW Su 10:45am
Su 7:15pm We 8:15pm
Fr 9:15pm Sa 10:45pm
Sa'mento KFBK Su 9:30am
S. F'cisco KFSO Su 2:15pm
Stockton KGDM Su 9:30am
We 7:15am Fr 1:15pm

COLORADO

Col'o Spr. KVOR Su 10:30am
We 5:30pm
Denver KFEL Su 6:45pm
Grand J'n KFXJ Su 1:15pm
Greeley KFKA Su 6:45pm
Lamar KIDW Su 3:00pm
Tu 1:00pm Fr 3:00pm
Sterling KGEK Mo 12:45pm
We 12:45pm Fr 12:45pm

CONNECTICUT

Bridgeport WICC Su 10:30am
Waterb'y WATR Su 10:15am

DELAWARE

Wilm'ton WDEL Su 6:15pm

DISTRICT OF COLUMBIA

Washington WOL Su 1:00pm

FLORIDA

Jacksonv. WMBR Su 10:00am
Miami WQAM Su 5:15pm
Orlando WDBO Su 12:45pm

GEORGIA

Albany WGPC Su 10:30am
Athens WTFI Su 9:45am
Atlanta WGST Su 5:45pm
Augusta WRDW Su 3:00pm
Th 8:00pm
Columbus WRBL Su 9:30am
LaGrange WKEU Su 2:00pm
We 11:15am Fr 11:15am
Rome WRGA Su 12:30pm
We 8:45pm Fr 8:45pm
Savannah WTOG Su 1:00pm
Tho'sville WPAX Mo 5:00pm
Th 5:00pm

HAWAII

Honolulu KGMB We 11:45am
Fr 7:15pm

IDAHO

Boise KIDO Su 10:45am
Idaho Falls KID Su 10:00am
Nampa KFXD Su 11:00am
Mo 7:45pm
Twin Falls KTFI Su 10:45am
Su 4:15pm

ILLINOIS

Bloom'ton WJBC Su 9:45am
Chicago WCFL Su 8:00am
Decatur WJBL Su 10:00am
Fr 6:30am
Harrish'g WEBQ Su 6:00pm
Quincy WTAD Su 12:30pm
We 1:00pm
Tuscola WDW Su 12:45pm

INDIANA

Elkhart WTRC Su 6:45pm
Ind'apolis WIRE Su 10:00am
Th 1:00pm
Muncie WLBC Su 4:15pm
Fr 4:30pm

KANSAS

Coffeyville KGGF Su 1:45pm
Th 8:45pm
Dodge City KGNO Su 1:30pm

LOUISIANA

Shrevep't KWKH Su 10:15am

MAINE

Bangor WLBZ Su 10:45am

MARYLAND

Baltimore WFBR Su 12:45pm
Cumberl'd WTBMO Mo 1:15pm
We 1:15pm Fr 1:15pm
Hagerst'n WJEJ Su 10:15am

MASSACHUSETTS

Babson P. WBSO Su 12:30pm
Boston WHDH Su 10:00am
Boston WNAC Su 10:00am
Springf'd WMAS Su 10:30am
Worcester WORC Su 10:30am

MICHIGAN

Calumet WHDF Tu 5:45pm
Detroit WJR Su 10:00am
Jackson WIBM Su 6:30pm
Kalamazoo WKZO Su 9:45am
We 1:15pm

MINNESOTA

F'gus Falls KGDE Su 10:00am
Min'apolis WDGy Su 2:00pm
Moorhead KGFK Su 7:30pm
We 4:30pm Fr 4:30pm

MISSISSIPPI

Gulfport WGCN Su 12:45pm
We 8:45pm
Hattiesb'g WPFBSu 1:30pm
We 7:30pm
Meridian WCOC Su 10:00am
We 6:45pm

MISSOURI

Columbia KFRU Su 12:00 nn
We 7:15am
Kans. C'y KWKC Su 2:00pm
Tu 7:00am

MONTANA

Kalispell KGEZ Su 9:00am

NEBRASKA

Kearney KGFV 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 HAMPSHIRE

Laconia WLNH Su 10:30am

NEW JERSEY

Newark WHBI Su 9:00pm
Newark WNEW Su 10:00am
Trenton WTNJ Su 6:45pm

NEW MEXICO

Albuq'que KOB We 5:45pm
Roswell KGFL Su 5:15pm
We 4:30pm Fr 4:30pm

(Continued on page 239)