



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

VOL. L

SEMI-MONTHLY

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

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

THIS JOURNAL

ITS SACRED MISSION

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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HOUSE TO HOUSE

From time to time letters are received from the friends stating that objection is made to their going from house to house on Sundays with books, and frequently some of them are arrested on the charge of selling property on Sunday.

Again attention is called to the fact that this work is not selling, but is preaching the gospel. The work of the Society is charitable in that it is unselfishly done, prompted by a desire to do good to the people. The Constitution of the United States guarantees the right of any one to serve God in the manner he may choose and this without interference.

Every one who is consecrated to the Lord is privileged to preach the gospel in the way provided. Going from house to house is preaching the gospel, and no town or city or other body corporate has any power to enact a law to prevent it. The canvass of the brethren on each occasion should be something in the following form:

"Good morning! Sunday is given over to Bible study by many people, and our method of preaching the gospel to the people is to bring it to your door. I have here sermons on the Bible in printed form. You can take these together with your own Bible and study at home and be greatly benefited. We do not take up a collection, but we take a small sum of money for the book or booklet to help defray the expense. You can hear the message over the radio, and then take these and study and be greatly blessed."

Then you can exhibit the books or booklets and tell them the price that is taken for each or for the combination. This is not selling for profit. It is not selling at all. A preacher has the legal right to stand in his pulpit and harangue the people and take up a collection on Sunday. The Salvation Army has the legal right to stand on the street and talk and gather a crowd and take up a collection. The Bible Students have the legal right to call from house to house and tell the people the gospel and take from them a sum of money to help print more. If any one is arrested for so doing, he should have the case set down for trial a sufficient length of time ahead to notify this office, and employ a local lawyer and make a defense.

We are clearly within our rights by going from house to house on Sunday morning or any other day. Be not discouraged, but go on.

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by means of

'The Watch Tower'

"The Altar in Egypt" (Part 2)

Issue of December 1, 1928

Week of February 3 ¶ 1-24
Week of February 10 ¶ 25-47

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Week of February 17 ¶ 1-19
Week of February 24 ¶ 20-40

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. L

JANUARY 15, 1929

No. 2

TRUE AND FAITHFUL WITNESS

"Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple."—Mic. 1:2.

JEHOVAH declares his purpose to be a witness against all workers of iniquity. His testimony will for ever prove who is right and true. Where a witness is necessary there is a question at issue or in dispute. That question must be determined by the proper authority having jurisdiction and power. When once settled by the supreme authority, then the mouths of all adversaries are for ever stopped. Those adjudged to be wrong must go down in everlasting defeat. Those who stand on the right side will live for ever.

² The great issue to be determined is this: Is Jehovah the true and living God or is some one else supreme? It is Satan the Devil who lays the reproachful charge against Jehovah. (Ps. 69:9) Jehovah is therefore made the defendant, while the arrogant and wicked Satan appears as plaintiff uttering the unjust and false charge. The everlasting interests of all intelligent creation are vitally involved in the conclusion of the question at issue. Every creature in heaven, and in due time every creature in earth, must take sides. For the benefit of his creatures God does not ignore the issue, but at his own proper time he takes the initiative and forces the issue to a final conclusion. When his testimony is given from his holy temple his voice in thunder tones shall roar, the earth shall quake and the government thereof shall melt before him.

³ The issue should never have been raised. There never was a just cause or excuse to call in question the deity and supremacy of Jehovah. His works give conclusive testimony that he is the Most High. It is God's expressed purpose that his intelligent creation shall have no excuse to deny him, and for that reason all shall receive notice in due time. "Because that which is known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse." (Rom. 1:19, 20, R. V.) For this reason there has at all times been some one on

earth to bear witness to Jehovah. The Scriptures show that the time must come when God will have his faithful ones to give special witness and that he concludes the testimony by his own great witness, that all may know that he is God.

⁴ It was in Eden that the first charge was laid against Jehovah. That charge was false. Lucifer, the once holy cherub, appeared to Eve and charged Jehovah God with the crime of lying. He also charged God with being unable to enforce his announced decree for the violation of his law. Thereby Lucifer denied the supremacy of Jehovah and his truthfulness. Eve was induced to reach an unjust conclusion concerning Jehovah as the Most High. Lucifer was therefore the first false witness. Lucifer could produce no corroborating testimony to sustain his charge, yet Eve relied upon his testimony. In doing so she acted contrary to God's rule later announced: "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." (Deut. 19:15) Because Lucifer was the first false witness he was therefore the father of lies and a murderer, as Jesus stated.—John 8:44.

⁵ It is well here to take note of another divine rule concerning the bearing of false testimony. "Lying lips are abomination to the Lord." (Prov. 12:22) God hates a liar and a murderer and he puts the two in the same class. (Prov. 6:16-19) That his chosen people might know his will and that he detests fraud and falsehood, Jehovah gave this commandment: "Thou shalt not bear false witness against thy neighbour. Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness."—Ex. 20:16; 23:1.

⁶ Jehovah also laid down the rule that if a person bore false witness against another, which testimony if true would result in the other's punishment, then the liar should be punished with the same punishment that would have been inflicted upon the other if he were guilty. That is to say, if one man knowingly and falsely swore that his neighbor had stolen an ox, then

the false witness should be punished with the same punishment that was prescribed for stealing an ox. (Deut. 19:16-20) God's law also provided that a lying tongue may wag for a season but that in time that deliberate falsifier shall perish. (Prov. 12:19; 20:28) The divine laws thus announced make it clear that Satan and all of his false prophet system shall in God's due time be destroyed because all are deliberate liars. Jehovah is now exposing Satan and his false witnesses by causing the truth to be declared in the earth. Under his law the witnesses who testified to the truth were to be the first ones to put their hands upon the convicted and put them to death. Even so God's true witnesses will put forth the truth concerning God's purpose to blot out all wilful and deliberate liars.—Deut. 17:6, 7.

⁷ God does not change, nor does his law change. His law is his rule of action, expressed or unexpressed. When expressed to man it stands for ever. Those who claim to be children of God should take heed to these plain statements of the divine rule of action. Talebearers, gossipers and backbiters who indulge their wilfulness to the injury of others should beware. To God's people it is written: "Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another." (Eph. 4:25) If we find one who claims to be a child of God, and who busies himself in bearing tales of slander about another, we should avoid hearing him and refuse to converse with him because such is displeasing to God, being contrary to his law. He who indulges in slander of his brother, by so doing brands himself as a child of the Devil, regardless of what his claims may be.

⁸ Adam and Eve yielded to the testimony of the arch liar. The offspring of Adam and Eve quickly found their places in the camp of the Devil. All such were without faith in God. Faith means a knowledge of the truth and loving obedience to God in harmony with that knowledge. It is those who are faithful and true that please God. By the time of the coming of the flood only Abel, Enoch and Noah had been faithful to God. All the other children of Adam and Eve had succumbed to the influence of the Devil. Those three faithful ones were not ashamed to be witnesses to the name of Jehovah amidst great opposition. God rewarded the faithfulness of those men by giving his own testimony and causing it to be recorded in his Word that they pleased him by and with their faithfulness: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to

please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:4-6) Without faith it is impossible to please.

⁹ The great deluge that swept the wicked creation into death was a demonstration of God's unlimited power and complete supremacy over the adversary. The peoples of earth were "willingly ignorant" that God was their Creator and Benefactor. For a long time Noah had been "a preacher of righteousness" unto them, and they were thus afforded an opportunity to know the truth. The evident purpose of God's having Noah give testimony was that the peoples of earth could never say that they had no notice of God's intention to destroy them. This fixes the rule many times corroborated by the Scriptures, that God does nothing in the corner, but causes a witness to be given of his purpose and intention concerning man.

¹⁰ The human race received a fresh start by Noah and his three sons, who survived the flood. Without doubt these eye-witnesses of the flood told their children why with the flood God destroyed the world. The righteous Noah and his sons would tell their children that the Devil had brought wickedness upon man and that the righteous eternal God swept away creation for that reason. Knowing that Jehovah is the great Life-giver and that the Devil is the great enemy of God, and man being told that following the Devil was the cause of the destruction by the flood, the children of Noah and their sons had no excuse for failing to recognize Jehovah as God and Lord. Shortly after the flood Satan again began to broadcast his slanders against Jehovah. All who did not love God fell under the influence of Satan. Willingly becoming ignorant, the people readily yielded to superstition, and only a short time elapsed until wickedness predominated in the earth and the major portion of the people had forgotten Jehovah.

¹¹ From the Scriptures it appears plain that God has seen to it that he has always had a witness in the earth. In his own due time he sent "a great cloud of witnesses" to bear testimony to his name. Those faithful witnesses God holds forth as examples for the new creation. (Heb. 12:1, 2) The lives of those men given as a testimony to the goodness of God furnished a witness even to the angels of heaven. Even so now the faithful ones of the church are a spectacle to the world and to angels and to men.—1 Cor. 4:9.

¹² Among the men forming that company designated as the "cloud of witnesses" for God were Noah, Abraham, Isaac and Jacob. During a period of great idolatry they stood forth as shining lights to God's name. With their descendants God formed a nation to be his witnesses in the earth. His dealings with that nation are an illustration of his announced truth, to wit: "Blessed is the nation whose God is Jehovah; and the people whom he hath chosen for his own in-

heritance." (Ps. 33:12) The Gentile peoples round about Israel had full opportunity to observe that God bestowed his blessings upon his chosen people as long as they were faithful to him. Time and again God gave indisputable evidence to the Israelites that he is the only true God. He offered them an opportunity to render reliable and faithful testimony to him and by their course of action to be witnesses to the nations round about. By frequently delivering them in time of danger and suffering he exhibited to his people his divinity and almighty power. By that and other means he taught them that they were chosen to act as his witnesses.

¹³ What Jehovah did for Israel was not for his own good. He afforded them the opportunity to prove their faithfulness. They were commanded to tell their children of his goodness, that generation after generation might have his blessings. (Deut. 6:17, 20) "Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart." (Ps. 119:111) Unto that people were committed the oracles of God. (Rom. 3:2) God cleared the way for them and set the Israelites in a land flowing with milk and honey and showered them with material and spiritual blessings, which blessings were to encourage them to be faithful and true before him as his witnesses. (Deut. 8:7-14) No other god had given aid and comfort to them. No strange god could claim credit for favors bestowed upon them. God therefore said to them: "I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God."—Isa. 43:10-12.

¹⁴ The Israelites failed to appreciate what God was doing for them and what was his purpose in favoring them. What came to pass with them is recorded in the Word of God for the aid and benefit of spiritual Israel who are on earth at the present time. Therefore "let him that thinketh he standeth take heed lest he fall". (1 Cor. 10:11, 12) If it was important to fleshly Israel to be faithful and true witnesses to God, with stronger reasoning it is now important to spiritual Israel to be faithful and true witnesses to his name.

¹⁵ The vision and understanding of the Israelites became blurred, and the purpose for which they had been called and selected faded away. Having lost this vision they were headed for a fall. "Where there is no vision, the people perish; but he that keepeth the law, happy is he." (Prov. 29:18) They did not even put forth their best endeavors to keep the law. Their selfishness led them in the wrong course. They sought their own comfort and glory rather than to perform their obligations to magnify the name of Jehovah and receive his approval. The course of action of the Israelites foreshadowed exactly what has come to pass upon those who have undertaken to fol-

low in the footsteps of Jesus and have proved unfaithful to their covenant. It may be just as certain with the consecrated Christian as it was with the Israelites that if he loses his vision of God's purposes he shall fall and perish.

¹⁶ Satan brought forth as his representatives amongst the Israelites men who gave false testimony for the purpose of blinding the people and turning them away from the true God. It is expressly written that similar conditions would prevail amongst those known as spiritual Israelites. (2 Pet. 2:1) The Israelites had full warning against such action of the enemy and they were commanded to kill the false prophets who represented the Devil. (Deut. 13:1-5) The Israelites having failed to obey God's commandments, the false prophets continued to spread the Devil's lies. Those false prophets were Jews and had no excuse for ignorance concerning God's law, yet they lent themselves to the service of Satan. They loved the approval and the applause of men. They yielded to selfishness. They were hypocrites, because they professed to speak in the name of Jehovah yet served as "a snare of the Devil" to catch their brethren and prevent them from being faithful unto God.—Hos. 9:8.

¹⁷ Jehovah gave a clear witness to the Israelites through his faithful prophets, but the people heeded not. (Jer. 29:23) This fixes the rule that those who will be faithful to God now must be his faithful and true witnesses. The Israelites were without excuse for their ignorance. Jehovah called them together and instructed them concerning the evil that would befall them for disobedience and concerning their own responsibility. They responded: "We will serve the Lord." Then the Lord through Joshua made them bear testimony against themselves: "And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses." (Josh. 24:22) There are many who have made a consecration to the Lord and thereby have agreed to do his will. They have the truth brought to their attention by which they can ascertain his will. There is no excuse for them to be in ignorance of his will; therefore they are made witnesses against themselves.

¹⁸ The Israelites by their wrongful course brought reproach upon the name of Jehovah. The Lord rebuked them for their own good, that they might be brought back into harmony with their covenant. The Israelites failing to obey the Lord, he used the heathen nations as instruments to punish them. This caused the heathen to boast against Jehovah and to reproach his name because they triumphed over his people. Exactly the same thing comes to pass concerning many who have professed the name of Jesus Christ as their Redeemer and Jehovah as their God. Disregarding their covenant, they have justly merited and received the condemnation of order-loving people of the

nations of earth; and the effect thereof has been to turn millions of people away from God, and thereby reproach is brought upon his name.

¹⁹ Surely God intended his covenant people to profit by the lessons taught in his dealings with the Israelites after the flesh, and he expects them to learn lessons through the experience of the spiritual Israelites. Seeing that Israel suffered complete defeat because of unfaithfulness in failing to be God's true witnesses, we may know now that the same result must come to all who are in the covenant by sacrifice and fail to be witnesses to the name of Jehovah. The will of God is his law. His will is either expressed or implied by the course of action he takes in dealing with his covenant people. The rule is therefore fixed that he who covenants to be a witness of Jehovah can not with impunity ignore that covenant obligation. He must either be a witness for the true God or ally himself with the evil one either directly or indirectly. Jesus emphasized this rule when he said: "He that is not with me, is against me: and he that gathereth not with me, scattereth abroad."—Matt. 12:30.

THE FAITHFUL AND TRUE

²⁰ The last of the prophets sent by Jehovah to be a witness to his name was John the Baptist. He was sent as a forerunner to announce God's greatest witness among men, to wit, Jesus the Son of God. "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light." (John 1:6-8) Thus John, as God's witness, testified concerning Jesus, the greatest witness whom God ever sent.

²¹ Jesus was true to his Father. He came to represent his Father. He was sent into the world to give testimony concerning his Father and the truth of him. He said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37) The truth which he magnified above all others was and is that Jehovah is the only true God, the Author and Finisher of all creation. He declared himself to be sent of Jehovah, his Life-giver. (John 5:23) He refused to receive honor from men or from the Devil. (John 5:41; Matt. 4:10) He was faithful and true to his Father. He gave Jehovah God all honor and claimed none for himself. (John 5:30; 8:29) Whether amidst his disciples or before the Pharisees or the Gentiles, he always testified to the wonder, the power and the kingdom of his Father. Of him it is written, when he stood before the haughty Roman ruler: "Christ Jesus . . . before Pontius Pilate witnessed a good confession."—1 Tim. 6:13.

²² The three and one-half years of the ministry of Jesus were devoted completely to the giving of testi-

mony concerning the name and plan of Jehovah God for the salvation of man. When his testimony on earth was finished he concluded it by dying as the greatest of all of God's martyrs. That his devotion to God and his testimony concerning him was pleasing to Jehovah is amply proven by the fact that God raised him up out of death and gave him a name above all names and commanded all creation to worship him. (Acts 10:38-40; Phil. 2:9-11) He was at all times diligent in representing Jehovah. He bore faithful testimony to the truth of God's Word and always magnified his Father's name. He is therefore "the Amen, the faithful and true witness".—Rev. 3:14; 2 Cor. 1:20.

²³ Jehovah God made Jesus the Head and Chief One of Israel after the spirit. All who are of the new creation and prove true to God must follow in his steps. The course of action which he pursued is the only right one. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Pet. 2:21) The Scriptures prove that every one who will receive the final approval of Jehovah God and be made a part of his kingdom must take exactly the same course that Jesus took. There can be no quibbling or equivocation about it. By calling him "The Faithful and True Witness" God has indicated that all whom he approves among his children must be witnesses to his great name. Some who claim to be followers of Christ Jesus have severely criticized and continue to criticize *The Watch Tower* for stressing the importance of service. Let it be understood once for all that *The Watch Tower* is not seeking the approval of men or of the Devil. It is trying to please Jehovah. It can not be faithful to its mission unless it emphasizes the necessity and importance of being a witness to the name of Jehovah God at this opportune time. Any other course would be evidence of unfaithfulness.

HIS APOSTLES

²⁴ An apostle is one sent forth clothed with a commission from his superior to do that which his commission designates. Those faithful men who had been with Jesus throughout his earthly ministry were thereafter sent forth by Jesus. Did Jesus tell them to go and develop a nice, sweet character and thereby get ready to go to heaven in due time? If so, then all his followers should go and do likewise. If not, then his true followers will take instruction given by him to the faithful disciples as a criterion by which they also are to be guided. Jesus had said to his disciples: "I am the light of the world." He was about to go away from the earth and he knew that it was his Father's will that the light should not be permitted to die out. These men had walked with him, had eaten with him, and had sat at his feet and learned from him. For what purpose had he instructed

them for three and one-half years? That they might learn why they had been chosen and what they must do. Just prior to his death Jesus said to them: "And ye also shall bear witness, because ye have been with me from the beginning." (John 15:27) Had the development of character been the chief thing the disciples should do, then surely Jesus would have said something about it. Among the last words spoken to them before he ascended on high were these: "But ye shall receive power, after that the holy spirit is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

²⁵ How did the faithful apostles understand the words of the Master? Immediately after the ascension of Jesus one of them said to the others: "One must be ordained to be a witness with us." That one was to take the place of the unfaithful Judas. (Acts 1:22) The faithful ones had been eye-witnesses of the sufferings of Christ and of his majesty that they might have a better understanding of their own commission. (1 Pet. 5:1; 2 Pet. 1:16) At Pentecost they began openly and boldly to give testimony. Then God sent Peter to Cornelius, a devout Gentile. Did Peter tell Cornelius that the work of the follower of Jesus is to sit quietly and meditate and grow in sweetness and get ready to go to heaven? Let the faithful apostle speak for himself: "Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead."—Acts 10:40-42.

²⁶ There is no just cause or excuse for any one consecrated to the Lord to remain in ignorance concerning the purpose of his calling and of his mission on the earth. God has afforded and will afford such an opportunity to learn his will. Saul of Tarsus was zealously persecuting the followers of Jesus. God put him through a fiery experience and then informed him concerning the reason therefor: "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men, of what thou hast seen and heard. And now why tarriest thou?" Go and do that for which you have been chosen.

²⁷ When all the facts are made known, without a doubt it will be found that there has been an unbroken line of witnesses to the name of Jehovah from the cross to this day. By and through Christ, God organized his church on earth; and Satan organized his hypocritical and fraudulent society which he called 'the Christian religion', which assumes the name of Christ that it might deceive the people and

turn them away from the true God. Multitudes of honest people have been overreached by Satan and have been induced to believe and understand that their general mission on earth is to develop character, thereby to prepare themselves for admission into heaven for the purpose of helping to rule the world. They have been led into organized Christianity by false teachers. These systems practise formal religious ceremonies and wear peculiar ecclesiastical garments and make an outward show. Even to this day many professing to be Christians have the thought that how you appear outwardly is of great importance. They conclude that the purpose of their calling is to prepare them for heaven to be joint-rulers with Christ. To talk in their presence or hearing concerning the service of the Lord at the present time is offensive. They think they are doing God's service to slander and speak evil of those who busy themselves in giving the witness to Jehovah God's name. They have lost sight of the important purpose for which God has called his people out of darkness into his marvelous light.—1 Pet. 2:9, 10.

²⁸ The Devil induced false witnesses to appear against Jesus. (Matt. 26:59, 60) The disciple may expect the same thing, because the servant is not above his Master. (John 15:20) Other scriptures warn the followers of Jesus that they may expect false witnesses to rise against them even from amongst those who claim to be their brethren. David was not a perfect man, but he was a faithful witness to the name of Jehovah. David also foreshadowed Christ and the members of his body. As God's prophet he wrote, and his words apply to the new creation: "False witnesses are risen up against me, and such as breathe out cruelty." (Ps. 27:12) "False witnesses did rise up; they laid to my charge things that I knew not."—Ps. 35:11.

²⁹ It is to be expected that false witnesses will arise in this day and condemn those who are putting forth their best endeavors to bear witness to the name of Jehovah. Even though such false witnesses kill the faithful mouthpieces of the Lord, the testimony will go on just the same. (Ps. 119:95) When slanderous or cruel charges are laid against those who are serving God, and these charges go unnoticed by the one charged, others of the brethren become much disturbed and wonder whether the charges are true. The true child of God should at least indulge the presumption toward his brother in Christ that he is innocent of a charge until he is proven guilty upon a proper hearing and beyond a reasonable doubt. But shall we, in order to fight with our accusers, stop work which the Lord has given us to do? Did Jesus go into the courts and defend his good name and reputation? It is written concerning him that he made himself of no reputation, which must mean that he was indifferent to his reputation. Did the

apostles make an attempt to defend their name and reputation amongst men? If neither Jesus nor the apostles did this, then why should any child of God let the Devil draw him into controversy and thus occupy his time and take him away from a proper service of the Lord? Would not that be exactly pleasing to the Devil? Satan would thereby prevent God's servant from performing faithful service.

³⁰ Let us remember that the servant of the Lord is not accountable to man, but that he is accountable to his own Master. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." (Rom. 14:4) If one sees his brother serving the Lord and having the Lord's blessing, then let him remember that it is not his prerogative to judge his brother. The Christian well knows, because the Lord has so advised, that he who is faithful to God will be the target for the darts of the enemy. The fact that a Christian continues to serve God and to receive God's favor is the best evidence that the charges against him are false and are laid against him by the adversary. Upon this point it is written: "Who shall lay any thing to the charge of God's elect? It is God that justifieth."—Rom. 8:33.

³¹ The word "justifieth" here used has no application to the justification received by one at the time of consecration. The word is here applied to the new creature and means approval. God alone will approve those who are his, and no one else has the right so to do. He will approve those who please him, regardless of what man may think. Let no true child of God be disturbed by the slanderous reports of and concerning his brethren, well knowing that God will judge each one according to his perfect judgment. There is no Scriptural evidence that the Lord has appointed any man as a spiritual policeman for his brethren. He has provided that certain offenses against his church shall be considered by the church, but he has not even authorized the church to inflict punishment.

CLIMAX

³² Jehovah God has been long-suffering with his enemies. He has permitted Satan and his instruments to go on blaspheming his holy name and bringing reproach upon him. These have denied Jehovah God and blackened his good name and reputation. The time approaches for the great issue to be for ever settled. It is the time when false accusers and liars shall cease. Jehovah himself will settle the controversy and settle it right. The Devil and all his agencies shall be judged, and all slanderers and liars shall be put to shame.

³³ Jehovah now flings his challenge to the enemy and his agents. He demands that they bring forth their testimony and prove their claims or else admit their defeat. At the same time he says to those who

are faithful and true to him: "Ye are my witnesses, that I am God." It is clear, therefore, that in the great crisis God has a few who must take an unequivocal and uncompromising stand on his side and bear witness to his name.

³⁴ By and through the activities of his faithful witnesses God is now uncovering the hiding-place of lies and exposing them to view. (Isa. 28:17) It is the Devil who has provided that great refuge of lies. He has blinded some of the consecrated so they can not see even that the Devil has an organization, and therefore such are offended because the faithful remnant speak against the Devil's organization. Those who walk in the light and are illuminated by God's lightnings that flash from the temple discern that Satan has a most powerful organization. They see that wicked organization has such a complete hold upon the people that the people can never extricate themselves and that no human power could deliver them. All the witnessing that the remnant might do for centuries could not destroy Satan's organization nor bind that evil one. What then shall the remnant do?

³⁵ As faithful witnesses unto Jehovah they are exposing the lies of the evil one and calling attention to God's great and mighty witness that he shall soon give. The remnant see that they are powerless to overthrow the forces of evil. They know that that is not their work. They know that they must be faithful and true witnesses to Jehovah God because the great climax of witnessing over a period of sixty centuries has now been reached. With understanding they hear the words of Jehovah addressed to them and all others who will hear: "Wherefore wait for me, urgeth Jehovah, until the day when I rise up as witness, for my decision is to gather nations, to assemble kingdoms, to pour out on them mine indignation, all the glow of mine anger, for in the fire of my jealousy shall be devoured the whole earth."—Zeph. 3:8, *Rotherham*.

³⁶ Soon the testimony of the faithful remnant will be completed, and then will follow the great time of trouble such as man has never before known. (Matt. 24:14, 21, 22) Now Jehovah is speaking to the people through his faithful witness and saying to them: "Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple." (Mic. 1:2) The Lord's announced purpose is that now the people, both the rulers and the ruled, shall receive notice of his purpose and intention. What method is he employing? Chiefly the books and other literature. By this means he is giving the witness to the people of the countries called Christendom. In some places he is employing the radio, but not many can use that means. He is using the radio to open the way by calling the attention of the people. Then he sends forth his faithful ones from door to door to preach the gos-

pel by telling the people the glad news that deliverance is near. Every one of the temple class may have some opportunity of putting the printed message in the hands of the people and thereby to bear witness to the truth that Jehovah is the only true God. Because they are in the body of Christ and brought into the temple condition they are a part of The Christ. Concerning Christ, Jehovah says: "Behold, I have given him for a witness to the people, a leader and commander to the people."—Isa. 55:4.

³⁷ This means that every one who is of the body is given as a witness to the people. No one of the anointed can now be faithful to God unless he bears witness as God furnishes him opportunity. The Lord's testimonies he has placed in the hands of his anointed ones. That is a privilege which can not be overstressed. *The Watch Tower* would be unfaithful to its mission if it did not repeatedly call attention to this great privilege.

³⁸ Satan has erected monuments as a testimony to the deeds of valor performed by his servants. These monuments shall perish for ever. The Lord's testimonies will be everlasting and righteous. (Ps. 119: 144, 152) They are the most wonderful of all, and blessed is he who has them and has part in declaring them. The faithful witnesses will be approved and received by Jehovah. His Word makes it plain that none others will be approved and received by him. These faithful and true will stand as pillars or monuments in his temple for ever.

³⁹ As the prophet states, Jehovah himself comes forth to give the final witness that will for ever clear his name. He becomes the great and the chief Witness. "For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place." (Mic. 1:3, 4) When his testimony is given, all creation will know that Jehovah is the only true God and that Satan and his agencies are liars. Before Jehovah shall all the wicked perish. Then in the eyes of all creation loving righteousness Jehovah will stand as the greatest, the true and faithful Witness. Already he has given his beloved Son that title and a high place next to himself. Those who shall be associated with Christ Jesus in his great work and who shall sit with him in his throne must also be faithful and true witnesses to the name and majesty of Jehovah. Those who truly and faithfully bear witness to the name of the Most High he will deliver.

⁴⁰ Briefly summed up, then, we see that from Eden till now Satan the Devil has opposed Jehovah and defamed his holy name, and has caused multitudes of others to do the same thing. Every human being who has been a witness for Jehovah and has persisted in so doing has been reproached with the reproaches that

fell upon God and upon Christ Jesus. We see that from Abel to John the Baptist God sent forth his prophets to be his witnesses. Then he sent to earth his beloved Son, the greatest witness that ever walked the earth. Then he sent forth his faithful apostles who had been with Jesus and who bore testimony concerning him and concerning God's plan of salvation. Down through the age he has had some faithful followers of Christ Jesus who have stood forth for God's holy name. Now the great crisis has been reached and God will have a special notice, a specific witness given in the earth by those whom he designates his remnant and who are of the temple class. It is the great Jehovah God himself who will come forth as the mightiest Witness of all to convince all creation that he is the great Jehovah God. This he will do in no uncertain way.

⁴¹ What the Christian should now see is that the greatest privilege ever given to any creature is to be in this class of witnesses for Jehovah. While so engaged let him not be deterred or hindered by the slanders hurled at him by the enemy nor by the slanders and vicious things spoken of his brethren by the enemy. God alone is the great Judge. Let all the true witnesses of God now stand shoulder to shoulder contending for the good news of God's kingdom and never for a moment quail before the enemy. By thus being faithful and true to God, the remnant will show that they have set their love upon him: "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name."—Ps. 91:14.

QUESTIONS FOR BEREAN STUDY

State the issue on which action is now due. Who has brought the charge, and against whom? What interests are involved? Who must meet the issue? Who will settle the question, and with what result? ¶ 1, 2.

Show whether the issue should have been raised. Describe the circumstances under which the first charge was laid. What witness has already been given, and by whom? Why is a special witness now necessary? ¶ 3, 4.

Quote scriptures to show how the Lord regards the bearing of false witness. State the divine rule concerning false witnesses and true, as given to Israel. What was pictured therein? What final disposition will be made of the systems of falsehood and of all allying themselves therewith? ¶ 5, 6.

Paul gives what admonition respecting truthfulness to one another? What should be the attitude toward one who busies himself in violating this rule? ¶ 7.

Point out the origin of this disposition to bear false witness. Describe conditions existing in the earth at the time of the flood. Define faith, and show its importance. To what extent had faith in God and faithfulness to him been manifest prior to the deluge? God's giving notice of his purpose to destroy the world confirms what rule? ¶ 8, 9.

How did the flood serve as a lesson to later generations? To what extent has the lesson been heeded, and why no further? ¶ 10.

Identify the "cloud of witnesses" referred to in Hebrews 12:1, 2. To what did these bear witness? Show that Jehovah's dealings with Israel should have served as a lesson both to them and to Gentile nations round about. For what purpose did he thus deal with them? ¶ 11-13.

Describe the course taken by Israel, and point out the lesson therein to spiritual Israel. ¶ 14-17.

Compare Israel after the flesh with professed spiritual Israel (a) as to their relationship to Jehovah, (b) in the measure of their appreciation of that relationship, (c) with respect to the influence of their course upon others, (d) as to the outcome of their disregarding their covenant. What is the lesson therein to those who would now be faithful? ¶ 18, 19.

Who was John the Baptist, and what was his mission? ¶ 20.

What was Jesus' mission in the world? What was his message and testimony? How was that mission concluded, and to what great purpose? Give evidence that the Father was pleased with Jesus' course throughout his earthly ministry. ¶ 21, 22.

State definitely what is meant by 'following in Jesus' steps'. ¶ 23.

What is an apostle? Jesus' instruction to his faithful disciples was for what purpose? He commissioned them to do what? and wherein was to lie their power to perform? Show, in the disciples' procedure, what they understood to be their ministry. ¶ 24, 25.

Point out the important truth illustrated in God's dealing with Saul of Tarsus. ¶ 26.

By whom and for what purpose was the true church organ-

ized? By whom, how, and to what extent have the minds even of sincere persons been diverted from an understanding of the true meaning and purpose of the high calling? ¶ 27.

What lesson should God's present witnesses find in Jesus' experiences with false witnesses? Also in those of David? ¶ 28, 29.

Explain and apply Romans 14:4 and 8:33. ¶ 30, 31.

Account for Jehovah's long-suffering with his enemies. What alternative do they now face? For what purpose will Jehovah now use his faithful witnesses? Show, with scriptures, by whom the overthrow of Satan's rule and the deliverance of mankind will be accomplished. ¶ 32-35.

Point out the means which the Lord has provided by which the people may learn of him and his purposes. What, then, is clearly the method by which the witnessing is to be done? Seeing that Jehovah has provided the means and has indicated the method of procedure, what does faithfulness now mean? ¶ 36-38.

How will this witness work be concluded, and with what result? How will Jehovah show his approval of his faithful witnesses? ¶ 39.

In summary, show the necessity for witnesses in the world, the mission of the various witnesses, the methods of opposition by the adversary, and Jehovah's approval of the faithful. ¶ 40, 41.

JESUS AND THE SCRIPTURES

THERE is recorded in the New Testament no incident more interesting, nor any with purpose more pregnant with instruction, than Luke's account of Jesus' first visit to Nazareth, his home town, after he had left it to go to John for baptism. After leaving Nazareth he waited some months before he returned there. Arriving a few days before the sabbath, on that day he went into the synagogue, as his custom had been. Apparently it was out of a mixture of curiosity and courtesy that the leaders of the synagogue gave him liberty to speak to the people.

His fellow townsmen knew that as a child he had been unusual, and as a youth and a man had been different from them; they knew of his leaving his home for a ministry which they supposed he had set for himself. They had heard of many wonderful things which he had done. Now they expected that he would give them first-hand explanation of himself and his work. It was a dramatic moment when, choosing his passage, he quoted the well-known words of the Prophet Isaiah: "The spirit of the Lord is upon me; because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Jesus said unto them, "This day is this scripture fulfilled in your ears."—Luke 4:18, 19, 21; Isa. 61:1.

They were not prepared to hear him speak to them as he did, neither in his manner of speech, nor in what he said. To hear him claim that he was the one spoken of by the Prophet Isaiah was altogether too much for them.

The incident illuminates much of Jesus' manner of service: it brings many things to notice and to a point of decision. Today Christianity as seen in or-

ganized religion is questioned: its doctrines are in the melting-pot. Christians are called upon to decide for themselves as to whether or not the things taught in the name of Christ are of him or of men.

Among other things necessary to know of Jesus is (1) that in his ministry "the man Christ Jesus" was not God moving about with infallible certainty; (2) on the other hand, he was not merely a man moved with good will or seeking to serve God to the best of his ability, but dependent upon his own judgment. This incident disclosed the intimate relation there was between the work of Jesus, and the Scriptures given by Jehovah through his servants of old. Every Bible reader knows that the gospels continually state that in what Jesus did he *fulfilled* the Scriptures. This matter is important; for if the modern notion of the Scriptures is right, Jesus would have been foolish if he had taken any more notice of the writings held sacred by the Jews than is taken by the wise Christians of this day.

If, then, Jesus came to fulfil the things which were written, the questions arise, Did Jesus set about to fulfil the scriptures? and, What particular relation have the Old Testament Scriptures to him and to his work?

That the Bible (both the Old and the New Testament) was given to guide the servants of God is evident. This fact is specially emphasized in the New Testament, for it continually refers to the Old Testament, saying that the things done in the times of the New were fulfilments of things spoken in the Old Testament. That the words spoken were intended not only for the day they were given, but were given for the servants of God till all the things spoken were to be fulfilled, is the Bible's own claim. The Word is life and it abides. The Prophet Isaiah says, "The grass withereth, the flower fadeth; but the word of our

God shall stand for ever." (Isa. 40:8) The Apostle Peter, quoting Isaiah, says this word of Jehovah is preached by the gospel.—1 Pet. 1:25.

If Jesus was not God, to know infallibly what he should do and when he should act, what may we suppose was his guide in all his way through his mission? He said of himself, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." (John 5:19) He can not be understood as meaning that he on earth imitated certain things done by his Father in heaven. In other words, Jesus watched the leadings of his Father's purposes, as they were shown in his works, and was guided by his Father's Word, as he thus acknowledged. It is clear that Jesus worked and spoke as a servant and as a messenger of Jehovah, his Father. He never claimed to be God; but he claimed a closeness and a kinship with God which the leaders of Israel could not understand and which they chose to misinterpret.

The prophets of Israel told that one should come who should deliver the people from every form of bondage, and who would give them light and understanding; so that they would be no longer men who walked in a measure of uncertainty but who would walk in the light of the knowledge of God.

Jesus began his work as if he would continue the work John had begun, for he also preached, "Repent: for the kingdom of heaven is at hand." (Matt. 4:17) Then he began to work miracles to call attention to himself to show that he had both a special place and a special mission. Then, to call attention to the fact that he had authority so to act, he overturned the money-changers' tables in the temple courts. This was no theatrical act: it was done as a true Son of his Father, clearing his Father's house from defilement. Afterward he led his disciples to see that formal worship was no longer acceptable to Jehovah, and thus he led them away from the thought that the temple and its forms of worship and its priesthood were essentials to approach to God.

He always led his disciples to see that through him God was about to give them (1) deliverance from the power of sin which every man was under by nature, and (2) light and understanding in the things of God concerning Israel and all the world. And, further, that there was a special reward for all those who follow him. Thus Jesus led his disciples to see that he was not come only as one who had a mission from God and a message to carry which would be the light of truth, and which if received would save the world, but that there was a special reward for serving God through him. This meant nothing less than a declaration that following in the footsteps of Christ would bring some suffering, and that the special place of favor would be in some measure as a reward for what must be suffered through being a disciple of Jesus. For confirmation of his ministry Jesus depended (1) upon his miracles, and (2) upon the proof that the things he did were fulfillments of the Scriptures.

It is evident that Jesus carefully chose his passage on this visit to Nazareth. Then he spoke those gracious words which caused his hearers to wonder and

to be struck with amazement. Then, they being witness, he said, "This day is this scripture fulfilled in your ears." He claimed to be the one spoken of by Isaiah who 'as the messenger of God' should speak the words. He had spoken words of comfort; they had been blessed with what he had said. The result of his declaration was electric. Were they grateful? Were they proud of their fellow townsman? To the contrary, and filled, as they thought, with righteous indignation, they tried to kill him. That mouth which had been filled with good tidings, those lips which had spoken such gracious words, they would silence.

Jesus left the little town, and probably never went back there. Since on that occasion Jesus acted no differently, nor spoke with any different message than on other occasions, but taught at Nazareth as in other places and times, we may know that when he said, "This day is this scripture fulfilled in your ears," he made the occasion a special one. He called attention to the fact that in his ministry he fulfilled the Scriptures. He thus made the incident typical, and Nazareth became representative of the whole of the people to whom Jesus came to minister.

In the same way we may ask, Did Jesus do his miracles consciously endeavoring to fulfil the Scriptures, or did he do such work as came to his hand, and thus it came to pass that the Scriptures were fulfilled?

There seems little room for thinking that Jesus went about his work according to a set plan: his life and work were so natural as to compel the thought that his work was not forced to any rule. Yet in the incident at Nazareth we are compelled to say that he went there with the purpose of fulfilling Isaiah's prophecy to his fellow townsmen.

Unquestionably Jesus was guided in his work by the complete knowledge he had of the Scriptures, which in many forms and divers manners foretold the coming of the Messiah, but in his general ministry he did not attempt to fulfil them. They guided him, not to any particular incident at any special time, but gave him enlightenment. By them he was confirmed in his way.

This incident at Nazareth shows that Jesus and the Old Testament are inseparable. If, as the church leaders say, the Old Testament is not the Word of God and was not prophecy, then Jesus did not fulfil any prophecy, and he and they were alike mistaken: they believed they spoke for Jehovah, as when Zechariah said, "Then came the word of the Lord of hosts unto me, saying, . . ." (Zech. 7:4); and Jesus was mistaken in believing they spoke of him. He said that the law, the psalms and the prophets all spoke of him. (Luke 24:44) Then also the New Testament writers were false witnesses when they called the attention of the people to the fact that their prophetic scriptures were fulfilled by Jesus.

One particularly interesting thing in this incident at Nazareth is that Jesus fulfilled only a part of Isaiah's word. Why did he not speak all that Isaiah wrote and then say the whole passage was fulfilled in what he was doing? The answer to the question is that Jesus did not do so because if he had so said it

would not have been true. Isaiah's prophecy tells of the day of vengeance, and Jesus did not proclaim the day of vengeance upon Israel. To his disciples at the end of his ministry he told of the time of trouble which should come upon Israel and upon all the earth; but he was a comforter of the people, not a proclaimer of the vengeance which was coming upon the world.

As the words of the prophets must be fulfilled, and as at Nazareth Jesus witnessed to only a partial fulfilment, it follows that there is a fulfilment yet to come. We inquire, When is the other part of Isaiah's prophecy to be fulfilled? There is no great mystery in this matter of a division of time. The simple explanation is that the coming of the Messiah has two phases, and the prophecies were not given in such a form as to show this. Jesus came and did the first work of the Messiah. He comes again in the sense that he makes his presence and his power felt as he made it felt when he was with his disciples in Palestine and they were under his care. Now he comes as the servant of Jehovah and in power. This time, however, he speaks through *his church*. Mark, not *the churches*, for they do not represent him.

Not only was the incident at Nazareth an important one in the life of Jesus: it is such also to his disciples. By it they are confirmed in the certainty as to the Scriptures' being the Word of God, with every prophecy fulfilled; by it they are guided to a work for Jehovah as Jesus was guided by the prophecy of Isaiah.

In these days Jehovah has united a people joined to himself by their vows of consecration and their acceptance of his favors in Christ Jesus. These have been made aware of the fact of the fulfilment of the time for the establishment of the kingdom of God on earth. By reason of these the prophecies are clear as a message. These people see themselves as the servant of Jehovah, appointed to do his will. The knowledge of the establishment of the kingdom makes clear that the time to proclaim the day of vengeance is come. Thus these people find themselves charged with the

work of proclaiming that the day of vengeance is come, and of fulfilling the latter part of the prophecy of Isaiah. They must speak plainly, as Jesus did at Nazareth. Doing this they find a reception similar in character: the leaders of the churches are as bitter against the church and the messengers as the leaders of the synagogue were against Jesus.

But while it is the case that the majority of those who uphold the present systems of religion take this attitude of opposition, there are some who have separated themselves from organized religion who yet think that the light of the truth which God is giving to his people is given rather for their own sake than for any work which Jehovah may have. These treat themselves as if the purpose of God in spreading abroad the knowledge of the return of Christ is to give them an understanding of the Word of God, and that they may be earnest seekers after further knowledge of the Bible, to conform to its spirit. We would say of these, and to them, They miss the reason of their privilege of knowledge.

Jesus was not a Scripture expositor, as such, nor did he set his disciples to study the Scriptures that they might become proficient in knowledge. It was expected that every disciple would want to know the will of God; but neither knowledge, nor the personal use of it, was the end desired.

The servant of Jehovah must know that he may do the will of Jehovah and be fully equipped for every work to which he may be called. By means of the knowledge of his Word Jehovah has been making known to all who would hear the fact that the time is come for this return of the manifest presence of Jesus exercised in power. Thus, those who hear are called the messengers for Jehovah. They find themselves not trying to fulfil scripture in their work for him, but actually doing so; and among other things their message fulfils the last part of Isaiah's prophecy. They speak to the people who, like the leaders of the synagogue in Nazareth, are maddened by what they hear.

JESUS AS MISSIONER

MEN are no longer prepared to accept without question the things which churchmen of any denomination have taught, no matter what the creed, nor how hoary the authority claimed. In what may be called the religious world there is today a revulsion of thought and feeling in respect to the teaching of the churches in that which is stated to be the very center of the orthodox position, namely, as to the place of Jesus in relation both to God and to men.

The clergy can claim only two authorities for themselves: one, the Bible upon which they profess to lay their foundation; the other, their position as the representatives of God upon earth. But both these authorities are discounted by men: they are no longer sure of either of them. For this condition, so un-

fortunate from the clergy's own point of view, the clergy themselves are to blame. No opponent of the Bible has done nearly so much to damage belief in the Bible and in the churches' position as these men themselves have done. They have fouled their own nests. In their haste to be thought up-to-date, and knowing their own weakness in the matter of their creeds, they have not hesitated to accept the views of the Bible's critics; they have taught that the Bible is *not* to be considered as the revelation of God to men, but the writings of good men who have endeavored to state their thoughts as to God's purposes and thereby to do some good to their fellows.

In truth it has to be stated that the clergy now take the Bible for what they can get out of it for themselves: they use it only as it suits their own

purposes. Thus it is the case that they themselves have broken down the "Biblical authority" for their dogmas.

The other authority they claim is the church, which is actually their own creation. Claiming to be the church of God as established by Jesus Christ, they thereby claim to have the right to interpret the Bible. This claim in its most definite fashion has been made by the church of Rome, because it says it is the only church and that it has the only apostolic succession. But the other churches, though they have not spoken so definitely, have in practice taken the same position for themselves. The clergy of all the churches have always assumed the right to interpret the Bible for the people. This in practice puts the churches in a position superior to the Bible in that their leaders claim to have the right to say what it shall teach the people.

One after another the varied teachings of the many churches are discarded, but now that teaching generally accepted in all creeds (the great foundation dogma of Christendom, namely, the doctrine of the trinity) is no longer accepted even by members of the churches. Men find no dread results follow unbelief in that which was hitherto held to be the most sacred of all dogmas; they find they can get on just as well without belief in things which are contrary to reason.

Now the churchmen themselves have begun to take liberty with the Word of God, and they seem to hasten to do so as soon as they can persuade themselves that their church organization will not be damaged thereby. There is something of a scramble going on among them as to the place which must be given to Jesus. If the doctrine of the trinity can not be held either by the authority of the church or by reason, they must readjust their whole position. No longer able to teach that Jesus was God moving about among men, they are not sure what guided him in his work and in his way of life. Did he consider himself as a man with a commission which he himself had taken up according to his own belief? If not, what actually guided him? A recent teacher among the clergy claims that Jesus threw his life on a great venture and was successful.

We ask, Was this the case, or did Jesus die in the way and at the time appointed? The Bible is, of course, the only authority which can determine this matter; if it is left aside we enter into a world of theory and speculation where of necessity there is no possible certainty. One error leads to another. It is only by taking all that is written in the Bible concerning Jesus that we can arrive at the truth. This, of course, means that the prophecies of Jesus' coming, the gospels which record what he did and said, the epistles which explain his teachings, and the apocalypse which tells of his coming into his kingdom, are all to be included. Those who take the gospels only and expect to gain thereby a clear understanding concerning Jesus and God can not possibly arrive at the truth.

The question arises, Was the life of Jesus his own, in the ordinary acceptance of that word? Was he at

liberty to venture it on any scheme, and in view of any purpose he might have? It is suggested that as he was only thirty-three years of age when he died he might have expected to have another forty years of life before him in which to serve his God. This view of Jesus makes him an idealist, or a missionary, weighing his life in the balance against the chances of using it to the best advantage.

Because of the impossibility of holding the dogma of the trinity against reason, even devout men are beginning to be carried away to the view which makes Jesus as doing a work entirely human. In other words, as natural and not in any sense supernatural.

The Bible student has no difficulty in this matter: he finds no room for speculation. The Bible shows that Jesus' life was marked out as to his birth, as to the time of his consecration, and as to the time of his death. He was, as Paul says, born "in the fulness of time", a word which may be applied equally to the fact of his birth and to his consecration to Jehovah. (See Galatians 4:4; Mark 1:15.) Though it is not so stated, it is evident from other scriptures that he died at an appointed time. It was as God's passover lamb, and at the passover time, that Jesus died. "Christ our passover is sacrificed for us."—1 Cor. 5:7.

The plan which Jehovah had ordained, among other things, arranged that he would have two peoples named Israel, one according to the flesh, the other according to the spirit. The Scriptures show that God's selection of the two Israels was during two periods which were of equal length. There was a long period of 1845 years from the death of Jacob to the time of the rejection of Jacob's children when they crucified God's messenger; and then a corresponding length of time when God began at Pentecost to gather a spiritual Israel, who should retain his favor for another like period of 1845 years.

The Apostle Paul says, "In due time Christ died for the ungodly." (Romans 5:6) The Apostle Peter says, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." (Acts 2:23) The fact that these things were determined beforehand, and that Jesus came in the midst of the years, dividing exactly midway the long period of time, is proof that his birth and his death were according to God's chronological order. See Isaiah 40:2; Jeremiah 16:18; Zechariah 9:12.

Undoubtedly the suggestion that Jesus ventured his life as a chance in a great cause is derogatory to the Scriptures. He lived the life of one who was consecrated to God, and who would give his life and all things pertaining to it. "My times are in thy hand." (Ps. 31:15) Jesus knew that he had only a short time allotted for his ministry. Surely we must understand that when he said, "Are there not twelve hours in the day?" and, "I must work the works of him that sent me while it is day: the night cometh when no man can work" (John 11:9; 9:4), he was referring to himself and to his work.

When the passover which proved to be his last was drawing on, Jesus knew it was his last. Because he

knew that his visit to Jerusalem then would end his life, it is said of him that "he stedfastly set his face to go to Jerusalem". (Luke 9:51) He went, not because he would force the situation to his own human hurt, but because he knew his Father's will was being wrought out in his life.

The chief point in all this is that God was directing the matter of Jesus' life. There is nothing in the records of his life to indicate that he sought any opportunities of conflict with the rulers of the people, unless it be at the last passover, when the time had come when he must speak to them with the utmost plainness of speech. Even then he did not do this to seek conflict; but he accepted it when it came. Jesus, then, did not deliberately, that his life might be ended as a martyr, go to Jerusalem on that last time in order to give his life into the hands of those evil men who he knew would be glad to seize it. He did not weigh his life's value questioning whether it would be of more service to the cause he had at heart if it went out with a flash, or whether he should continue in the same course of ministry as that which he had begun.

These questions which religious leaders are now thrusting upon their people are altogether beside the mark. They were never before Jesus for his consideration, and they are entirely misleading in their purpose. From the time of his consecration, when he was baptized of John at Jordan, Jesus' life was not his own. Therefore it was not for him to determine the length of his ministry, nor when his life should end.

There are two errors into which men have fallen concerning Jesus: one which is represented by the Pharisees of his own day who saw in him only the son of the carpenter of Nazareth whom they knew; the other, that error into which Christendom has been led which, as a revulsion from the idea that Jesus was a man, made him God in every sense equal with his Father.

Now that Christendom can not hold this teaching which is said to be the basic truth of Christendom, they are hard put to it to find the true place for Jesus, for they profess that the Unitarian who believes with the Pharisee that Jesus was born into the world by the regular course of procreation, may not strictly be termed a Christian.

The apostles preach Jesus as being born of a woman, but as having escaped the corruption that is in the world according to the course of nature by reason of the fact that he was begotten in the womb of Mary by the operation of the holy spirit of God, and therefore no man was his father. (Gal. 4:4; Luke 1:35) It was a cunning perversion of the Scriptures which the Devil produced when he created the suggestion that Jesus was God himself. As God can not change, it would follow that even Jesus in his human life was God himself. This led to the dogma of incarnation, which is that God was manifest in the flesh of Jesus. The teaching of the New Testament, freed from the error of the creeds, is that Jesus was true man, born of a woman, and was sent into the world for a purpose that God might, by reason of a

perfect human life, procure a ransom price for the deliverance of the world from the condemnation of guilt, and by this same means provide a savior from the power of sin, and so deliver the world from the corruption of sin and death.

Jesus said of himself and his work, "God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:17) The Apostle John says, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John 3:8) As Jesus was the messenger of God, the apostle whom he sent into the world (Heb. 3:1), he must preach as if his words brought his hearers into judgment. And this they did: every one who heard was thereby made responsible.

But the then coming of Jesus was only the first part of God's great purpose in saving the world, and the world of mankind were not placed in danger of destruction because they did not obey something of which they knew nothing. Jesus came to wind up the Jewish age, but his coming also began a new era during which the high calling of God would be open to all who would give themselves in consecration to God, following in Jesus' footsteps. The purpose of the Christian era has been to gather the seed of Abraham and to give a witness to all men of the need to conform to the will of Jehovah God.

Thus while Jesus by his ministry stirred the masses of Galilee, it is certain that he made no attempt to rouse them to a revival of religious fervor. He gave his message of the kingdom, knowing that it would reach the hearts of all those who were worthy to receive it. The message was such as would bring a test upon the leaders of the people, and upon the masses themselves, who, though they had received so much from Jesus, yet preferred their leaders to him: the burdens which they were made to carry they preferred to the freedom of the truth he would have taught them. Jesus knew that the religion of his day would be destroyed, both as to form of worship and all that it meant in representing Jehovah. Besides this, Jesus knew that by means of the truth he proclaimed God would gather out of the people a people who should be the seed of Abraham, through whom the promise made to Abraham, that in him all families of the earth should be blessed, would be fulfilled.—Gal. 3:29.

Among the mistakes of Christendom must be numbered that of seeking by revivals of religious fervor to bring the world to Christ, as they have expressed it, or to revive an almost dead church into a renewal of life. During the past 150 years there have arisen in the ranks of Protestantism men such as the Wesleys and Whitefield, who have endeavored to revive decaying religion, or a church organization has set some fervent-minded man apart for such service. Without questioning that a considerable measure of success has been gained, and that many have been turned from an irreligious life to one of religious observance, we must deny that there is any authority in the Scriptures for such missionary work. We must say that it is a mistake to say it is according to the

will of God, or, however good the intent, that it is done in the name of Christ. Since this work is not according to knowledge, it has in it all the possibilities of blinding the minds of those engaged in it, and of all those affected by it.

Today there is a great work to be done for Jehovah God by his servants, but it is in no sense to be done as a revival of religion. Its purpose is to bring the world to a knowledge of the truth as to the kingdom which Jehovah is setting up in the earth, and to call all men into allegiance to him. It is similar to that which was done by Jesus in his day, only now all the world is affected. Again, it is a witness that the kingdom of heaven is at hand: indeed the time is

come to declare that the kingdom is set up; that God has set his King upon his holy hill of Zion. This message, under the guidance of the Prince of the kingdom, makes no attempt to revive flagging religion as represented by institutional Christianity or organized religion. The call goes out to all men who love God and righteousness to flee from this Babylon of darkness and false teaching, and to accept him who again presents himself to all men of good heart and mind. The blessings of his care are great; the sorrows of disobedience will be hard to bear, for to fail to take the warning means to pass on into the severity of the time of trouble now hastening to its worst phase.

LETTERS FROM AFIELD

"GLAD I WAITED"

DEAR BROTHER RUTHERFORD:

I have just finished a careful reading of the last *Tower* article on the pyramid of Gizeh. The evidence given therein is conclusive, and convinces me that *The Tower* has the correct viewpoint as to the Devil's being the inspiring cause back of the motive and purpose of the pyramid's construction. I have made a very careful study of the great pyramid, covering many years, and certain features about it have caused serious questions and doubts in my mind as to its divine origin.

Last February I submitted to the Society certain drawings and written articles giving the meat of my findings in the pyramid, not concerning dates or future events, but in an entirely new field of pyramid investigation. You may recall that I stated in a letter sent to the Society that I had been guided by prayer in my study, and that I had been impressed with the thought of not making my findings public. I can vividly recall the numerous times that I was decidedly impressed with the thought of submitting the findings to the Society and letting the matter rest there for a decision.

Now I can see the Lord's leadings very plainly. I am in hearty agreement with *The Tower's* new viewpoint. I surely do thank my heavenly Father for his guidance, and for the new light *The Tower* is throwing on the pyramid and on many other subjects, incident to the refining of the silver, his Truth. Surely we are just coming into the fulfilment of Habakkuk 2:1-3, when the vision will speak and not lie. Though it has seemed to tarry, I am glad that by faith I have waited for it, as God has told his children to do.

With much Christian love, and with daily prayers for the divine guidance of all the Lord's workers at the Society's headquarters, I am

Very cordially yours,

ARCH W. SMITH, Illinois.

EYE TO EYE

DEAR BROTHER RUTHERFORD:

Have just read *Watch Tower* article, November 1, "Laodicean Period"; and my heart is full of joy for the clearness of the same, every expression, and for the spirit of love manifested. I thank our heavenly Father for being able to see eye to eye with it. What a comfort!

I am constrained to write you. Much love by his grace.

Your brother,

W. M. HERSEE.

ENCOURAGING THE CHILDREN

DEAR BROTHER RUTHERFORD:

Enclosed are some photographs of the first united gathering of the Junior Bible Students Company in London. In this great city it is impossible to bring all the children together regularly in a central meeting-place, so we hold twenty local district classes with total attendance of nearly 300. A good proportion of these come from the homes of the people. They love the Truth and their keen appreciation of

the kingdom message is good to see. The elder children regularly take part in service drives, under proper supervision. The parents are reached by reason of coming in contact with the knowledge which their children gain and in some cases have come out definitely on the Lord's side.

This phase of the work started in London as a result of the report in *The Watch Tower* two years ago, of the formation of the J. B. S. C., and although regarded at first by some with a certain hesitancy, is evidently prospering and blest with the Lord's approval. The staff of fifty teachers, all active service workers, are enthusiastic. Both they and the children were greatly encouraged at the opportunity of meeting together in the open air on August 9. Many of the friends joined us and saw for themselves the spirit of zeal and love for Jehovah and his great name. The true convention spirit was manifest.

You will no doubt be interested to see the enclosed leaflet and program for the day. All the arrangements for the meetings, recreation and meals worked admirably. The Lord blest us with fine weather and all returned home happy and well, determined more than ever to extend the work and to reach others with our message of great joy.

We are looking forward to a further gathering at the London Tabernacle in the winter. The London church is setting aside one Sunday afternoon each year for this purpose. It seems that the Lord would have us pay more attention to the children's needs than we, as a church, have done hitherto.

As a concluding personal word, I have just finished a particularly happy week in the Lord's service. The IBSA Week has been a real blessing to me. I have just received the copies of *The Messenger*, bringing the scenes and message of the great Detroit Convention vividly to mind and heart. I thank the Lord for this labor of love on the part of the brethren enabling those in distant lands to have a share in the feast of good things.

Praying the Lord's continued blessing upon you in all your ways, and with warm love in him, as ever,

T. N. SEECK.—England.

(Continued from page 32)

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
WRAW	Reading, Pa.	1310	228.9	100
	Sun pm 7.30-8.30			
WRBJ	Hattiesburg, Miss.	1500	199.9	10
	Mon pm 8.30-9			
WRHM	Minneapolis, Minn.	1250	239.9	1000
	Sun am 9.30-10.45			
WRR	Dallas, Tex.	1190	252	500
	Sun pm 2.15-3; Fri pm 7-7.45			
WSMK	Dayton, Ohio	570	526	200
	Wed pm 7.30-7.50			
WSPD	Toledo, Ohio	1340	223.7	500
	Sun pm 2.30-3			
WTAR	Norfolk, Va.	780	384.4	500
	Sun am 10-11*; pm 7-7.30			
WWRL	New York (Woodside), N. Y.	1500	199.9	100
	Sun pm 5-6			

WATCHTOWER chain program from New York.

International Bible Students Association

RADIO SERVICE

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

STATION	CITY AND PROGRAM PERIODS	K/C METERS	WATTS	STATION	CITY AND PROGRAM PERIODS	K/C METERS	WATTS
2HD	Newcastle, N. S. W., Australia	1040	288 100	WCBM	Baltimore, Md.	1370	218.8 100
Sun pm 7-8.30				Sun pm 6-8 (every other week)			
2KY	Sydney, N. S. W.	1070	280 1500	Thurs Sat pm 9.30-10			
Mon Tue pm 8.30				WCSH	Portland, Me.	940	319 500
3DB	Melbourne, Victoria	1180	255 500	Sun am 10-11*			
Sun pm 6.30-8.30				WDAE	Tampa, Fla.	620	483.6 1000
4QG	Brisbane, Queensland	779	385 5000	Mon pm 8-8.30			
4YA	Dunedin, New Zealand	647	463 750	WDAY	Fargo, N. Dak.	1280	234.2 1000
Sun pm 8-9				Sun pm 2-3			
5DN	Adelaide, South Australia	960	313 500	WEBC	Duluth, Minn.	1280	234.2 1000
Sun pm 8.15-10				Sun pm 5-5.45			
6WF	Perth, Western Australia	240	1250 5000	WEHR	Buffalo, N. Y.	1310	228.9 100
Sun (occasionally)				Sun pm 2-3			
CJCF	Calgary, Alta.	690	434.5 100	WEDH	Erie, Pa.	1420	211.1 30
Mon pm 8-9				Sun pm 9-9.30			
CJCC	London, Ont.	910	329.5 500	WFBE	Cincinnati, Ohio	1200	249.9 100
Sun pm 2-3 (every other week)				Sun pm 5-6			
CJHS	Saskatoon, Sask.	910	329.5 250	WFBG	Altoona, Pa.	1310	228.9 100
Sun pm 1-2				Sun pm 7-7.30			
CJIM	Moose Jaw, Sask.	1010	296.9 500	WFBL	Syracuse, N. Y.	900	333.1 750
Sun am 10.15-				Sun am 10-11*			
CKOC	Hamilton, Ont.	880	340.7 100	WFDF	Flint, Mich.	1310	228.9 100
Sun am 10.15-10.15; alternate Sun pm 6.15-6.45				Fri pm 9.30-10			
Thu pm 7.30-8				WFJC	Akron, Ohio	1450	206.8 500
CKY	Winnipeg, Man.	780	384.4 5000	Sun pm 2-3 (every other week)			
Sun (monthly)				Wed pm 7.30-8			
KFBL	Everett, Wash.	1370	218.8 50	WGFB	Evansville, Ind.	630	475.9 500
Sun pm 7-8				Mon pm 6.30-7			
KFEQ	St. Joseph, Mo.	560	535.4 2500	WGHI	Scranton, Pa.	880	340.7 250
Sun am 10-10.45				Sun am 10-11*			
KFH	Wichita, Kan.	1300	230.6 1000	WGHP	Detroit, Mich.	1240	241.8 750
Sun am 9.30-10				Sun pm 5-5.30			
KFJF	Oklahoma City, Okla.	1470	204 5000	WHB	Kansas City, Mo.	950	315.6 2500
Sun am 9-9.30; Thu pm 8.30-9.15				Sun am 9-9.30			
KFJZ	Fort Worth, Tex.	1370	218.8 100	WHK	Cleveland, Ohio	1390	215.7 1000
Sun pm 6.30-7.30				Sun am 10-12, pm 2-3, 7-8.30			
KFKB	Milford, Kan.	1130	265.3 5000	Thu pm 7.30-9.45			
Fri pm 4.30-5				WIBM	Jackson, Mich.	1370	218.8 100
KFSO	San Diego, Calif.	600	499.7 1000	Sun pm 2-2.30			
Sun pm 2-3				WICC	Bridgeport, Conn.	1190	252 500
KFUL	Galveston, Tex.	1290	232.4 1000	Sun pm 2-3			
Sun am 10-11				WINR	Bay Shore, N. Y.	1210	247.9 100
KFUM	Colorado Springs, Colo.	1270	236.1 1000	Sun pm 5-6			
Sun pm 6.30-7				WISN	Milwaukee, Wis.	1120	267.7 250
KFWM	Oakland, Calif.	930	322.4 500	Sun am 10-11			
Sun am 9.45-11; pm 12.30-2.30, 7.30-9.20				WJAD	Waco, Tex.	1240	241.8 1000
Mon pm 12-1, 5-7.15, 8-10				Sun pm 6.45-7.30			
Tue pm 12-1, 2-3, 5-7.15, 8-10				WJHL	Decatur, Ill.	1200	249.9 100
Wed pm 12-1, 1.30-3, 5-7.15, 8-10				Thu pm 8-8.30			
Thu pm 12-1, 2-3, 5-7.15, 8-10				WKLF	Indianapolis, Ind.	1100	214.2 500
Fri pm 12-1, 2-3, 5-7.15, 8-10; Sat pm 12-1, 8-10				Tue pm 8.30-9			
KGGH	Shreveport (Cedar Grove), La.	1310	228.9 50	WLBG	Petersburg, Va.	1200	249.9 100
Thu pm 8-9				Sun am 10-11, pm 3-4, 4.30-5.30			
KGHF	Pueblo, Colo.	1320	227.1 500	WLBV	Mansfield, Ohio	1210	217.8 100
Mon pm 8-8.30				Sun pm 9-10			
KGHL	Billings, Mont.	950	315.6 500	WLBX	New York (Long Id City), N. Y.	1500	199.9 100
Sun am 9.30-10.30				Fri pm 7-8			
KGRC	San Antonio, Tex.	1370	218.8 100	WLSI	Providence, R. I.	1210	217.8 100
Sun pm 1-2				Sun am 10-11*			
KLZ	Denver, Colo.	560	535.4 1000	WMAL	Washington, D. C.	630	475.9 500
Sun pm 7-7.30				Sun am 10-11*			
KNX	Hollywood, Calif.	1050	285.5 5000	WMBS	Harrisburg, Pa.	1430	209.7 500
Sun pm 1-2; Mon am 8-8.15 (fourth, monthly)				Sun pm 5-6			
KOCW	Chickasha, Okla.	1420	211.1 100	WMES	Boston, Mass.	1500	199.9 50
Sun pm 6.30-7				Sun am 10.30-12, pm 2-3			
KOHL	Council Bluffs, Iowa	1260	238 1000	WNAT	Philadelphia, Pa.	1310	228.9 100
Sun am 10-11				Wed pm 8-9.30; Sat pm 8-9.30			
KOMO	Seattle, Wash.	920	325.9 1000	WNEF	Endicott, N. Y.	1500	199.9 50
Sun am 10-11				Sun am 11-1, pm 7-9; Thu pm 8-9			
KPRC	Houston, Tex.	920	325.9 1000	WNBH	New Bedford, Mass.	1310	228.9 100
Sun pm 2.30-3				Tue pm 8-9			
KQV	Pittsburgh, Pa.	1380	217.3 500	WNBZ	Saranac Lake, N. Y.	1290	232.4 10
Sun am 10-11*; pm 1-2, 7-8; Fri pm 8.30-9.30				Sun am 10-10.30			
KSOO	Sioux Falls, S. Dak.	1110	270.1 1000	WNOX	Knoxville, Tenn.	560	535.4 1000
Sun am 9.30-11				Fri pm 7.30-8			
KTBR	Portland, Ore.	1300	230.6 500	WNRC	Greensboro, N. C.	1440	208.2 250
Sun pm 9-10				Fri pm 7-7.30			
KTM	Los Angeles, Calif.	780	384.4 500	WOBV	Charleston, W. Va.	580	516.9 250
Sun am 9-10				Wed pm 8.30-9			
KTNT	Muscatine, Iowa	1170	256.3 5000	WOC	Davenport, Iowa	1000	299.8 5000
Sun pm 12-1				Sun pm 10.15-10.45			
WBAW	Nashville, Tenn.	1490	201.2 5000	WODA	Paterson, N. J.	1250	239.9 1000
Sun pm 7-7.30				Sun am 10-11*			
WBBR	New York (Rossville), N. Y.	1300	230.6 1000	WOKO	Poughkeepsie (Mt. Beacon), N. Y.	1440	208.2 500
Sun am 8.30-11*; pm 5-9; Mon am 10-12, pm 2-4				Sun am 10-11*; Thu pm 9.30-10			
Tue pm 12-2, 6-8; Wed am 10-12, pm 9-12				WOL	Washington, D. C.	1270	236.1 150
Thu pm 1-3, 8-10; Fri pm 2-4, 6-8				Sun am 10-11*			
WBRC	Birmingham, Ala.	930	322.4 500	WOOD	Grand Rapids, Mich.	1270	236.1 500
Tue pm 8-8.30				Sun pm 9-10			
WBT	Charlotte, N. C.	1080	277.6 5000	WORD	Chicago (Batavia), Ill.	1480	202.6 5000
Sun am 10-11*				Sun am 10-7.30 pm			
WCAH	Columbus, Ohio	1430	209.7 250	Mon Tue Wed Thu Fri Sat am 10-11, pm 7-8			
Sun pm 12-1, 9-10				WOV	New York, N. Y.	1130	265.3 1000
Mon Tue Wed Thu Fri Sat 11.30-12 noon				Sun am 10-11*; Wed pm 4.30-5.30			
Fri pm 9-10.30							

(Continued on Page 31)