



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

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

VOL. LII

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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.*

OWLETS

Upon the earth distress of nations, with perplexity; the sea and the waves 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 Jehovah's purposes. 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, and created perfect man for the earth and placed him upon it; that man wilfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrongful act all men are born sinners and without the right to life.

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

THAT FOR MANY CENTURIES God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose 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 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 GREAT ISSUE before all creation now is the vindication of Jehovah's word and name, and that it is the privilege and duty of every true Christian to give the testimony of Jesus Christ, and to make known that the kingdom of heaven is come. *This gospel of the kingdom must be preached.*

YEARLY SUBSCRIPTION PRICE

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

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

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

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VACATIONS

The vacation for the Bethel family at Brooklyn and for the office force at the Canadian headquarters at Toronto will begin July 24 and end on August 8. During that period of time the office and the Bethel home at these points will be closed, and the members of the office forces and family will be privileged to attend the convention, and afterwards have part in the service as they may see fit.

Classes will please have these dates in mind and send any orders two weeks in advance, so that they can be filled prior to July 24, as no orders to either office will be filled during the time above mentioned.

FROM THE SOUTHEAST TO COLUMBUS

Notice has been received that the Virginia and North Carolina friends will travel to the Columbus convention over the Norfolk & Western, using train No. 3, called "the Pocahontas". This train will leave Norfolk July 23 at 12.15 p.m., Richmond 12.50 p.m., Petersburg 2.05 p.m., arriving at Columbus 7.25 a.m., July 24. Friends desiring to use this train will communicate with R. A. Gamble, 3701 Granby St., Norfolk, Va., or D. H. Selden, 3109 Floyd Av., Richmond, Va.

FROM PACIFIC COAST TO COLUMBUS CONVENTION

The Pacific Coast friends inform us that they are making arrangements to run either special cars or a special train from the Pacific Coast to Columbus. The proposed schedule is as follows:

Lv. Los Angeles	10:00 a.m., July 20, Union Pacific
Ar. Ogden, Utah	1:30 p.m., July 21
Lv. San Francisco	11:20 a.m., July 20, Southern Pacific
Ar. Ogden, Utah	12:30 p.m., July 21
Lv. Ogden, Utah	2:10 p.m., July 21, Union Pacific
Ar. Green River, Wyo.	7:26 p.m., July 21
Lv. Portland, Oreg.	9:40 a.m., July 20, Union Pacific
Ar. Ogden, Utah	3:30 p.m., July 21
Ar. Green River, Wyo.	7:15 p.m., July 21
Lv. Green River, Wyo.	7:45 p.m., July 21, Union Pacific
Ar. Omaha	5:40 p.m., July 22
Lv. Omaha	6:00 p.m., July 22, C. & N. W.
Ar. Chicago	7:20 a.m., July 23
Lv. Chicago	9:30 a.m., July 23, Pennsylvania
Ar. Columbus	5:30 p.m., July 23

Friends from southern California planning to travel on this train will communicate with Edward Stark, 332 El Camino Drive, Beverly Hills, Calif. Those planning to join the train at San Francisco will communicate with C. W. Gerdes, 61 Diamond St., San Francisco, Calif. Those in the vicinity of Portland will communicate with W. H. Bentley, 832 E. 29th St., Portland, Oreg.

FOR THE BLIND

For the benefit of those who are blind the book *Reconciliation* has been published in Braille, at a cost of \$8.00 per volume. To those unable to purchase a copy, the book will be sent on loan. All orders and requests for copies on loan should be addressed to the Society's Branch for the Blind at 1210 Spear St., Logansport, Indiana.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

JULY 15, 1931

No. 14

ESTHER AND MORDECAI

Ye lovers of Jehovah! hate ye wrong. He preserveth the lives of his men of kindness, from the hand of lawless ones he rescueth them."—Ps. 97: 10, *Roth*.

PART 5

JEHOVAH counsels his people to pursue a wise course. That means to first seek to know the will of God and then do accordingly. No man is sufficiently wise in himself to know what to do without seeking the counsel and direction of the Lord. The foolish man is guided by his own conscience and without regard to Jehovah's Word. The wise man is he who does not lean to his own opinion or understanding but looks to the Lord for guidance. Jehovah says to those who are in the covenant with him: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Prov. 3: 5, 6.

² In the last issue of *The Watch Tower* wherein is considered the divine drama of Esther, the Jews are seen in a position of great peril which threatened soon to fall upon them. Esther and Mordecai and the other Jews were fasting and praying according to their law and customs. Divine wisdom, guidance and help were being sought by them. Esther followed the counsel of the Most High, and he rewarded her faith and obedience. "He that handleth a matter wisely shall find good; and whoso trusteth in the Lord, happy is he." (Prov. 16: 20, 21) This scripture announces the divine rule, to which there is no exception.

³ When the great testing time began in 1918 some who had the truth acted foolishly and declined to learn wisdom from the Lord. It is now folly to try to instruct them. "Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly." (Prov. 16: 22) Some of these have with much vehemence said: 'We will not be bound; we will be free to follow the course that seems right to us. We will not take any suggestions as to how the work of the Lord shall be carried on.' They refuse to humble themselves under the mighty hand of God. "A wicked man hardeneth his face; but as for the upright, he directeth his way. There is no wisdom, nor understanding, nor counsel, against the Lord." (Prov. 21: 29, 30) Surely all these things were set forth in the Word of God for the special benefit of the remnant. (Rom. 15: 4) The course that Esther pur-

sued, being according to wisdom from on high, marks the way that those in the covenant with God should take. "Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house."—5: 1.

⁴ Esther sought results, and therefore did not assume the attitude of a martyr that she might incite sympathy in her behalf. She was not like the hypocritical Pharisees; hence she did not advertise the fact of her fasting by a sorrowful face, but she put on her best, made her countenance bright, and her appearance pleasing, that she might appear before her master and king and appeal to his eye and gain his favor. All who appear before Christ Jesus and receive his approval must have on 'the wedding garments'; and the remnant delight to be thus arrayed, which means that they are doing the work of the Lord wisely and in accordance with his way. Called upon to be the bride of Christ Jesus the faithful 'arrayed themselves in fine linen, clean and white, which is the righteousness of the saints'. (Rev. 19: 7, 8) Their devotion is wholly to God and to his kingdom. They wear the royal insignia as prefigured by the "robe of righteousness". Thus clothed and having the joy of the Lord they appear seemly and pleasing to the King of the Most High. The remnant encounter many hardships because they are in the land of the enemy and because of their faithfulness unto God, but they are joyful all the time for the reason that they know that they are doing right and following the course marked out for them by divine wisdom.

THE CRUCIAL MOMENT

⁵ Satan is a subtle and wily foe, but his schemes always fail when Jehovah interferes. To be sure, Satan knew of the unchangeableness of the laws of the Medes and Persians and that the appearance of the queen unbidden in the presence of the king would mean her death if the king did not approve. The king sat upon his royal throne at the entrance of the house.

Esther, clothed in her royal apparel and wearing all her charms of beauty, entered and stood in the inner court, where the king could observe her from his position on the throne. The Devil, with all of his officers and angels, was doubtless right there, and in this critical and breathless moment was trying to induce Ahasuerus the king to become peeved and manifest his displeasure with Esther for thus unceremoniously appearing in his august presence. It was a crucial moment, and the Devil must succeed with his scheme now, if at all. But Jehovah was directing that great drama, and Esther was in his care. He had observed the fasting of Esther and Mordecai and the other Jews, and their entreatment of him for deliverance. God's mighty angels would be there to push back Satan and his wicked crowd and prevent an unfavorable decision by Ahasuerus the king. The angels of the Lord would be there before Esther appeared, to see to it that Ahasuerus the king should not be disturbed or made sour or angry. No doubt the king was feeling at his best on that occasion. With pleasant thoughts in his mind the king looked around and saw his beautiful queen. "And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre." (5:2) The Devil was dreadfully disappointed and angry just then. But he was powerless. Jehovah by his angels had prevented Satan from carrying out his wicked scheme, and the bride of the king was saved.

⁶ This was just as if Jesus Christ were there and drew around his bride "the garments of salvation". Extending to Esther the golden scepter by the king meant her salvation. Upon the coming of the Lord Jesus to build up Zion the divine favor held out to the prospective bride of Christ meant the salvation of these; therefore the ones forming the bride of Christ were given the "garments of salvation", and by the Lord were brought under "the robe of righteousness". (Isa. 61:10) There must have been rejoicing among the angels of God when Esther was approved. There must have been great rejoicing in heaven when Jesus brought the remnant into the temple and gave to the bride class "the robe of righteousness" and these were safe in the secret place of the Most High.

⁷ Seeing the king manifest his favor by holding out to her the golden scepter, Esther drew near and touched it. In like manner Christ the King offers his favor to and shares his kingdom with the faithful bride class. "Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom." (5:3) The charming queen, having prepared a banquet for the king, answered his request by inviting the king to that banquet. "And Esther answered, If it seem good unto the king, let the king and Haman

come this day unto the banquet that I have prepared for him."—5:4.

⁸ That would tend to make the king even more desirous to bestow his kindness upon the queen. Furthermore, she showed consideration for the king by inviting his grand vizier to the banquet. She would leave no stone unturned to accomplish the desired end, and would trust in God to guide her in the right way. Esther handled the matter wisely and found good because she trusted in Jehovah.—Prov. 16:20, 21.

⁹ The king, accompanied by Haman, went to dine with the queen. At the banquet table, and when the king's heart was made merry with wine and his palate was tickled with the tasty food, he addressed Esther: "And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed."—5:6.

¹⁰ Esther was playing her part, and she would proceed with caution and deliberation to reach the climax at the opportune moment. Divine wisdom was guiding her. Without a doubt she had carefully thought out her course and the action she should take and the words she should speak, and this she had done during the three days she was fasting. She had 'studied to show herself approved', by God first, and that she might receive divine guidance and have the favor and approval of her lord and king. This is a lesson to be followed by all those who are in the covenant with the Lord for the kingdom. All such should 'study to show themselves approved unto God' and never try to accomplish something merely for a selfish reason. If there is a selfish motive prompting the course of action of one in matters pertaining to the kingdom, he is almost certain to fail.

¹¹ The king had enjoyed the feast and was now pleased to have Esther make her further request: "Then answered Esther, and said, My petition and my request is; if I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do tomorrow as the king hath said."—5:7, 8.

¹² If Esther had pleased the king up to this point (and she had), then her request was that she be permitted to prepare another feast for him and his favorite officer of state. This would put Haman off his guard and make him feel his own importance and that he was entirely safe in his position and justified in his scheme to kill Mordecai and the other Jews. Esther was following the divine rule by 'being as sagacious as the serpent'. (Matt. 10:16) This same rule the remnant are admonished to observe.

¹³ Now the remnant is pleasing to the King, Christ Jesus, by bearing and holding forth his testimony, and at the same time requesting the enemy's representatives to share in the feast, which shows that there is no secret method necessary in order for the remnant to

accomplish God's purposes concerning them. The testimony is given far and wide and with the announcement that it is done for the pleasure of the King and for the good of the people. The representatives of Satan the Devil hear the message and are permitted to partake of the feast if they so desire. To Esther the king Ahasuerus here represented the King Christ Jesus, whom the Esther class now endeavors to please. To Haman, Ahasuerus the king stood for all earthly power; and Haman, being next to the king, and being the honored guest at the banquet, would feel very much elated because of his favorable position, and would gloat over the fact that he was now in the king's best favor and would be able to destroy all his enemies, the Jews, and particularly Mordecai. Even so now, the Haman class regard their honored positions in the world as proof that, when the due time comes, they can easily cause the extermination of the Mordecai class, and thus make their boast. What immediately follows supports this conclusion.

¹⁴ Haman had dined with the king and his queen, and that honor had swelled his head; and he went forth from the king's presence in a merry attitude. But when he saw Mordecai, that increased his wrath and his desire to shed his blood. "Then went Haman forth that day joyful and with a glad heart; but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai."—5:9.

¹⁵ Mordecai was at the palace gate when Haman approached, and he treated Haman with silent contempt. This proves that Mordecai had not cried out and fasted because he regretted the course he had taken toward Haman, but that he was willing to die, if need be, that he might maintain his integrity toward God. His cries unto God had been for his provision for deliverance. Haman had murder in his heart when he saw Mordecai; but the opportune time had not arrived, so he hurried on home and called together his friends and Zeresh his wife for consultation. (5:10) First, Haman would tell his wife and friends about his great favor of being invited to the banquet. He boasted of his power and influence with the king. "And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared, but myself; and tomorrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." (5:11-13) He was a great man in the realm, great in his own estimation, great in the eyes of his own household, and now he had the despicable Jews where he could crush them, as he thought, and his joy would not be complete until this was accomplished.

¹⁶ The circumstances which God had arranged through Esther furnished Haman with a "strong delusion", that he in his self-conceit and vanity "should believe a lie", to wit, that his own high standing with the king fully assured him that he was taking the proper course in destroying the Jews. Even so today, there are those who call themselves God's specially favored ones, and who exalt themselves, and who because of their high position justify themselves in their efforts to destroy the kingdom work and those that are doing it. They, therefore, have a "strong delusion", which the Lord has arranged for them by his circumstances with the queenly class. They are anti-kingdom because they are against God's kingdom and the kingdom work. (2 Thess. 2:4-11) Satan the Devil is the fertile liar and the father of the conspiracy to kill the remnant, and he directs the course of his earthly agents to accomplish that purpose, whether all of them are aware of it or not. These pat themselves on the back, because they are so highly favored by the Lord, as they believe, and yet they say: "We must get rid of that Mordecai class." The clergy and the "evil servant" class, the "man of sin, the son of perdition", all are being directed by Satan, and God is permitting all such to have a free hand to go their limit. These enemies see the remnant enjoying some freedom of speech amongst the people, and some opportunity of carrying on the work of preaching the gospel of the kingdom, and this increases their malice, even as the malice of Haman was increased against Mordecai because he was somewhat in the king's favor.

¹⁷ Esther, by fasting with the other Jews and then appearing unbidden before the king, had burned all bridges behind her, and when these facts were known they would definitely identify her to all as a Jewess. But it seems quite probable that Haman had not yet learned that Esther was a cousin of Mordecai, and a Jewess. Of course, the Devil knew that fact; but the Devil himself cannot accomplish his design when Jehovah interferes therewith. Haman was absorbed with two things principally; namely, (1) his own importance and favorable position with the king, and (2) his design upon the life of Mordecai. The Haman class today are impressed with two things, to wit: their own importance and their influence with the powers of this world, and congratulate themselves that they are God's people, favored ones, and about this they boast; and (2), the remnant class being an eyesore to the Haman crowd, their destruction is sought.

¹⁸ The Haman class of this day do not believe that the remnant, now on earth giving the testimony, is in line for membership in the bride of Christ. On the contrary, the Haman class believe the remnant are greatly in God's disfavor. "Organized Christianity" and its clergy, and all who are pursuing a similar course, represent the Haman class, and these believe that "the higher powers" are the worldly governments. Seeing that the remnant class refuse to bow down to

"Christianity", this is an evidence to the Haman class that the remnant has not the favor of God. They therefore mark the remnant or servant class for destruction, not considering that their design is against the bride of Christ, even as Haman apparently was not plotting for the death of the queen. Satan the Devil conspired to kill Esther; and today Satan has all the remnant marked for slaughter. Haman reasoned that, if he could hang Mordecai on a tree, that would make him an accursed person before his own God. (Deut. 21: 22, 23) That, in his opinion, would make him appear in the eyes of the Persians, and also under the law of the Jews, as justified in his action against Mordecai and the other Jews. Counting himself in the special favor of the mighty ruler and his queen, by reason of being the honored guest at the banquet, Haman listened with tingling ears to the counsel given by his wife and his friends: "Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and tomorrow speak thou unto the king, that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made." (5: 14) He therefore gladly followed their suggestions and proceeded at once to have the gallows built on which to hang Mordecai. He looked forward to the next day, when he would appear before the king and secure the royal approval to kill Mordecai the hated Jew.

JEHOVAH'S HAND

¹⁹ Probably Haman slept lightly that night, because he would visualize that gallows with Mordecai hanging high upon it. First, however, he must obtain the approval by the king, and, being a diplomatic tool of Satan, he would that night formulate his speech that he intended to make before the king to secure the approval for the shedding of Mordecai's blood. Ahasuerus the king was troubled and did not sleep that night. Undoubtedly Jehovah sent to him an angel to keep sleep from the king and thus to give warning. A similar instance occurred at the time when Jesus was before Pilate and that mighty ruler received a warning by his wife's having a dream and relating it to him. (Matt. 27: 19) The Scriptures show that God remembers his faithful servants for good deeds that have been previously done, and rewards them in his own due time.—Acts 10: 4; Neh. 5: 19.

²⁰ "On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus. And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him."—6: 1-3.

²¹ Mordecai had rendered good and faithful service to the king, and this the record brought to the king's mind, and also reminded him that Mordecai had received no recognition therefor. (2: 21-23) Jehovah caused this matter to be brought to the attention of the king at this very urgent time, and doubtless had his angel on the spot for that very purpose. King Ahasuerus was informed that nothing had been done in recognition of Mordecai's faithful service. A recognition of this faithful service God had kept in reserve for the opportune time, and then put it into the mind of the king to act accordingly.

²² The next morning the boastful and austere Haman appeared at the palace for the purpose of obtaining the final approval for the hanging of Mordecai. Being a great man and austere, doubtless some fuss was made over him in the court, and this attracted the king's attention. "And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him."—6: 4.

²³ Today it is well known that the clergy of "organized Christianity" exercise all the influence possible with the governments, and move with diplomacy to secure the sanction, or some lawful excuse, to get rid of the "Bible Students" who persist in going from door to door with the message of the kingdom. They deport themselves as exceedingly important, haughty and austere; they go about their work and make it appear that all who criticize them are against the laws of the land. At the same time these hypocritical clergy pray amongst themselves that the "Bible Students" might be destroyed, and they justify themselves in their own minds and before one another on the ground that the "Bible Students" are "worse than Bolshevism". To be sure, their prayers never reach Jehovah's ears, because "the face of the Lord is against them that do evil". (1 Pet. 3: 12) Nor will they succeed with the earthly rulers in exterminating the "Bible Students". The time will come when the worldly rulers will turn against the hypocritical clergy and the religion practiced by these so-called "Christians" and will destroy them. (Rev. 17: 16-18) These Scriptural pictures were recorded in the Word of God manifestly for the purpose of disclosing to the remnant at the proper time the murderous spirit of the hypocritical clergy and "that man of sin, the son of perdition".

²⁴ The king was informed that Haman was in the court of the palace, and he commanded that Haman should approach. "So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?"—6: 6.

²⁵ Earthly kings do not desire to honor such as Mordecai, and this shows that the king Ahasuerus at

this point pictured the Lord, the King of glory, because he expressed his delight to do honor to one that had rendered faithful service. Of course, Haman thought the king referred to him as the one whom he would delight to honor. Haman pictured a class of the present day who say: 'Whom would the rulers delight to honor more than us?' The Haman class conspire to destroy the Lord's "servant" class, pictured by Mordecai, and in so doing expect to receive honor from earthly rulers and also from the Lord of heaven.

²⁶ The present-day Haman class think that they are heaven's favorites. Claiming to be the anointed representatives of God and Christ, they also claim to be God's channel ordained to do all the preaching that is permissible in the world. Boastingly they claim to speak with divine authority and to be the only ones who can thus speak. They are, therefore, presumptuous before the heavenly King, and count too much on their influence with earthly rulers. Haman exhibited to Ahasuerus the king his covetous desire to be honored equally with the king himself, and this foreshadows that the Haman class of the present day seek earthly and political honors and glory that they might receive the plaudits of men.

²⁷ Instantly Haman had a vision of himself garbed in the royal robes, seated upon the king's fine charger, led by a servant of the king's household through the streets of the capital city, and a crier proclaiming before him and to the people this mighty and honored one. He would thus appear to have the supreme favor of his royal highness, and this honor, in his mind, would make him doubly sure of obtaining the royal approval for hanging Mordecai. Likewise the Haman class of the present day greatly desire the honor of the earthly rulers that they may further impress the people with their own greatness and goodness, and they do receive such as a token that they are not only the favorites of the rulers of this world but the favorites of God, and that with impunity they could ask for the destruction of that "pestiferous class" on earth who go about giving testimony to the name of God and his kingdom.

²⁸ Haman, with boastful confidence, made his speech before the king, pointing out to the king what should be done for the man whom the king would delight to honor; and immediately Ahasuerus the king adopted the suggestion of Haman and directed him, Haman, to confer this honor upon Mordecai, the one whom he hated the most. "Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate; let nothing fail of all that thou hast spoken."—6:10.

²⁹ What a disappointment those words of the king must have brought to Haman! Stunned and chagrined, he dared not to refuse to obey the order of the king, because to do so would mean his instant death.

Had he known what would shortly follow, he might have refused to obey the king and saved himself further humiliation. This further supports what other scriptures teach, that the clergy and their close allies will be humiliated by the Lord before they are destroyed.

³⁰ He arrayed Mordecai in the royal apparel and brought him through the streets of the capital city on horseback, proclaiming before him and to the people: "Thus shall it be done unto the man whom the king delighteth to honour."—6:11.

³¹ Will the Lord God make known to the common peoples that the Mordecai class now on earth is in the divine favor, and the representative of God and his kingdom in this world, and therefore has the approval of the Lord? Concerning the "faithful and wise servant", which must include Christ's body members now on earth, and who are faithful and true, it is written: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles." (Isa. 42:1) "Behold, I have given him for a witness to the people, a leader and commander to the people." (Isa. 55:4) Such facts made known to the people would be greatly to the humiliation and chagrin of the organized, hypocritical clergy and their close allies, who are in the conspiracy against the remnant of God. "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee."—Rev. 3:9.

³² Mordecai was returned in triumph to the palace gate; and Haman hastened, with covered head and in great distress, to his home to seek some consolation from his wife and his other advisers. (6:12) "Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him."—6:13.

³³ Again the hand of Jehovah is seen in this matter. The words uttered by Haman's wife and his wise men were prophetic words, which without doubt were inspired by the angel of the Lord. Of course, they had heard prior to that time that God had pronounced the judgment against the Amalekites, the forefathers of Haman, which included Haman. This fact would be known by the advisers of Haman, and they would call it to mind at this time. (Ex. 17:16) Jehovah takes no positive action against his enemies by secret or in a corner. He affords them full opportunity to know what is coming. An instance is that of the prophecy of one of the Midianites who was a private soldier in the army, and had a dream, and told the coming destruction of the Midianite army. (Judg. 7:13, 14) The dream was no doubt inspired by the angel of the Lord and caused to be uttered.

³⁴ Even so today, that class foreshadowed by

Haman, to wit, the ecclesiastics, and including the "man of sin", have no excuse to be ignorant of what is coming. They have the prophecies, which they claim to read. By radio and by printed message that is widely distributed they are informed of God's judgment against them. Haman's advisers doubtless were directed by the angel of the Lord to advise Haman what he might expect shortly to come to pass: "And while they were yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared."—6:14.

³⁵ For Haman the drama was drawing to a climax, and to a close, marking his speedy and complete downfall. Since he ordered the building of the gallows on which to hang Mordecai, matters had speeded up, and Haman saw that now the opportunity to hang Mordecai thereon was gone. He would console himself, however, by the fact that the great slaughter of the Jews, definitely fixed for the thirteenth day of the twelfth month, could not be changed and that he would "get" Mordecai anyhow. His disappointment would greatly confuse his thoughts; and while he was in this condition of flurry the king sent for him to hasten to the banquet. This would also be arranged by the angel of the Lord, because the opportune hour for Esther had arrived. The confused and now deluded Haman would probably take some consolation from the fact that he was the only honored guest invited to the banquet of the king and his queen; and although he had conspired to shed the blood of one whom the king had honored, still he would go bravely to the banquet with the full purpose and intention of having some further part in the killing of the Jews on the day of slaughter.

³⁶ This would indicate that when God humiliates the clergy and their allies, and openly shows his favor to the remnant, the clergy class and their allies in wrongdoing will not relent nor change their course of action but will still thirst for the blood of God's true witnesses. Haman did not see his desire accomplished in the shedding of the blood of the Jews; neither will the clergy and their allies be gratified by seeing their desire for the destruction of the remnant class accomplished. Haman was destroyed before the big fight on the thirteenth day of the twelfth month came to pass, seeming to indicate that the Haman class go down before the time of the battle of Armageddon.

THE SECOND BANQUET

³⁷ Again the king and his grand vizier sat at the banquet table with the queen. The king again asked Esther to make known her petition. Mark now the fairness of Esther in having Haman present when she presented her charge against him. This is further evidence that God's guiding hand was directing her, because his law judges no man without giving him a hearing. The beautiful queen, with studied and well-chosen phrase, said: "If I have found favour in thy

sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request; for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage."—7:3, 4.

³⁸ Esther asked not only for her own life, but for the life of her people as well, thus disclosing to the king and to Haman that she was a Jewess. This was the crucial hour, and she met the test bravely. Today God's remnant appeal to the heavenly King for the preservation of God's people to his own honor. They do not appeal to Satan's organization for protection from their enemies, yet they are plainly telling the political and commercial elements of the world that the clergy of so-called "organized Christianity" are hypocrites and are seeking the destruction of God's witnesses who are espoused to Christ. The remnant must definitely identify themselves as members of the Lord's 'elect servant' class. This they do not do egotistically, but do so in taking their firm and unequivocal stand for Jehovah.

³⁹ King Ahasuerus then said to Esther: 'Who and where is he who dares thus to do this terrible crime?' With emphatic and dramatic speech Esther replied: 'There is the man, the adversary and enemy, the wicked Haman.' It was then that Haman showed fear. He knew that "the jig was up" with him. May it not be that the Haman class will show some fear when they awake fully to the fact that it is by the hand and power of Jehovah God that the witness work of the remnant is now going forward in the land? Seeing that their efforts to stop the work have been futile, and being exposed and humiliated, they will see that their end is come and that their destruction is at hand. It will be somewhat of a surprise to see themselves turned away by their worldly allies, the political and commercial rulers, as the Scriptures foretell will come to pass.

⁴⁰ Greatly disgusted and angered, the king withdrew to the garden, while Haman stood up to plead with Esther for his life. Here the action of the king well pictures what righteousness there is left in the mind of imperfect men who rule the world. There are a great many men among the rulers of the world who hate hypocrites and men who hide behind the hypocritical garb of the clergymen while they carry forward a dastardly conspiracy to accomplish their wicked purposes. Such men in the affairs of the world will turn with disgust away from the hypocritical clergy, when their eyes are fully opened to the facts as they really exist.

⁴¹ For Esther to have shown mercy and relented toward Haman would have been displeasing to God, for the reason that Jehovah had declared that the Amalekites should be completely destroyed. King Saul had spared Agag, and God cast him away. Haman

was an Agagite, and if Esther would be faithful she must show no quarter to him. This seems to foreshadow that, when the time approaches for the destruction of the Haman class at the hands of the Lord the King, the remnant will keep hands off and will not make any plea in their behalf. In the meantime the remnant cannot refrain from telling the truth and declaring the judgment of God against those who hypocritically and falsely claim to represent him.

⁴² Returning from the garden, Ahasuerus the king found Haman upon the couch whereon Queen Esther was, and making an appeal to her for some quarter. "Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face." It is not at all probable that it was Haman's purpose to take advantage of the body of the queen at that time, but the words of the king on that occasion are significant.

⁴³ The clergy of "organized Christendom" and their co-supporters have tried to "force" the bride of Christ, the witnesses of God on earth, into a compromising position of unfaithfulness and uncleanness toward the Lord. The clergy themselves are guilty of unclean conduct and are denounced in the Scriptures as adulterers. (Jas. 4:4) They have tried to compel God's true children to take a like compromising position. The King Eternal is angry at such attempts of force. The clergy have put themselves in a very awkward position by trying to shield themselves and to seek protection from being exposed by the light of the truth delivered by God's witnesses. They hate the light, because their deeds are evil. As Esther turned the light on Haman by telling the truth, and Haman begged her to desist, even so has the remnant turned the light on the clergy and exposed their duplicity and hypocrisy. They plead that they are being persecuted and ask for quarter and that they might be shielded from the so-called "bigotry" of the "Bible Students".

⁴⁴ Harbonah, one of the king's counselors, must have been near at hand, even though he was not a guest at the banquet. Probably he appeared when the king went into the garden. When the king uttered the words in disgust concerning the unseemly conduct of Haman on the couch of the queen, Harbonah recommended that Haman be accommodated by being hanged on the gallows that he had built for Mordecai. "And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows, fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon."—7:9.

⁴⁵ Haman had prepared to destroy one who had rendered faithful service to the king, and, learning this fact, Ahasuerus the king was incensed against him and directed that Haman should be hanged on the gallows that he had built for Mordecai.

⁴⁶ There are men in the control of the public offices of the governments of the world who tolerate the

clergy but who will hardly be convinced at this time that the clergy conspire to destroy the humble remnant who are God's witnesses. Brave and honest men laid the foundation of such countries as America, and provided in the Constitution of the United States that everyone should be privileged to worship God as he may choose. Religious liberty has ever been the pride of the American rulers. The clergy should have at all times encouraged a full and complete freedom in the preaching of the gospel and the explanation of the Bible, but they have been and are the most violent opposers thereof, and have diligently endeavored to prevent the people from getting a knowledge of the Bible. Their desire to get the "Bible Students" out of the way is entirely selfish. When the honest-hearted men of the governments learn that the real purpose of the clergy has been and is to destroy those who tell the truth of the Bible, and that for their own selfish ends, they will turn against the clergy and do unto them as the clergy have desired should be done unto the remnant. The law of retribution is a righteous law, because God has so provided. "He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." (Ps. 7:15, 16) "The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken. The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands." (Ps. 9:15, 16) Thus Haman was hanged by members of his own organization. Even so the Lord permits some portion of Satan's organization to destroy that class whom Haman represented.

⁴⁷ The vindication of the Word and name of the King Eternal is the matter of greatest importance. "So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified."—7:10.

⁴⁸ Jehovah pictured the vindication of his name in the hanging of Satan's representative, the wicked Haman. That, together with the hanging of his sons, cleared out the last of the Amalekites so far as mention in the Bible is concerned, and thus as God declared it should be. In recent years Jehovah has shown his people that the all-important thing is the vindication of his word and name. For their aid and comfort, and that they might keep bright their hope, he graciously reveals more clearly to them his purposes now, and this must indicate that the day is near when the name of Jehovah will be vindicated in the great battle of Armageddon.

(To be continued)

QUESTIONS FOR BEREAN STUDY

- ¶ 1. Distinguish between the wise and the foolish.
- ¶ 2. Show that Esther and Mordecai observed the divine rule and were following the counsel of the Most High.
- ¶ 3. Give illustrations of the application of Proverbs 16: 22 and 21: 29, 30.
- ¶ 4. Contrast the attitude of Esther (as described in Esther

- 5:1) and of the remnant (referred to in Revelation 19:7,8) with that of the Pharisees (Matthew 6:16).
- ¶ 5, 6. Describe Esther's approach to the king, and his approval. How is this part of the prophetic picture fulfilled?
- ¶ 7, 8. How did the king here address Esther? How would her reply, as here recorded, naturally impress the king?
- ¶ 9-11. Relate how the banquet afforded opportunity for Esther to strengthen her position of favor and influence with the king, and how she used the occasion wisely.
- ¶ 12, 13. Why did Esther include Haman in the invitation to the banquet which she would prepare on the following day? What was the effect upon Haman? How does this part of the picture have fulfillment?
- ¶ 14-16. After the banquet, what took place to further embitter Haman against Mordecai? Just why did Mordecai so disregard Haman? What in the present situation was pictured therein?
- ¶ 17, 18. Did Haman know at this time that Mordecai and Esther were Jewish? At this point compare the position and attitude of Haman with that of the class whom he foreshadowed.
- ¶ 19-21. Account for the king's sleeplessness that night. To what did this lead? This part of the record contains what lesson?
- ¶ 22, 23. How does Haman next come into the prophetic record? How does this have fulfillment?
- ¶ 24-27. Relate how Haman, in his pride and selfishness, prepared the way for Mordecai to be accorded the very honor that Haman coveted for himself. In what does that prophetic circumstance find a parallel at this time?
- ¶ 28-31. How did the king receive Haman's suggestion as to 'what should be done unto the man whom the king would delight to honor'? What did this mean for Haman? How does this have a fulfillment?
- ¶ 32-34. Show whether Haman had wise counselors. What is the lesson here?
- ¶ 35, 36. What consolation remained for the abased Haman? What was foreshadowed in that prophetic situation?
- ¶ 37, 38. What was the occasion which opened the way for Esther to present her petition to the king? What was her request? What did this mean for her? What is the application to the remnant?
- ¶ 39-43. Explain what was prophetically pictured in Esther 7:6-8.
- ¶ 44-46. Haman's plot, and the outcome thereof, pictured what present situation and what impending retribution upon the Haman class?
- ¶ 47, 48. Apply the statement that, upon their hanging Haman on the gallows that he had prepared for Mordecai, "then was the king's wrath pacified." What is the lesson therein for the remnant?

TORMENT VERSUS COVENANT

JEHOVAH established the true religion in the earth, which was and is to worship him and glorify his name. Satan established a false religion in his attempt to be like the Most High. God established his covenant or solemn contract with the nation of Israel and commanded that they should keep themselves separate and distinct from the heathen nations round about. Satan established a false religion amongst the heathen nations and caused them to worship images and other things aside from Jehovah. These heathen idolaters built an altar in the valley of Hinnom for the purpose of offering sacrifices to their gods.

The Jews forsook their covenant with Jehovah and became worshipers of Baal, one of Satan's deified ones. In practicing Baal worship they offered their children as sacrifices, and upon this has been based the doctrine of torture by fire, concerning which Jehovah says: "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind." (Jer. 19:5) Again, in Jeremiah, chapter thirty-two, verse thirty-five, the Lord said: "They built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech, which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin." The things which the heathen sacrificed they sacrificed to devils, and not to God. (1 Cor. 10:20) This false or devil religion established amongst the deluded people of the world was another means employed by Satan to blind the minds of men to the true teachings of the divine purposes.

In exercising divine justice, Jehovah at no time employs torture; but he denounces the doctrine of such as an abomination in his sight. Divine justice exercised *destroys* the evildoers; therefore that which is destroyed eternally is everlastingly punished. Some scriptures, quoted from Psalm thirty-seven (vss. 9, 10, 20, 22, 28, 34, 38), proving this, are: "Evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. The transgressors shall be destroyed together: the end of the wicked shall be cut off."

The doctrine of eternal torment is a wicked defamation of Jehovah. It is a foul stain upon his lovable name. The chief purpose of man is to glorify God. It is therefore his privilege and duty to remove from the minds of others this misconception of Jehovah and enable others to understand that God is indeed love. An understanding of his purpose shows that everything he does is prompted by love. No sooner had he sentenced the man Adam to death than he began to reveal his provision for man's redemption and ultimate deliverance. The more clearly we see and understand these great truths, the more do we rejoice in the

divine attribute of justice and the divine arrangement in making it manifest.

Some time after Adam and Eve were driven from Eden children were born to them, who grew to the estate of manhood and womanhood and they in turn had children. Cain obtained his wife by marrying his sister. Thus the peoples of earth gradually increased. They all wandered about in the earth, earning their bread in the sweat of their faces. Some of these children were bad and some were good. God showed his favor to the good, as he always favors those who are good. Satan exercised his wicked influence amongst the people and most of them turned to wickedness.

Noah was a good man and he and the members of his family served the Lord Jehovah. Sixteen hundred years and more passed from the time of the judgment in Eden (during which time the people became very wicked) and there was great violence in the earth. God purposed to destroy all the wicked of earth; so he directed Noah to build an ark and to take into the ark the members of his family; and this done, a great flood of waters came upon the earth and all living creatures were destroyed except those in the ark. According to the Scriptures (Gen. 7:21-23; 1 Pet. 3:20) there were only eight persons left on the earth after the flood. Noah and his sons begat children and the peoples of earth again increased. Amongst them were some good and some bad. Amongst those who tried to do the will of God was a man named Abram, whose name was later changed to Abraham. He is spoken of in the Scriptures as the friend of God. Abraham's wife was named Sarah.

When Abraham was seventy-five years of age, Jehovah said to him: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: . . . and in thee shall all families of the earth be blessed." (Gen. 12:1-3) Abraham with his wife and others left Haran for the land of Canaan. When they had reached a point in that land known as Sichem, the Lord appeared unto him and said: "Unto thy seed will I give this land." Abraham builded an altar there, and the place has since been known as Bethel, which means the house of God. Afterward Abraham dwelt in the plains of Mamre, which is just above the present site of Hebron in the southern part of Palestine. While there, God made a covenant with him, saying: "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."—Gen. 15:18.

Thereafter, when Abraham was ninety-nine years old, the Lord appeared unto him and said: "I will make my covenant between me and thee, and will multiply thee exceedingly, . . . and thou shalt be a father of many nations. And I will give unto thee, and to thy seed after thee, the land wherein thou art a

stranger, all the land of Canaan, for an everlasting possession; and I will be their God."—Gen. 17:2, 4, 8.

Some time later, when Abraham was sitting at the door of his tent, which was pitched in the plains of Mamre, there stood before him three men, messengers from Jehovah. In the plains of Mamre, a short distance above the town of Hebron, still stands a very ancient oak tree. It is about thirty feet in circumference. It is claimed that this is Abraham's oak, where he pitched his tent at the time these holy messengers appeared to him. Of course, we cannot believe this is true, because an oak would not live that length of time. It is interesting, however, to note this ancient tree standing approximately at the point where Abraham is supposed to have resided in his tent. Here it was that Abraham prepared refreshments for his distinguished visitors; and "he stood by them under the tree, and they did eat". Here it was that the messenger of Jehovah told Abraham that he and his wife Sarah would be given a son.—Gen. 18:1-14.

In due time a son was born unto Abraham and Sarah and his name was called Isaac. (Gen. 21:1-3) Afterward, when the son Isaac had grown up, Jehovah put Abraham to a great test, and in doing so he made a picture which foreshadowed the redemption of the human race. This record appears in the twenty-second chapter of Genesis. God said unto Abraham: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." (Gen. 22:2) It is interesting here to note that Mount Moriah is inside of the walls of the present city of Jerusalem. It was the site of the temple of Solomon, and supposed to be the very spot where Abraham was met by Melchizedek, the mysterious king of Salem. It is the place where Abraham was directed to offer and did offer up his son Isaac.

Providing himself with wood to be used for the fire, Abraham and his son and servants journeyed for three days from the plains of Mamre to Moriah; and, arriving there, he at once prepared for the burnt offering. Isaac was not aware of the purpose of his father to offer him; so he said to his father: "Behold the fire and the wood; but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering." Abraham then informed his son that he was to be the offering. Then he bound Isaac and laid him upon the altar and stretched forth his hand and took the knife with which to slay his son. This was a great test to Abraham's faith. Isaac was his only son and he loved him dearly; but Jehovah had commanded him to offer him up as a sacrifice, and because of his love for Jehovah he proceeded to obey God's command. As he raised his hand to strike dead his only beloved son, "the angel of the Lord called unto him out of heaven, and said, Abraham, . . . Lay not thine hand upon the lad,

neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." When Abraham looked he saw a ram caught in a thicket nearby and he took the ram and offered it for a burnt offering.

Then "the angel of the Lord called unto Abraham . . . the second time, and said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; 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. 22:15-18.

In this wonderful picture Abraham was a type or prophetic picture of Jehovah, while Isaac was a type of Jesus, the beloved Son of Jehovah. Abraham's offering his beloved son on the altar pictured how God in due time would offer his only beloved Son as a great

sacrifice that mankind might be redeemed from death and have an opportunity to live. Abraham did not, as indeed he could not, understand God's purposes, for the reason that Jehovah did not reveal them to him; but he knew that God had here made a covenant with him and bound it with his oath; and that by these two certain and unchangeable things, his word and his oath, God would carry out his covenant in due time, and that covenant would result in the blessing of all the families and nations of earth.

God's covenant with Abraham to bless all the families and nations of the earth is utterly opposed to the doctrine of eternal torment in literal fire and brimstone as taught by the religionists of Christendom. The Bible, God's Word, could not teach God's covenant with Abraham and his seed and at the same time teach eternal torment for anyone, without contradicting itself. Hence the doctrine of everlasting torment must be false; it is proven to be unscriptural. It is an ecclesiastical untruth.

PRIEST AND KING UNTO GOD

JEHOVAH GOD's true and eternal Priest and King was foreshadowed thousands of years ago in the history of God's ancient people, the children of Abraham, Isaac and Jacob. All this was done for the information and benefit of those living on earth now.

The high priest of Jehovah God is the one who serves him officially as his principal officer. The ceremony performed in connection with the sacred tabernacle of the Jews on the atonement day was a prophetic ceremony. The priest performed that ceremony. In substance that prophetic ceremony said: The time will come when the great High Priest, appointed by Jehovah, shall serve in that official capacity in making atonement before God for the sins of the world. A perfect human sacrifice must be offered up as a substitute for sinful man, thereby providing the cost price for the redemption of man, and must in due time be presented to Jehovah. Who would be the priest to perform that sacrificial work? Paul, the inspired witness of the Lord, answers the question and identifies Christ Jesus as the great High Priest who was faithful to God who appointed him. Read his statement in the book of Hebrews, the first six verses of chapter three.

The proof shows not only that Jesus was the Priest of God when on earth, but that he still occupies that high office in heaven itself. Hebrews, chapter four, verse fifteen, says: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Hebrews, chapter eight, verse one, says: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set

on the right hand of the throne of the Majesty in the heavens." Jesus did not take that high office by his own appointment, but took it by appointment from Jehovah God. Hebrews, chapter five, verses four and five, even so states, saying: "And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, today have I begotten thee."

Once each year, on the atonement day, the high priest of Israel performed the prophetic ceremony by offering the lives of animals; but in fulfilment of that prophecy Jesus Christ, the great High Priest of God, offered his own life-blood once, and thereby provided the ransom price and sin-offering for mankind. The apostolic record in Hebrews, chapter nine (11, 12, 14, 24, 26), reads: "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself."

As further proof that the Jewish ceremony on the atonement day was prophetic, the high priest of the

Jews must be taken from the tribe of Levi; and hence it was called the Levitical priesthood. Jesus was from the tribe of Judah, about which tribe nothing was said concerning priesthood. There was another priesthood provided, which is designated in the Scriptures by the Lord as the priesthood "after the order of Melchisedec". Paul, the apostle, quotes the words of the prophet, and then says concerning the lineage of this great priest, "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually."—Heb. 7:3, 11-17.

By this language is meant that this priesthood did not come into office by reason of birth, as did the priests of the Levitical order, and that therefore he had neither father nor mother; and since there is no record of the beginning of the Mighty One, and since there is to be no end of his priesthood, it is stated that he was without beginning of days or end of life. Therefore the Levitical priesthood prophetically referred to the work of the great Priest, Christ Jesus, to be performed in connection with the antitypical or true atonement day, but it, that is to say, this Levitical priesthood, did not foreshadow other work than the same great Priest does.

Another prophecy was made foretelling that great Priest and the nature of his work. When Abraham the Hebrew was returning from rescuing Lot he was met by Melchizedek, who was then king of Salem, which means that he was king of peace (for the name Salem means peace), and he was at the same time a priest of the Most High God; and he gave Abraham nourishing food and drink. The data covering this is located in Genesis, chapter fourteen. (Heb. 7:1) That prophecy foretold the coming of a Mighty One who would fill the office of Priest of the Most High God and who would minister life-giving portions to the peoples of the earth. Jesus Christ fulfilled this prophecy and is God's great High Priest and chief executive officer for ever, and he gave unto the people that which will bring and sustain life. Romans, chapter six, verse twenty-three, tells us that "the gift of God is eternal life, through Jesus Christ our Lord". Being God's chief executive officer, he does and will perform all things for Jehovah and in the name of Jehovah. Concerning this it is written, according to Second Corinthians, chapter five, verse eighteen, and First Corinthians, chapter eight, verse six, that 'all things are from Jehovah and all things are by Christ Jesus'.

The prophecy concerning Melchizedek shows also that the great High Priest who fills the office is at the same time the great King or Ruler. God caused Isaiah to prophesy concerning the coming of the Mighty One upon whose shoulder the government of righteousness would rest, and who would give life and peace to the peoples of earth. He foretold that that Mighty One is the Prince of Peace. (Isa. 9:6, 7) When the patriarch Jacob was on his deathbed God

caused him to utter a prophecy concerning what should come to pass in the future. Among other things he prophesied as follows: "Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:9, 10.

Jesus descended from the tribe of Judah and is identified in the Scriptures as "the Lion of the tribe of Juda". (Rev. 5:5) The Mighty One thus foretold by this prophet must have the right to rule and be the great Lawgiver to the people, even as Moses was the lawgiver to Israel. His name Shiloh means peaceful One, or the Prince of Peace. The fact that the prophet declared that unto him shall the gathering of the people be is a prophecy that he would be the Ruler of the people. Jesus has partially fulfilled this prophecy and is in course of fulfilling it all.

Jehovah caused his prophet to foretell the place of the birth of him who must be the rightful Ruler of the world. Micah's prophecy, chapter five, verse two, reads: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." When Jesus was born at Bethlehem this prophecy was fulfilled partially, or in miniature. The words of the prophecy, "whose goings forth have been from of old, from everlasting," definitely identify the Logos, by whom all things were created and who was made flesh and dwelt among men, as the One who was born to be the Ruler of the world. (John 1:1-4) When Jesus was on earth he was anointed to be King and therefore was the King at that time, but he did not assume the office of ruler at that time. He must wait until God's due time, which was then future, as he stated to Pilate, saying: "But now is my kingdom not from hence." (John 18:36-38) The prophet indicated the time that Jesus would assume his office as King when he said: "Therefore will he [God] give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel."—Mic. 5:3.

That prophecy relates to the time when his nation would be born and his rule would begin, which event has now been fulfilled. God, through his prophet, referring to a future time, said: "Yet have I set my king upon my holy hill of Zion." (Ps. 2:6) That prophecy began to have its fulfilment in A. D. nineteen hundred and fourteen, as the Scriptural evidence shows. The indisputable prophetic testimony indicates therefore that he whom Jehovah provided to redeem the human race is also the great Prophet of Jehovah God and speaks with absolute authority for Jehovah. The proof is also that he is the everlasting "Priest of the Most High God" and will forever administer

the duties of that office, and is hence the chief officer of Jehovah. The proof is also that he is the great King and rightful Ruler of the world, who will rule in righteousness for the blessing of the people, and that he received the everlasting right to all these high offices at the time when he was anointed by the holy spirit of Jehovah.

The term "anointing" means designation to office and that the one thus anointed is clothed with power and authority to act in that office. The word "Christ" means anointed one, and it was at the time of Jesus' anointing that he received the name Christ. From that time forward he has properly possessed the titles of Prophet, Priest and King. The word "Messiah" also means the anointed one. God, through his prophet Daniel (9: 25, 26), foretold that the Messiah the Prince would be cut off, but not for himself. That prophecy is exactly in harmony with Isaiah's prophecy concerning the One who should pour out his soul unto death to provide the redemptive price for man. (Isa. 53: 8, 12) Jesus fulfilled this prophecy, because he is the Anointed, the Messiah, and he poured out his soul unto death, not for himself, but for the benefit of mankind.

When Jehovah God raised Jesus out of death and exalted him to the highest place in heaven next to himself, he had then become the Redeemer and the One who makes atonement for sin; and he rightfully holds that title in addition to those of Prophet, Priest and King. Jesus then possessed the power and authority to establish immediately a righteous rule on the earth and take action against the great enemy to oust him from rulership of the world, and to perform the work of vindicating Jehovah's name, and to command all the people to obey. It would have been his greatest joy to do so then, had it been God's due time; but God's due time had not yet arrived; therefore Jehovah said to him as he had foretold through the words of the Prophet David: "The Lord said unto my Lord [Jesus], Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. 110:1) The apostle

Paul recorded the fulfilment of that prophecy when he wrote: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."—Heb. 10: 12, 13.

The above prophetic statement cannot be taken to mean that Jesus must remain idle or inactive when directed to sit down, but must mean that he was to await God's due time for taking action against the enemy to oust him from the courts of heaven, establish a government of righteousness, and vindicate his Father's name. There was much other work for him to do in the meantime. When he was about to end his earthly ministry as a man, he said to his disciples: "And I covenant for you, even as my Father has covenanted for me, a kingdom, that you may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." (Luke 22: 29, 30, *Diag.*) Thus Jesus uttered a prophecy that his faithful followers (meaning his disciples then and others who should likewise follow in his footsteps) would be with him in his kingdom.

Again, he said to his disciples about the same time: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This was also a prophecy, the understanding of which was hidden from his followers until the time of his coming and his kingdom. Now that prophecy has been at least partially fulfilled, and is in course of fulfilment, and those who are devoted to the Lord can understand it and do understand it. Seeing then that the prophecies foretold the Redeemer, the Great Prophet, Priest and King, and that these prophecies have been fulfilled or are in course of fulfilment, there is an abundance of proof to establish the faith of all who love Jehovah. The fact that the Lord caused these prophecies to be written for the benefit of the man who devotes himself to Jehovah God is conclusive proof that in God's due time the prophecies would be understood. This is the case today!

SING UNTO JEHOVAH, *all the earth; show forth from day to day his salvation. Declare his glory among the heathen; his marvelous works among all nations. For great is Jehovah, and greatly to be praised: he also is to be feared above all gods. For all the gods of the people are idols: but Jehovah made the heavens. Glory and honor are in his presence; strength and gladness are in his place.—David.*

LETTERS

PRAY FOR VICTORY

DEAR BROTHER RUTHERFORD:

Being very busy in the service, it has been rather difficult for me to find the time to write to you and express my heartfelt appreciation of *Light*, Book One and Book Two, which you so kindly sent to me.

I feel sure that it will be interesting to you to hear from one who has been in the truth since 1890, and how it seems to such a person to get these refreshing truths, so up to date and so much more in harmony with the Word of God than all the previous interpretations, because these later interpretations fit the facts so much better and so accurately, just as they really have occurred, thus proving the fulfilment of the prophecies as they are given in that most wonderful book of Revelation. We realize it is the Lord's doing, and not man's in any sense of the word. Nevertheless, we are not unmindful of the fact that the Lord has honored you, dear brother, by using you as his instrument to bring these wonderful things to the attention of the "faithful and wise servant" class at this time; and we rejoice with you that you are thus so greatly honored of the Lord, because of your loving devotion to the Cause which we all love so dearly.

As the Bible expresses it, "All things are of God through Jesus Christ our Lord," and that "every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning".—Jas. 1: 17.

While the truth and its service has been increasingly precious ever since I received it forty years ago, I have never enjoyed such a thrill as that received in reading *Light*.

"[Surely] this is the Lord's doing [margin, This is from the Lord]; it is marvellous in our eyes." God is the Lord, who hath showed us *Light*. (Ps. 118: 23, 27) Truly "Light is sown for the righteous, and gladness for the upright in heart".—Ps. 97: 11.

The comment in *Light*, Book One, on Revelation 4: 1 is grand, where it suggests that John there represents the faithful servant or remnant class as follows: He (John) "looked, and, behold, a door was opened in heaven", and he hears an invitation to "come up hither". The comment reads:

This indicates that the time has come to have a clearer vision of spiritual things. The door is the way of entrance into or discernment of spiritual things due to be understood. Those responding to the invitation are permitted to enter heavenly realms and to receive the most glorious heavenly sight, that is to say, to discern Jehovah the great King of eternity. Jehovah is really the kingdom.

Then, too, we have often wondered who Jezebel was that was mentioned in Revelation 2: 20-22. This is made very clear and plain in *Light*, Book One, Chapter I, page 29, when it states that "Thyatira" means "daughter" and that during the Thyatira period of the church this woman Jezebel calls herself a prophetess, and teaches and seduces God's servants. (Verse 20) As Jezebel is made prominent in the Scriptures in connection with Elijah, this strongly suggests that Thyatira pictures a condition existing in the church during the Elijah period. In that period of time women attempted to make themselves prominent and influential in the church. In that time classes were organized by women in the church, who also prepared lessons, sermons or discourses for the elders and directed them what to say. Those of us who were striving to be faithful servants of God in the church hated and despised this spirit thus manifested; and we often wondered just how God looked upon and regarded this wicked thing. Since *Light* has made this matter so clear, we are no longer in doubt about it that it was none other than the one referred to as "that woman Jezebel". (Rev. 2: 20) It is also made very plain in *Light* that to the "faithful and wise servant" class, who seek to honor and vindicate Jehovah's name, he in turn shows his love for them before the people by proving to them that such are the real servants of God.

All this suggests to us the wisdom of heeding carefully God's command given in Psalm 2: 10-12: "Be wise now therefore,

O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son [attach yourselves to him and show you are unequivocally on his side], lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

The admonition in *Light*, Book One, page 67, is also very appropriate at this time:

Prayer is an essential part of the life of the faithful. No one can hope to get on in his faithful service to the Lord without frequent prayer. This being "the last day", it is the time to "continue in prayer, and watch in the same".

We pray for victory.—Ps. 118: 25.

In conclusion, *Light* Book One and Book Two are just wonderful and will undoubtedly help us all to greater endeavor to serve God more faithfully to the end and help us to speed up the work he has given us to do.

May the Lord continually guide, bless, and keep you to the end is my prayer. With much Christian love,

Your brother in Zion,

W. J. THORN.

"FOOD"

DEAR BROTHER RUTHERFORD:

Greetings! Just a line to express my deep gratitude and thankfulness to our dear Parent, and to you, for my portion of *Light*. I am happy, joyful and thrilled at being called into his marvelous light. The "man of sin" hasn't a foot to stand upon after reading the explanation of Revelation 11 in re the two witnesses, their death and revival. They know that is the truth; and they are without excuse now for not knowing who the real sons of God are, even as Judas knew Jesus was God's Son.

And, as when the 'John of Jesus' breast' found out from Jesus who the betrayer was, and Judas acted quickly, so *The Watch Tower* shows that the spirit of the very Devil will soon actuate and make manifest the "man of sin". Those who doubt now, after reading *Light* and the last few *Watch Towers*, are without excuse. They surely should see how marvelously God has foreknown and foretold all these things, and that he knows enough to run his own business. Aside from the importance of the kingdom work of honoring Jehovah's name, to my mind the explanation of Revelation 11 (and its relationship to the mass of evidence as to 1918, the transition period, etc.) is one of the most important items of "food" for the church at this time.

It is perfectly wonderful! I praise God I have been permitted to read and understand *Light*. Never enjoyed a witness period so much as this last one.

With much Christian love, and joyfully in His service, I am

MRS. NELLIE ELLIOTT, Pioneer Colporteur.

GRATEFUL

MY DEAR BROTHER RUTHERFORD:

Light One and Two just read. Remarkable! So great, so beautiful, so thrilling and so inspiring, I hasten to tell you of my joys and gratitude, that I cannot find words with which to express my appreciation to the dear Lord for all these wonderful blessings. The clear and unmistakable interpretation of the book of Revelation, coupled with the second chapter of Daniel's prophecy, is marvelous and has brought such a blessing that, while I have attempted to thank our heavenly Father, yet I cannot be satisfied without letting you know how much I appreciate it. I can truly say it is the best of all.

God bless you, dear Brother Rutherford, for your work and labor of love in these last days.

Your brother by his grace,

CHARLES E. SCOTT, Costa Rica.

The WATCH TOWER

RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by stations and at hours shown here.

AUSTRALIA	
Adelaide	5KA 8
SaP 3.15-3.40; 7.15-8.45	
Daily (except Su)	
P 7-7.05	
Baharat	3BA
SuP 7.15-7.30	
Brisbane	4BC
SuP 6-6.30 (each	
fourth SuP 6-7.30)	
Newcastle	2HD 45
SuA 10-12; daily (ex-	
cept Su) P 9-9.15	
Perth	GML 52
Toowoomba	4GR 51
SuA 10-10.45	
Wanganui	22K
WeP 7.15-7.30	
CANADA	
Alberta	
Calgary	CJCL 7
Lethbridge	CJOC 41
British Columbia	
Kamloops	CFJC 23
Vancouver	CJOR 43
Victoria	CFCT 11
Manitoba	
Brandon	CKX 60
Winnipeg	CKY 44
New Brunswick	
St. John	CFBO 11
Nova Scotia	
Sydney	CJCB 30
SuP 9-10	
Ontario	
Chatham	CFCO 42
Chobart	CKMC 31
Ft. William	CKPR 44
Hamilton	CKOC 11
SuP 1.45; 8.15	
London	CJGC 13
North Bay	CFCH 50
Waterloo	CKCR 13
Prince Edward Island	
Charlottetown	CFCY 7
Saskatchewan	
Fleming	CJRW 11
Regina	CKCK 7
Saskatoon	CKQC 6
CUBA	
Havana	CMK 17
ESTHONIA	
Tallinn	TALLINN
FRANCE	
Paris	VITUS 74
NEWFOUNDLAND	
St. John's	VOSA
MoP 8-9	
UNITED STATES	
Alabama	
Anniston	WFDW 11
Birmingham	WBRC 7
Gadsden	WJLY 11
Mobile	WOBX 22
Montgomery	WSFA 21
Alaska	
Ketchikan	KGPU 68
Also	57
Arizona	
Phoenix	KTAR 11
Tucson	KVOA 7
Arkansas	
Little Rock	KLRA 7
California	
El Centro	KXO 7
Fresno	KMJ 35
Hollywood	KNX 7
SuP 1-2	
Los Angeles	KTM 1
Oakland	KROW 9
Also	60
SuA 10-10.45; P 1-2,	
6-7, 9-10	
ThP 8.15-8.30	
ThP 8.8.15	
We FrP 2.30-2.45	

Sacramento	KFBK 5
San Diego	KGB 7
San Francisco	KYA 2
San Jose	KQW 71
Stockton	KGDM 5
Colorado	
Colorado Sp'gs	KFUM 7
Denver	KLZ 2
Grand Jct.	KFXJ 9
Greeley	KFKA 47
Pueblo	KGHF 56
Trinidad	KGIW 7
Connecticut	
Bridgeport	WICC 7
Hartford	WDRG 11
Delaware	
Wilmington	WDEL 47
District of Columbia	
Washington	WMAL 13
Florida	
Jacksonville	WJAX 7
Miami	WIOD 20
Orlando	WDBO 7
Tampa	WDAE 7
Georgia	
Atlanta	WGST 44
Augusta	WRDV 31
Columbus	WRBL 7
Rome	WFDV 42
Savannah	WTOG 24
Thomasville	WQDX 62
Hawaii	
Honolulu	KGMB 67
Idaho	
Boise	KIDO 37
Nampa	KFXD 15
Pocatello	KSEI 50
Illinois	
Chicago	KYV 24
Chicago	WCFL 7
Chicago	WCHI 25
SuP 12.30-1, 2-3	
Mo Tu We Th Fr	
SaP 3-3.15	
Decatur	WJBL 3
La Salle	WJBC 3
Quincy	WTAD 32
Rockford	KFLV 7
SuP 6-6.30	
Rock Island	WHBF 61
MoP 6.30-7	
Springfield	WTAX 7
Tuscola	WDZ 7
Indiana	
Anderson	WHBU 34
Evansville	WGBF 6
Fort Wayne	WOWO 19
Gary	WJKS 9
Indianapolis	WJBF 6
Muncie	WLBC 9
Terre Haute	WBOW 22
Iowa	
Cedar Rapids	KWCR 7
SuA 10.30-11; P 1.30-2	
WeP 9-10	
Davenport	WOC 13
SuP 5.30-6	
Des Moines	WHO 13
SuP 5.30-6	
Muscatine	KTNT 19
SuP 1-1.30	
Shenandoah	KMA 16
Kansas	
Dodge City	KGNO 2
Millford	KFBI 7
SuA 8.8.30; FrP 4.4.30	
Topeka	WIRW 24
Wichita	KFH 6
Kentucky	
Hopkinsville	WFIW 11
Paducah	WPAD 7
Louisiana	
New Orleans	WJBO 3
ThP 8.8.30	
Shreveport	KTBS*43
Maine	
Bangor	WLEZ 6

EXPLANATORY

WATCHTOWER
electrical transcription
program is indicated
by heavy-face number
that appears after sta-
tion call letters. Num-
ber also indicates cur-
rent local time as fol-
lows:

Sunday	44	6.45
AM	45	7.00
1	8.30	46 7.10
2	8.45	47 7.15
3	9.00	48 7.30
4	9.15	49 7.45
5	9.30	50 8.00
6	9.45	51 8.15
7	10.00	52 9.00
8	10.15	53 10.00
9	10.30	
10	10.45	
11	11.00	
12	11.15	
13	11.30	
14	11.45	
15	12.00	
16	12.15	
17	12.30	
18	12.45	
19	12.55	
20	1.00	
21	1.15	
22	1.30	
23	1.45	
24	2.00	
25	2.15	
26	2.30	
27	2.45	
28	3.00	
29	3.15	
30	3.30	
31	3.45	
32	4.00	
33	4.15	
34	4.30	
35	4.45	
36	5.00	
37	5.15	
38	5.30	
39	5.45	
40	6.00	
41	6.15	
42	6.30	
43	6.45	
44	7.00	
45	7.15	
46	7.30	
47	7.45	
48	8.00	
49	8.15	
50	8.30	
51	8.45	
52	9.00	
53	9.15	
54	9.30	
55	9.45	
56	10.00	
57	10.15	
58	10.30	
59	10.45	
60	11.00	
61	11.15	
62	11.30	
63	11.45	
64	12.00	
65	12.15	
66	12.30	
67	12.45	
68	1.00	
69	1.15	
70	1.30	
71	1.45	
72	2.00	
73	2.15	
74	2.30	
75	2.45	
76	3.00	
77	3.15	
78	3.30	
79	3.45	
80	4.00	
81	4.15	
82	4.30	
83	4.45	
84	5.00	
85	5.15	
86	5.30	
87	5.45	
88	6.00	
89	6.15	
90	6.30	
91	6.45	
92	7.00	
93	7.15	
94	7.30	
95	7.45	
96	8.00	
97	8.15	
98	8.30	
99	8.45	
100	9.00	

Time of local programs
other than transcrip-
tion is shown with fol-
lowing abbreviations:

Su	Sunday
Mo	Monday
Tu	Tuesday
We	Wednesday
Th	Thursday
Fr	Friday
Sa	Saturday
A	AM period
P	PM period

Maryland	
Baltimore	WCBM 11
SuP 6-7	
Cumberland	WTBO 30

Massachusetts	
Boston	WHDH 7
Boston	WLOE 35
SuA 11-12.15; ThP 8-9	
Boston	WYAC 6
New Bedford	WNBH 22
Worcester	WORC 13

Michigan	
Bay City	WBCM 11
Calumet	WHDH 7
Detroit	WXYZ 7
Flint	WDFD 70
Grand Rapids	WOOD 5
Ludington	WKBZ 65

Minnesota	
Duluth	WEBC 7
Fergus Falls	KGDE 7
Minneapolis	WRHM 58
St. Paul	WRHM 21
Mississippi	
Greenville	WRBQ 7
Gulfport	WGCM 31
Hattiesburg	WRBJ 31
Meridian	WCOC 12
Tupelo	WDIX 7
Vicksburg	WQBC 28
Missouri	
Columbia	KFRU 42
Joplin	WMBH 11
Kansas City	KWKC 64
Kansas City	WHH 7
St. Joseph	KFEQ 36
St. Louis	KMOX 11
Montana	
Billings	KGHL 7
Great Falls	KFBF 7
Wolf Point	KGCC 13
Nebraska	
Lincoln	KFOR 7
Norfolk	WJAG 7
Omaha	KOHL 13
York	KGBZ 7
Nevada	
Reno	KOH 7
New Hampshire	
Laconia	WKAU 31
New Jersey	
Atlantic City	WPG 7
Paterson	WODA 7
New Mexico	
Albuquerque	KGGM 7
New York	
Auburn	WMOB 28
Binghamton	WNBH 40
SuP 7-9; ThP 8-9	
Buffalo	WGR 6
Jamestown	WOCL 28
MoP 6.45 (first, m'thly,	
English; third, m'thly,	
Swedish)	
New York	WBBR 10
SuA 8-11; P 4.15-8	
MoA 6.30-7, 10-12; P 4-6	
TuA 6.30-7, 10-12; P 6-8	
WeA 6.30-7, 10-12; P 6-8	
ThA 6.30-7, 10-12; P 6-8	
FrA 6.30-7, 10-12; P 2-4,	
6-8	
New York	WGBS 13
New York	WJMA 7
New York	WVO 38
Rochester	WHRC 7
Saranac Lake	WNBZ 9
Tupper Lake	WHDH 24
North Carolina	
Asheville	WWNC 11
Charlotte	WBT 7
Raleigh	WPTF 7
Wilmington	WRAM 7
Winston-Salem	WSJS 6
North Dakota	
Bismarck	KFYR 7
Fargo	WDAY 11
Grand Forks	KFJM 11
Minot	KLPM 7
Ohio	
Akron	WADC 27
Cincinnati	WKRC 7
Cleveland	WGAR 7
Cleveland	WHK 46
SuA 8.50-11; P 2-3,	
6.30-7.30	
Mo Tu We Th Fr	
SaA 7.30-8; ThP 7-8	
Cleveland	WJAY 6
Columbus	WAIU 7
Columbus	WCAH 7
SuP 12-1, 9-10; TuP 7-8	
Dayton	WSMK 7
Mansfield	WJW 9
Steubenville	WBR 51
Toledo	WSPD 7
Youngstown	WKBN 7

Oklahoma	
Oklahoma City	WKY 30
Ponca City	WBBZ 7
S. Coffeyville	KGCF 27
Oregon	
Eugene	KORE 7
Marshfield	KOOS 54
Medford	KMED 7
Portland	KTBR 7
Pennsylvania	
Altoona	WFBG 11
Erie	WEDH 13
Harrisburg	WHP 14
Jeannette	WGM 17
Johnstown	WJAC 36
Lancaster	WGAL 3
Oil City	WLBW 6
Philadelphia	WCAU 5
Philadelphia	W3XAU 5
Philadelphia	WIP 7
Pittsburgh	KQV 25
SuP 12-2, 7-8	
FrP 8.30-9.30	
Pittsburgh	WCAE 11
Reading	WRAV 5
Scranton	WGBI 73
Williamsport	WRAK 9
Rhode Island	
Providence	WEAN 6
South Carolina	
Charleston	WCSC 24
Columbia	WIS 24
Spartanburg	WSPA 7
South Dakota	
Sioux Falls	KSOO 7
SuP 3.30-4.30	
Tennessee	
Bristol	WOPI 13
Chattanooga	WDOF 7
Knoxville	WNOX 25
Memphis	WREC 7
Texas	
Amarillo	KGRS 3
Austin	KUT 7
Beaumont	KFDM 7
Brownsville	KWVG 39
Dallas	WRR 20
El Paso	KTSM 4
Galveston	KELX 7
Houston	KPRC 7
San Angelo	KGKL 28
San Antonio	KTSA 5
Waco	WACO 44
Wichita Falls	KGKO 7
Utah	
Salt Lake City	KSL 7
Vermont	
Rutland	WSYB 7
Virginia	
Danville	WBTM 36
Lynchburg	WLVA 22
Newport News	WGH 11
Norfolk	WTAR 4
Petersburg	WLBG 7
Roanoke	WDBJ 7
Washington	
Aberdeen	KXRO 25
Bellingham	KVOS 7
Everett	KFBL 6
Seattle	KJR 7
Spokane	KHIQ 7
Tacoma	KVI 28
Walla Walla	KUJ 7
Wenatchee	KPQ 6
Yakima	KIT 7
West Virginia	
Bluefield	WHIS 7
Charleston	WOB 45
Fairmont	WMNM 7
Huntington	WSAZ 63
Wheeling	WWVA 15
Wisconsin	
Eau Claire	WTAQ 6
La Crosse	WKBH 19
Madison	WIBA 7
Manitowoc	WOMT 55
Milwaukee	WISN 5
Racine	WRJN 11
Wyoming	
Casper	KDFN 11