



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

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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.

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

## THIS JOURNAL AND ITS SACRED MISSION

**T**HIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY 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 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 arose 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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J. F. RUTHERFORD  
W. E. VAN AMBURGH

OFFICERS

President  
Secy. & Treas.

EDITORIAL COMMITTEE

J. F. RUTHERFORD  
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD  
FOREIGN OFFICES: *British:* 34 Craven Terrace, London, W. 2, England; *Canadian:* 40 Irwin Avenue, Toronto, Ontario; *Australasian:* 495 Collins St., Melbourne, Australia; *South African:* 6 Lelle St., Cape Town, South Africa. Please address the SOCIETY in every case.

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**Notice to Subscribers:** We do not, as a rule, send an acknowledgment of a renewal or a new subscription. A renewal blank (carrying a notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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### MEMORIAL DATE 1928

Nisan, the month of the passover, is reckoned this year as beginning at sunset on the day numbered in our modern calendar as the 22nd of March (Palestine time). The time for commemoration of the death of the great pass-over Lamb, Nisan 14, is calculated therefore as the evening of Wednesday, April 4, after sunset. Announcement is made now so that all who desire to commemorate this event can make due preparation.

### CANVASSING PARTIES

All canvassing parties and all individuals who canvass should mention the radio station in that vicinity that is broadcasting the truth. This often proves a means of open-

ing the way to place the books into the hands of the people. Have in mind that the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the truth by reading what is being printed.

### BIBLES

The Bible because of its binding has always been associated with the ecclesiastics. Therefore the Bible has become a reproach in the eyes of many people. There seemed no good reason why the Bible should not be bound as other books are bound. It is the Word of God, and the people should be induced to love it. The Society has arranged to furnish Bibles in plain binding at moderate prices. Below we give a list:

P120	4½ x 7½, French Morocco	\$4.00
P125	do with concordance	4.35
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K60	4½ x 6½ French Morocco	3.40
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For Patent Index add 50c to above prices.

### NEW SONG BOOK

*Songs of Praise to Jehovah* is the title of a new song book which is now ready for shipment. On its 300 pages are many new songs and tunes, as well as old favorite selections. Retail price of the book, cloth-bound, is 75c, postpaid. Price to classes in lots of 20 or more, 60c each.

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

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No. 4

### PRESENCE OF CHRIST

*"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."—Matthew 24: 27.*

**I**F THE above words spoken by Jesus mean his bodily presence at the earth then his coming must be gradual. The lightning therein mentioned could not refer to the explosion of electricity as that substance does during a storm, because the lightning does not come from the east and shine unto the west. Our Lord must have had in mind the sun, which he uses as an illustration to set forth the manner of his coming.

<sup>2</sup> The context constitutes strong proof against his bodily or personal presence. He stated with emphasis in response to the question propounded by his disciples that false Christs and false prophets would arise, and would show great signs and wonders which would deceive many and would tend to deceive even the elect. He adds: "If any man shall say unto you, Here is Christ, or there; believe him not." Had he intended to convey the thought of his bodily presence at the earth, he hardly would have used the sun to illustrate the manner of his appearing.

#### CHRIST DIVINE

<sup>3</sup> No one who believes the Bible can doubt the ability of Christ Jesus to bodily appear at the earth should he will to do so. But the question is, What Scriptural proof is there to indicate that he must so appear in order to accomplish God's purposes? What would be the reason or necessity of his thus appearing? If there appears to be no good reason why his bodily presence must be at the earth, and no necessity for so doing and no Scriptural proof that he will do so, then we should look well to the Scriptural proof as to the manner of his appearing.

<sup>4</sup> Jesus Christ is the Head of the new creation. He was at the Jordan begotten to the divine nature. He was put to death as a man, and God raised him out of death and gave him the divine nature. Jehovah exalted him to the highest place in all the universe. Let us forget for ever that he is a man, because he never will be a man again. He is the express image of his Father. "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our

sins, sat down on the right hand of the Majesty on high." (Hebrews 1: 3) All power in heaven and earth is committed into his hands. (Matthew 28: 18) All judgment the Father has committed into his hands and clothed him with all power to execute judgment. (John 5: 22) This cannot be construed to mean that Jehovah has deprived himself of all power and authority, but it must mean that from the time of the glorification of his beloved Son the Son was clothed with all power and authority to act in all matters in harmony with the Father's will and as the great executive agent of the Father.

<sup>5</sup> Jehovah gave Jesus Christ a revelation concerning the things which must come to pass and which Jesus told to his servant John. In that revelation Jesus stated to John: "I am set down with my Father in his throne." (Revelation 3: 21) Throne is a symbol of authority duly exercised; therefore it means that the authority of Jehovah is exercised henceforth in conjunction with and through his Son Christ Jesus. They are one in course of action.

<sup>6</sup> It must also follow, then, what Jehovah can do his beloved Son Jesus Christ also can do. In a former article numerous scriptures were set forth proving that Jehovah can come down to earth without leaving his throne in heaven. If Jehovah can come to earth to be present and reveal himself to man, and do so without leaving his throne in heaven and bodily taking his position at the earth, then it must follow that Jesus Christ can do the same thing. Otherwise the scripture which says he is the express image of his Father does not mean anything. When the Scriptures state that all power in heaven and earth is committed to him, then there is no other conclusion to reach than that he has power to do whatsoever Jehovah can do, because they do all things together, that being Jehovah's plan.

<sup>7</sup> When we consider that the earth is but one of the small portions of Jehovah's creation surely no one would think it necessary for Jehovah to leave his heavenly throne and bodily come to the earth in order to direct the affairs at the earth. Such would be giving the earth

too much importance and far more than the Scriptures indicate that it is in the realm of God. There is no limit to Jehovah's power. "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" (Psalm 139:7) When God turns his attention to the things at the earth, he humbles himself and condescends to give attention thereto. This he can do by coming to the earth, or he could do whatsoever he desires to do by and through the instrumentality of his duly constituted deputies or messengers. That he has a host of angels at his command there cannot be the slightest doubt.—Revelation 12:7.

<sup>8</sup> The ecclesiastics have minimized the greatness and importance of Jehovah God and of his beloved Son. Through them it was instilled into the minds of many that Jehovah God and Christ Jesus were pleading with men to leave the Devil and come to heaven, and that in their work they did everything personally. Jehovah's great organization was entirely overlooked. The Devil's organization was overlooked, and there seemed to be no conception as to either of these organizations. But now we must see in the greater light that God gives to his people that the Devil has an organization. We look about us and see a tremendous organization in the earth. That is the Devil's organization visible. The Apostle Paul advises that the Devil also has a tremendous organization which is to us invisible, and which is the enemy of the new creation. (Ephesians 6:12) We understand from the Scriptures that Jehovah has a perfect organization invisible to man, and that he has always had such an organization that carries out his will. When Jesus was about to be taken, he declared that he could pray to his Father and there would immediately appear more than twelve legions of angels in his defense. He knew of his Father's organization.

#### IN HEAVEN

<sup>9</sup> After the resurrection of Jesus Christ he entered into heaven itself and there appeared in the actual presence of Jehovah. (Hebrews 9:24) It is written that Jehovah "set him at his right hand in the heavenly places". (Ephesians 1:20) It is further written: "But he, having offered one enduring sacrifice on behalf of sins, sat down at the right hand of God; henceforth waiting till his enemies may be placed underneath his feet." (Hebrews 10:12, 13, *Diaglott*) He took that position in harmony with Jehovah's expressed will. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."—Psa. 110:1.

<sup>10</sup> These scriptures fix the position of Jesus Christ in heaven and in the position of favor next to his Father. The language of these scriptures cannot be construed, however, to mean that Jesus has remained inactive during the past eighteen hundred years or more. Undoubtedly he has been busy all that time with matters of importance. At the same time he was awaiting Jehovah's due time when he would turn his special attention to

things at the earth. We know that he has been doing some things, because he said: "I go to prepare a place for you." Thus he spoke to his disciples and to others who should become his followers. That work done, he said: "I will come again, and receive you unto myself, that where I am, there ye may be also."—John 14:3.

<sup>11</sup> The work of preparing a place for his body members must take place between the time when Jesus appeared in heaven with the ransom price and the time when he comes to receive them unto himself. This scripture, standing alone, seems to indicate that during that period of preparing a place for his household he would be entirely absent from the earth. We must, however, compare scripture with scripture and know that all scriptures are harmonious. Immediately before his ascension into heaven Jesus said to his disciples: "I am with you always, even unto the end of the world." (Matthew 28:20) In construing this scripture it has been stated that it means that Jesus in love and thought would care over them, and thus be with them. In other words he would love them, think about them, and thereby have their interests at heart. Such construction is hardly in keeping with the unlimited power of Christ. A human being can think of, love and thus care for absent ones. The divine One can do whatsoever is necessary to be done for his loved ones, whether present or absent.

<sup>12</sup> In what way then could he be with them and yet be in heaven? Could he look down from heaven upon them? "The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth." (Psalm 33:13, 14) This scripture refers to Jehovah. This being true of Jehovah, why is it not true also of Jesus Christ? Jehovah sends his angels to minister unto the needs of his servants. Why cannot the Lord Jesus Christ do the same thing? "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14) This proves that the Lord was with them by his representatives. Again, it is written: "The angel of the Lord encampeth round about them that fear him, and delivereth them." (Psalm 34:7) This surely has been true throughout the Christian era and for all the faithful. Until the coming of the Lord his true followers were mixed in with the hypocrites, because Jesus said both must grow together until the time of the harvest. (Matthew 13:30) Consistent with such condition, however, Jesus Christ could be with his faithful ones in a representative capacity by his duly constituted deputies, safeguarding the interests of the faithful.

<sup>13</sup> Furthermore, Jesus said to his disciples: "For where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18:20) Why not construe this in harmony with other scriptures that where two or more who are devoted to the Lord come together in his name he is there in a representative

capacity by his angels, looking after their needs? Jesus said the angels have access always to the Father's presence. Why shall not we conclude that these deputies are present to transmit the prayers of those gathered together unto the Lord? The faithful ones have the spirit of the Lord, whereby they are comforted. They have the protection of the Lord by and through his duly constituted representatives the angels.

<sup>14</sup> It is hardly reasonable to think that in all the eighteen centuries Jesus has been in heaven he has not been able to observe his faithful followers without personally and bodily coming to earth. He would not need to be at the earth in order to observe what is going on and what needs to be done. Let us put out of mind for ever that the power of the glorified Christ Jesus is at all limited. If a man can direct other men and be within fifty yards of them, surely Christ Jesus with unlimited power could direct his faithful ones regardless of space.

#### APT ILLUSTRATION

<sup>15</sup> When the Lord gives an illustration we may be certain that it is an appropriate one. Jesus gave to his disciples an apt illustration as to his coming and the manner of his coming; and this he did in answer to the questions propounded to him. He said: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Manifestly he there referred to the light from the rays of the sun, which first appear dimly in the east and then gradually increase and extend to the west.

<sup>16</sup> Watch the dawning of the day and mark its progress. First is seen the light in the east, dimly appearing. For some time the light gradually increases. The clouds are illuminated; and there is a marvelous display of colors, making glad the heart, and instinctively the reverential mind exclaims: "O Jehovah, how wonderful are thy works; in wisdom thou hast made them all!" The light continues to increase and then, though the clouds cover the sun, it is easy to discern that the day has come. Any one would say, The sun is present and the day is come. As a matter of fact the sun is the same distance from the earth at that moment as it was at midnight. This may suggest the thought that at the time of the presence of the Lord he may be the same distance from the earth that he was in the darkest part of the Christian era. Suddenly the sun comes forth from the clouds and all is bright. This, then, is the order of progress: (1) There was some light, showing the presence of the sun; (2) there was increased light, showing the presence of the sun and a clearer revelation of the day; and (3) then greater light, showing the presence of the sun and its complete uncovering. At each stage the sun is present.

<sup>17</sup> There are three Greek words used in connection with the coming or presence of the Lord which well correspond to the above three stages. They are, to wit,

*parousia*, meaning presence; *epiphania*, meaning presence and shining forth with increased light; and *apokalupsis*, meaning presence, light shining, and complete uncovering. Keep in mind the illustration which Jesus gave as we proceed to examine the scriptures concerning his second presence.

1874

<sup>18</sup> Have in mind always that the Scriptures were written for the benefit of the church, and particularly for the benefit of those upon earth at and about the time of the end of the world. (Romans 15:4; 1 Corinthians 10:11) Those truly devoted to the Lord are privileged to be in the light. All others walk on in darkness. (Psalm 82:5) The proof set forth in the booklet, *Our Lord's Return*, shows that 539 A. D. is the day from which the prophetic days of Daniel the prophet are counted. The prophet says: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." (Daniel 12:12) These symbolic 1335 days represent that many actual years. That period of years from and after 539 A. D. ended with the end of 1874 A. D., in the autumn season, or approximately the beginning of 1875. That marked the beginning of "the blessed time" mentioned by the Prophet Daniel.

<sup>19</sup> Prior to that time the true and faithful ones were hedged about by a company of unholy ones who professed to be Christians. They were surrounded by darkness; yet the Lord was with them and safeguarded the faithful ones' interest. That for which they hoped and prayed was the coming of the Lord. About the beginning of 1875 the facts show that the light began gradually to come to the minds of the faithful ones, telling them that it is his due time for the Lord's presence. That corresponds with the rays of light first appearing in the east. It was the beginning of the *parousia* of the Lord. That increased the light in the minds of the faithful ones who had the spirit of the Lord and who were watching for his return.

<sup>20</sup> Whence came that light? God was turning his face toward his people on earth, and sending forth his beloved One to give special attention to the anointed ones on earth. That was the beginning of the "times of refreshing" and marked the day of the beginning of God's preparation as spoken of by the prophet. Now the Lord God began by and through Christ to gather together those who had made a covenant with him by sacrifice. (Psalm 50:5) He brought them away from the confines of Babylon and assembled them together and fed them upon food convenient for them; and they rejoiced.

<sup>21</sup> Was it necessary for the Lord Jesus to be bodily present at the earth to do this work? Surely not! With his unlimited power he could do all for his church while in heaven with Jehovah. All power, both in heaven and in earth, Jehovah had committed unto him long before that. If we conclude that Jesus must be bodily at the

earth at that time, then we must also conclude that Jehovah must be bodily at the earth at the same time, because the apostle states that that time marked the presence of Jehovah, who sends forth Jesus Christ.—Acts 3:19, 20.

<sup>22</sup> What is really meant is that at that time Jesus Christ under the direction of his Father began to give his special attention to his followers on earth, to gather them out of Babylon and to gather them together and to give them meat in due season. This he did by increasing his light about them, and thus manifesting his presence with them. Since distance is no hindrance to the divine One, this increased light to his people, manifesting his presence, could be given as well from one place as from another. Other scriptures show that he was in heaven at that time; but that does not at all argue against his presence, because his power is exercised just as well from heaven as it could be if he were at the earth.

<sup>23</sup> During the period of years following 1874, the light continued to increase toward God's people. They came out from Babylon because of the light shining from the presence of the Lord Jesus; and they came with great rejoicing. God had foretold they would. (Psalm 126:1-3) It is during this period of time that the Lord and Master of the harvest separates the true, represented in the parable by the wheat, from the false, represented by the tares. It is therefore the period of the harvest, during which the Lord is present; and that presence he is manifesting toward his people by the light shed upon them and by his dealing with them. He separates the two classes, and by this manifests his presence.

<sup>24</sup> The word "presence" is from the Greek word *parousia*. His presence having begun in 1874, as illustrated by the light of the rays of the sun, continues without interruption. The sun never turns in its orbit. If we insist that he must be bodily present at the earth, then we must find that after 1874 he returns to heaven to attend to matters there. That conclusion would limit the power of the Lord Jesus, whereas the Scriptures show there is no limitation of his power.

<sup>25</sup> James under inspiration, speaking to his brethren, said: "Be patient therefore, brethren, unto the coming of the Lord." (James 5:7) Those words indicate that the brethren would be surrounded by darkness until the presence of the Lord, and then his presence would be manifest by the coming and increasing of the light. The physical facts show that the light began approximately in 1874 and increased from that time forward, marking that as the beginning of time from the presence of the Lord, which has persisted or continued steadfastly ever since.

<sup>26</sup> What, then, is the difference between his presence in 1874 and his being with them always from the time he ascended into heaven? Until his coming in 1874 the church was surrounded by darkness. At the end of 1874 the church was given greater light, and this light was

due to the presence of the Lord. God was turning his face to them; and there Christ Jesus began giving special attention to gathering them out of Babylon and gathering them together preparatory to bringing them into the temple condition.

1914

<sup>27</sup> The apostles did not ask Jesus merely: "What shall be the sign of thy presence?" They were interested in the coming kingdom, which they understood would be at the end of the world, when the Messiah would reign. Their question was therefore: "What shall be the sign [proof] of thy coming, and of the end of the world?" (Matthew 24:3) These two things must be taken together; to wit, presence and end of the world. If Jesus was going to be bodily present and burn up the world, as some have foolishly taught, then there would be no need for any sign or proof thereof to be given, especially to his disciples. That would be easily discernible by all. The question was: How may his followers know the time of his coming or presence and the end of the world?

<sup>28</sup> Jesus had taught them that Satan ruled the world, and he had nothing to do with that world, therefore that world must end before Jesus would begin activity against it. God had permitted the Gentiles to form the governments of earth, and Satan was the overlord. The Gentile times ended in 1914, because that period was to continue without interruption from 606 B. C. for 2520 years. There is nothing in the question or the answer from which we might draw the inference that the Lord was not present before the end of the world. On the contrary the Scriptures show he was present before the end of the world.

<sup>29</sup> The answer of Jesus was that there would be a world war, famines and pestilences, and that these would mark the beginning of sorrows upon the world at the end. The physical facts show the fulfilment of his prophetic words, and that it began with the end of 1914 and that he was then present. The Scriptures and other physical facts show that he was present prior to that time. But where was the glorious body of Jesus in 1914 or prior thereto? Was it necessary for him to be bodily at the earth then?

<sup>30</sup> The Scriptures show that when Jesus Christ ascended on high he sat down with his Father on his throne in heaven, and there he must remain inactive against the enemy until the Father gave direction for him to act. (Psalm 110:1, 2; Hebrews 10:12, 13; Revelation 3:21) Long after his presence, beginning at the end of 1874, a fight took place in heaven between the Lord and his angelic host on one side, and Satan and his hosts on the other side; and Satan was thrown out of heaven. (Revelation 12:1-9) That would indicate that the bodily presence of Christ Jesus was in heaven. At the same time he could be present at the earth in a representative capacity or by exercising his power on earth from his throne in heaven.



<sup>31</sup> The World War suddenly broke forth, and there came contemporaneously with it increased light to the Christians on earth. The Lord Jesus was present; and the sudden increased light of his presence is expressed by the Greek word *epiphania*, which is translated in our language "appearing". That does not mean that Jesus must go back to heaven and fight, and then return and appear at the earth. His *epiphania* means an increased light shining forth, even though at the same time the darkness increased toward others.

<sup>32</sup> The facts show that certain noted clergymen, claiming to be Christians, being in darkness as to most of the truth, recognized the World War and attending conditions as evidence of the Lord's second coming. That time also marked a greater manifestation of light to the Lord's dear saints, and that light has continued to increase. Many dark clouds were about those who did not profit by the increased light, and they became enshrouded in darkness. Such was the condition of those who saw some light in 1914 and who turned away from it. The faithful saw more clearly, and continued to walk on in the light leading to the perfect day.

## 1918

<sup>33</sup> "The day of God's preparation" continued from 1875 forward. Thus God was manifesting his presence by turning his face to his people, and Jesus Christ was manifesting his presence by carrying out the work provided for by the divine plan. All that time Christ Jesus is present. Then the Lord Jesus came suddenly or promptly on time to his temple, just as his Father had planned he should do: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."—Malachi 3:1.

<sup>34</sup> In coming to his temple, was it necessary for Jesus to be bodily at the earth? The scripture says: "The temple of God was opened in heaven." (Revelation 11:19) It is the faithful overcomers that make up the temple of God. (1 Corinthians 3:16, 17; 2 Corinthians 6:16; 1 Peter 2:5) The temple class, therefore, must include those who died in the faith, as well as those who continue faithful on earth unto the end. Those who died faithful, being first resurrected, would be placed as the living stones in the temple. The 'opening of the temple in heaven' therefore seems plainly to refer to the bringing forth by resurrection of the apostles and others who died in the faith of Christ. It would seem more reasonable to understand that the Lord Jesus exercises his power in respect to the saints while in heaven rather than that he exercised it at the earth. He could exercise it at either place, of course. But why come to earth's atmosphere to do so?

<sup>35</sup> The coming to the temple must mark the presence of both Jehovah and Christ Jesus. This conclusion is

supported by the words of Paul: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Titus 2:13) The word here translated "appearing" is from the Greek *epiphania* and, as heretofore stated, means "shining forth or shining upon". The Greek word is made up of the preposition *epi*, which means upon; and the verb *phainoo*, which means to appear, shining or giving light; therefore means appearing and shining forth or shining upon. That would seem, then, to mark the time when Jehovah and the Lord Jesus would appear to the temple class as more glorious than ever before.

<sup>36</sup> This is supported by the prophet's statement: "When the Lord shall build up Zion, he shall appear in his glory." (Psalm 102:16) These texts show the appearing or shining forth of both Jehovah and his beloved Son.

<sup>37</sup> In what manner? By bodily being present at the earth? Certainly not! But by the greater shining forth of the light upon the anointed of God. It is the time when Jehovah provides the robe of righteousness under which Christ Jesus brings the members of the temple class who are still on earth. Surely Jehovah would not need to come to earth and then go back to heaven at this time. There is no more reason to conclude that Jesus must come bodily to the earth in order thus to appear and then return to heaven to carry out the work there. It does mean that at that time there is an increased manifestation of the Lord's presence by the greater degree of light shining upon the Christians. This is in harmony with the words of Jesus wherein he gives the sun as an illustration showing the manner of his coming.

<sup>38</sup> Following the tribulation of the World War, and that which attended it and which marked the beginning of sorrows, the truth became entirely dark to organized Christianity. The leaders thereof failed, and they no longer knew of or cared for the will of God. These facts show the fulfilment of the prophetic words of Jesus: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven. . . . And then shall appear the sign of the Son of man in heaven." (Matthew 24:29, 30) It could hardly be inferred that this sign would appear to the world, but that it would appear to the temple class. The facts show it did appear to the temple class. These faithful ones saw the truth showing that the Lord is in his holy temple; and they saw, and continue to see and to appreciate God's organization, and that it is opposed by the enemy's organization, which now shortly must be destroyed.—Matthew 24:30; Revelation 12:1.

<sup>39</sup> Of course the temple class has not seen these things with human eyes, but the greater light that has come to them has enabled them to discern these facts. This light is due to the presence of the Lord and the shining forth of the increased light.

## ARMAGEDDON

<sup>40</sup> The Scriptures indicate that "the great battle of God Almighty" will be marked by increased light to the saints and a great manifestation of God's power to all. As Field Marshal, Jesus Christ will lead that fight and will be present. The words *parousia* and *epiphania* are both appropriate in describing that time because Christ Jesus will be present and shining forth. Will he be bodily present at the earth? It would be presumptuous positively to say one way or another, because we do not know. That he could be bodily present and directing the fight at the earth is certain, and it is also certain that he could direct it from heaven. He can manifest his presence in all parts of the earth, whether his glorious body be in heaven or at the earth.

<sup>41</sup> The Scriptures make it emphatic that Armageddon is God's fight. (Revelation 16:14, 16) Christ Jesus will be the chief One in that battle leading the hosts of Jehovah because the Scriptures say so. (Revelation 19:11-14; Psalm 110:2-5; 45:3-5) It is hardly reasonable to conclude that Jehovah will leave his throne in heaven and come to earth during that great battle. The same argument must be true with reference to Christ Jesus. Armageddon will bring knowledge to all creation that Jehovah is God, and that Christ Jesus his beloved Son is King of kings and Lord of lords. The people of earth will not see Christ Jesus with human eyes; yet they will discern his presence, because there will be increased light even unto them and a great demonstration of power. They shall mourn because thereof.

## CLOUDS

<sup>42</sup> It is written: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him." (Revelation 1:7) Clouds represent trouble. In connection with the Lord's coming, it is indicated that it will be amidst great trouble that the fact will be made known to many. That trouble itself will be light shining into their minds and advising them that the Lord has taken possession of the things in the earth. Both the words "presence" and *epiphania* will be properly applied to that, because it marks the Lord's presence and shining forth or shining upon creatures that illuminates their minds and gives them knowledge.

<sup>43</sup> Clouds mean more than trouble. It is not always that trouble is connected with clouds when used in a symbolic sense. When God protected the Israelites from the Egyptians, it is written that "the Lord [Jehovah] went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." (Exodus 13:21, 22) The cloud was a manifestation of Jehovah's presence with Israel. At night he illuminated that cloud, and made it a pillar of fire to go before his people. That cloud and pillar of fire was both protection and comfort to those in harmony with God. It was a cloud of darkness and a terror to their enemies. (Exodus 13:

21, 22; 14:18-20) Jehovah was there present in the cloud and in the pillar of fire.

<sup>44</sup> When the Israelites murmured against Moses, Aaron spoke to them and "they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud". (Exodus 16:10) Jehovah therefore manifested his presence to the Israelites. When God inaugurated the law covenant at Sinai he appeared unto the people in a cloud, and there were great thunders and lightnings demonstrating his power and his presence. (Exodus 19:16) Paul says that a like condition will obtain at the inauguration of the new covenant; and that then the voice of Jehovah will shake the whole earth, and not only the earth but the heavens also. Thus will be manifested the presence and power of Jehovah.

<sup>45</sup> When under the direction of Jehovah Moses had finished the work of erecting the tabernacle, "then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys."—Exodus 40:34-38.

<sup>46</sup> Jehovah was there present manifesting his glory and power to the people. But it surely will not be insisted that he was bodily present!

<sup>47</sup> Concerning his second coming Jesus said: "All the tribes of earth . . . shall see the Son of man coming in the clouds of heaven, with power and great glory." (Matthew 24:30) This does not mean that the people will see with human eyes the glorious body of Jesus Christ; but there is no reason why the people will not see with human eyes the great cloud illuminated with the glory of the Lord and manifesting his power. It will speak terror to the ungodly, but it will speak peace and joy to those who love the Lord and who desire to see righteousness established in the earth. Remember that the power of the Lord Jesus is not limited. His power will enable him to cause the mighty clouds to envelop the entire earth so that all peoples on the earth at one time might see them thus declaring his majesty, his power, and his glory. Surely the Lord Jesus has power to thus manifest his presence and at the same time remain in heaven. Just how this will be done Jehovah and his beloved Son know. The fact that Jehovah has manifested his presence to the people from time to time by clouds and by fire indicates that this will be done again.

<sup>48</sup> The Lord Jesus manifested himself by a great light at the time of the conversation with Saul of Tarsus. It is written: "And suddenly there shined round about him a light from heaven." And when Saul heard a voice



which said: "I am Jesus, whom thou persecutest." (Acts 9:3, 5) At that time the Lord Jesus was in heaven, because he had ascended to his Father. But it is manifest that Saul saw a great light indicating the presence and power of the glorified Christ Jesus. It seems quite reasonable that the Lord will manifest his presence and power to the peoples and nations of earth by a great trouble and the showing forth of his glory.

<sup>49</sup> The Apostle Paul seems to refer to the same time when he says: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thessalonians 2:8) In this verse both the Greek words *parousia* and *epiphania* are used. At that time the Lord, being present, shall destroy the Devil's organization by his *epiphania*, or bright shining.

<sup>50</sup> The people of earth who survive the great battle of Armageddon must be convinced in God's own way that it is a manifestation of his power and the time of the presence of his King, whom he has placed upon his throne. Jesus says: "They shall see the Son of man coming in the clouds of heaven, with power and great glory." This does not indicate that they will see his body. On the contrary he said that the world would see him no more. It does not necessarily follow that he must bodily be present at the earth at that time; because as Jehovah appeared in the cloud and in the pillar of fire, and as Jesus has been manifested by the great light from heaven, even so he could cause his glory and his power to be manifested to the people by some ocular demonstration to them, and this he could do whether he was at the earth or in heaven.

<sup>51</sup> Let no one minimize the power of Jehovah or of the Lord Jesus Christ. All things are from the Father and all things by the Son. Let no Christian be now deceived by the sophistries of some when they say that the Lord Jesus has not yet returned. Jesus himself declared that the deceptions would be so great that if it were possible the very elect would be deceived. But those who have the spirit of the Lord, and who are his, will not be deceived.

<sup>52</sup> In due season there shall be a complete uncovering of the presence and power of the Lord, which is expressed by the word *apokalupsis*. At that time all three of the words used in connection with his presence will be appropriate: *Parousia* (presence), *epiphania* (shining forth), and *apokalupsis* (complete uncovering). It is therefore seen that the illustration which the Lord Jesus himself gave of the sun rising in the east and shining unto the west shows the manner of his coming and revelation to mankind.

<sup>53</sup> The proof is now overwhelming that Christ Jesus our Lord is present and has been since 1874; and that the light of his presence continues to shine, and increasingly so; and that in God's due time there will be a complete uncovering of his presence and power. The enemy is now using every possible means to destroy "the

remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ". One of the methods is to lull to sleep some of the Lord's people and induce them to believe that the Lord has not yet come. Let the truly anointed be fully awake to the situation. Now is the time in which the temple class must shine, because their Lord is here. The words of the prophet now apply: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."—Isa. 60:1.

#### QUESTIONS FOR BEREAN STUDY

How do we know that in this text Jesus did not refer to "lightning" in its usual sense? Against what deception during his presence did he caution his followers? ¶ 1, 2.

Admitting the ability of Jesus to be present bodily, would it be necessary? What is Jesus' present position, and what is the extent of his power and scope of his authority? Does this affect the power and authority of Jehovah? How, then, does Jesus' present power compare with that of Jehovah, and what governs Jesus' exercise of that power? ¶ 3-6.

What have we already seen respecting the manner of Jehovah's presence and the means by which he carries out his plans? What had the ecclesiastics failed to see as to the relationship existing between the Father and the Son? As to the manner in which the divine purposes are accomplished? As to the means by which Satan transacts his affairs? Give scriptural proof of the existence of these great organizations. How have we come to know of them? ¶ 7, 8.

Where did Jesus go forty days after his resurrection? For what immediate purpose? What encouraging promise did he leave with his disciples? Though active since then, for what must he await the Father's time? Until when? What two things, at least, has he been doing in the meantime? ¶ 9-12.

Tell how the Lord could be absent from his followers, and yet with them, during the age. Support your answer with scriptures. Explain Matthew 18:20. What ministrations mark the fulfilment of Matthew 28:20? What does this indicate as to the manner of the Lord's presence? ¶ 13, 14.

To what light did Jesus refer in the main text here under consideration? Show how fitting is the Master's answer to the disciples' question. By comparison with the progress of dawn explain the meaning of *parousia*, of *epiphania*, and of *apokalupsis*. ¶ 15-17.

For whose benefit chiefly were the Scriptures written? For what time, largely, were they particularly intended? For what is the date 539 A. D. significant? When did the "1335 days" end? What was the night from which the church was to emerge? To what phase of morning did that period lead? How was the term "blessed" there fulfilled? Which phase of the Lord's presence did that represent? What was the source of that light? How is that time related to God's "day of preparation" and to "the times of restitution"? How is it related to Psalm 50:5? In what manner was the Lord's presence there manifested? ¶ 18-22.

Show the application of Revelation 18:4 in this connection. Also of Proverbs 4:18. Also Psalm 126:1-3. Apply here the parable of "the wheat and the tares". At this point harmonize James 5:7 and Matthew 28:20. ¶ 23-26.

Quote the disciples' question and tell what they meant by "the end of the world". What world was there referred to? How do Bible chronology and physical facts compare as to the time of "the end of the world"? ¶ 27-29.

Which phase of the Lord's presence began in 1914? While war, famine, etc., were proving that the "world" had ended, what was taking place in heaven? What increase of light marked the epiphania of the Lord's presence? Is it reasonable that the Lord's word as contained in Proverbs 4:18 has failed since then? ¶ 30-33.

What constitutes "the temple of God"? When and where was the temple opened, and what does this mean? For conducting both heavenly and earthly affairs at the same time would the bodily presence of both "the great God and our Savior Jesus Christ" be more appropriate in heaven or at the earth? How and when does Matthew 24:29 apply? When, to whom, and in what manner has the "sign of the Son of man" appeared in heaven? ¶ 34-39.

To what is reference made as "the great battle of God Almighty"? Who will be the Leader therein? Prove your answers by scriptures. While possible, is it probable that

either Jehovah or Christ Jesus would be at the earth at that time, in person? ¶ 40, 41.

Explain "he cometh with clouds" and "every eye shall see him". Mention instances where Jehovah manifested his presence in visible clouds. ¶ 42-46.

Referring to Matthew 24:30, is it probable that the people will see with human eyes "the clouds of heaven"? With what effect? Describe Jesus' manifestation in connection with the conversion of Saul of Tarsus. When shall "that Wicked" [the Devil's organization] be revealed, and wherewith shall it be destroyed? ¶ 47-49.

Harmonize, then, Jesus' words "the world seeth me no more" and his expression in Matthew 24:30. In what connection did Jesus warn his followers against the deception, "My Lord delayeth his coming"? (Matthew 24:48) How may the Lord's people avoid being deceived in these "last days"? Briefly, then, show the appropriateness of the Lord's illustration recorded in Matthew 24:27. ¶ 50-53.

## THE GLORY OF GOD

Jehovah God, thy wisdom shines  
Through all thy manifold designs;  
Works speaking eloquently lie  
Within the scope of earth and sky.  
Thy glory stretches on before,  
From sphere to sphere, for evermore;  
Celestial hosts thy name extol,  
Adoring at thy feet they fall.

Thy faithfulness hath no set bounds;  
Peal upon peal thy might resounds  
In tones of counsel unto those  
Who in mere human strength repose.  
Thy goodness crowns each passing year,  
Inspiring reverential fear,  
And manifests thy love, that sheds  
Its benediction on our heads.

Our view, how limited its range!  
Thy plans and purposes unchanged  
Continue on from age to age,  
Recorded on a stainless page.  
Thou dost command, and it is done;  
In all thy universe not one  
Who trusts in thee, the great All-wise,  
But is enriched with heaven's supplies.

Thou dost displace the heart of stone  
With heart of flesh. To thee alone  
Mankind will learn to bow the knee,  
When all flesh sees thy majesty.  
Then will such hallelujahs rise  
As ne'er before have reached the skies;  
'Twixt heaven and earth the tones will chime  
In matchless harmony sublime.

## FALSE KINGDOM REPRESENTED BY THE CHURCHES

**I**T MIGHT be thought by some that a false kingdom of heaven is an impossibility. But the western nations are even yet known as Christendom, although as nations they are no more Christian than Rome was in the days of the Cæsars. Also it is a fact that a large and important part of the human story since the days of Jesus is a record of the great and mighty "spiritual" empire, the church of Rome which has ruled over the bodies and minds of thousands of millions of men, and which has done so in the name of Christ and with the claim to be the kingdom of heaven upon earth. That great organization still holds itself erect among the ruins of time, and may be said to be the firmest of all earth's institutions. It is said of her in the times of stress, as if undisturbed by the destroying elements around her: "I sit a queen, and am no widow, and shall see no sorrow." (Revelation 18:7) Corresponding to the descrip-

tion given of her in the Scriptures, she always has that which she can sell to bring her pleasure.

It is not difficult to see how the idea of a kingdom such as has been manifested in Rome came to be developed. It sprang from Satan, of course; for he is the great instigator of all errors concerning God, the Creator, and man's relationship to his Creator, and he is responsible for the misleading doctrines which arose in the churches and which have so greatly deceived mankind. He made it his purpose to pervert the words of Jesus and the truth about the kingdom which he taught.

Jesus had shown that there was a phase of the kingdom begun when his disciples received freedom from Satan's domination, and became the subjects of Christ's kingdom, the kingdom of which Paul says: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."—Col. 1:13.

Since Jesus had spoken much of a kingdom, and yet

did not return as quickly as was expected to take up the rule of earth, and as the apostles, particularly Paul, had spoken of the pleasures of being already in the kingdom of God's dear Son, it was not a very difficult matter to turn the minds of those who were not well instructed in the Word of God to the thought that the kingdom of which Jesus spoke was only a spiritual kingdom.

Satan had already planted his evil seed of ungodly men in the churches, as Jesus said: "The tares are the children of the wicked one" (Matthew 13:38), and these were ready agents to turn truth aside. These men saw the possibilities of gaining power and authority in the churches, and church organization began to take form. The work and the sphere of the church were magnified, as if its commission was to take the world in hand and bring it to acknowledge Jehovah, the God of Israel, as its God.

The parables of the growth of the mustard seed and of leaven working in the measures of meal were perverted to mean that these prefigured a great increase of the followers of Christ. The delay of the Lord, and the absence of any special movement on his part, placed the many ignorant Christians at the mercy of those evil agents of Satan.

It was a comparatively easy step from the position such as that which was held by Timothy and Titus to that of a general bishopric, and ere long such were established in the churches. Thus it is seen that by the time when the church came into an accepted place in the politics of the Roman empire at the time of Constantine it was already in a position where it could fall an easy prey to the scheme of the enemy.

From the time of Constantine the power of the Bishop of Rome increased. Scheming men pushed the claims of the bishop; for they saw the possibilities of claiming the right of universal rule in the name of Christ and of God.

This brief study will not allow a review in detail of the various causes which took the bishopric of Rome to its greatest elevation. Its claims had become so great that it found itself able to deceive men.

The great Charlemagne drenched Europe with blood to establish the pope as head of that which he called the Holy Roman Empire. From that time, 800 A. D., for a thousand years the Roman church ruled in Europe, over kings as over the people, with almost unlimited sway.

The church of Rome was not allowed to occupy the whole of the limelight. There were other claimants, chiefly the bishops of Constantinople. In time the Greek church attained a strong position in the east, and in its later days came, in one respect, to be more nearly like the Biblical type; for the Czar of the Russian Empire, the chief support of the Greek church, was made the head of that church. Rome, of course, made the greater claim; it claimed to be the one church, and its pope lord over all nations. After 800 years of supremacy

the position of Rome was challenged by the Protestant movement, but the so-called reformation did little more to Rome than give it a slight jolt, and in time it was proved that the makers and supporters of that movement had the same spirit as the church from which they broke away. Time has proven that the ecclesiastics of Protestantism have had the same spirit as that which has been manifested in the popes of the Romish church.

The history of the churches has shown also that the disgrace of the mother church of Rome is properly applied to her children. The name written on the forehead of the false woman is "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH". (Revelation 17:5) The charge against her is that she has committed fornication with the kings of the earth. The great shame of all the churches is that they have proved unfaithful to their betrothal vows of fidelity to Christ, whose name they have taken.

The World War was really the great test of the churches, as it was the last. It is now a matter of history that all the churches which go to make up Christendom took an active part in that great and terrible devastation; all entered in and joined with the kingdoms of the world. In the long history of the churches there has been nothing which moved them as did the World War; with one consent they entered it. For once the churches were one. It is safe to say that there is one thing yet which will unify them even more than then. In the World War, though they were one in the spirit of the Devil they were in opposition camps; but the day is hastening when they will unify themselves in opposition to the establishment of the kingdom of heaven, which God is now setting up.

When Jesus was tempted by Satan in the wilderness, one of the most subtle of the three temptations the Devil put was his offer to Jesus to cooperate with him and to give him all the kingdoms of the world and their glory. The price he asked was that Jesus should worship him. As Satan was the god of this world (2 Corinthians 4:4), and the prince of this world (John 16:11), the request for some acknowledgment of worship might not seem to be an outrageous proposal. Jesus knew he had a hard and a long way to go before he could fulfil all his Father's will and, being found faithful, would be accepted of God as the rightful heir to the throne of David, and therefore of the world.

If Jesus had followed Satan's suggestion he would have gained something; he would have saved himself the long-continued suffering which came through the opposition of the world led by Satan, and he would have escaped the shameful death of the cross. He would soon have had the glory of a world conqueror; the world with all the pomp of the east and the west would have lain at his feet. Also he would have been able to bring many reforms into human life such as the heart of a good man would wish to see enjoyed by the smitten human

family; but in gaining some immediate self-gratification he would have lost everything. He would have lost sonship; he would have put himself outside the will of God, for death must have fallen upon him.

Jesus had come to do the will of his Father; his life and all it meant was given to his Father, and not for a moment would he deviate from his Father's will or his own consecration thereto. He bade Satan to get behind him; he would worship the Lord his God, and him only would he serve, even as the Scriptures commanded.—Deuteronomy 6:13.

But the churches have fallen before this temptation. They have joined themselves to the world; and the great churches have claimed, as Rome claimed, the right to rule the world or, as the Anglican church, have joined themselves to the world power. The churches still fail to see that they have fallen into the trap Satan laid for them, and have fallen before his temptation. They have sold themselves for nought; for the world rulers have no respect for them, and the people reject them.

The name Christendom is altogether a misnomer. No nation has ever professed to be Christ's in the sense of following his teachings. The British government, commonly accepted as the greatest of Christian nations, when its policies are being determined does not ask guidance of God nor make any endeavor to ascertain his will. Its House of Commons opens its sessions with prayer, but the act is the barest formality. Parliament pays no attention whatever to the will of God or the teachings of Christ in anything it says or does. The State must keep up the sham, for it wants the help of the church; and the church must keep up the farce, because it wants to retain its hold upon the world power.

It has pleased God to allow these things to develop and to obtain a hold upon men, and to allow Satan, chiefly by means of the churches, to deceive the whole world.

With the approach of time when the kingdom of heaven must be set up on earth, God began to give the churches warning of their false position. But they rejected the warning; nor even after the dreadful war was over did they perceive their false position. They turned

to another world policy, namely, the League of Nations, and hailed it as the political expression of the kingdom of heaven on earth. Christendom has proved not only to be a huge failure, but also to be a sham and a make-believe. It is now lost in the fogs of its own errors. It is rejected of men. Its desolation is at hand; for the churches have joined hands with the kings of the earth, that is, with the politicians, and those powerful interests which control the money of the world. Christendom, the false kingdom, must give place to the kingdom of heaven set up by God.

When the time came that God would establish his kingdom on earth he began to give the churches warning of their false position. They were warned by faithful servants of Jehovah that they were wrong in doctrine; that they had been teaching error in the name of the Lord; that in this they had indeed blasphemed his holy name. They had ascribed to him the infamous doctrine of devils, namely, that it was his purpose to have a great majority of human beings tormented everlastingly.

They were warned of their unfaithfulness in the matter of the Word of God; that they were leading the world into infidelity instead of to God, as they professed. They paid no attention, but joined themselves to the world; and when after forty years of warning the world threw itself into a suicidal war, they became the greatest of all helps to the nations, throwing aside all their obligations to witness to their God, and to their Lord, Jesus Christ. Not even after the World War, when its devastation and its Satanical origin were plain to all men, did they change nor even perceive their false position. When the League of Nations was given birth they hailed it as the political expression of the kingdom of heaven on earth. As the League is godless in the sense that it takes no account whatever of the will of Jehovah, organized religion not only proved its utter barrenness, but that it was a sham and a make-believe. Its desolation is imminent; for it is rejected of God as it is being discarded of men. Its destruction is the best of evidence that the kingdom of God is being set up in the earth. The false systems are doomed, and never again will man be deceived by any such imposition of Satan.

## JESUS AND THE SOCIAL LIFE OF THE PEOPLE

**W**HEN Jesus came to Israel it could be said that the general conditions of life found in almost all the nations which have attained to any degree of civilization were to be found amongst the Jews. There were the rulers and the ruled, the rich and the poor; and between them the larger numbers of that class which in these later days of civilization is called the middle class. Probably it would be true to say that in these things the conditions of the Jews of Palestine of Jesus' day were very like those of the western nations

of our day. There would be the comparatively small number of the upper class and of a class quite poor; and there would be the main body of the people who always must provide the resources of any nation, and who give steadiness to it in its times of stress.

In Jesus' day there were many rich in Israel; and that there were the poor is shown by some incidents recorded in the gospels, as well as by his words when he said: "For ye have the poor always with you." (Matthew 26:11) As to his disciples Jesus is in all things the

Master, the Teacher, the Guide; and as the disciple can be true to his name only as he follows his Master, it is important that we copy Jesus in his attitude both to the people and to their conditions of life. The true disciple will not go ahead of his Master. It must be said there can be no development of the teaching of Jesus, as if he gave a nucleus of thought or purpose, with the intent that his followers of later days should bring such to perfection or fruition.

We know something of Jesus' attitude towards the rich, that he was always as ready to serve them as any others, but that he never sought them. Indeed, Jesus had no use for their money, and he knew that their wealth would be more of a hindrance than a help to them in receiving his teaching; for wealth ever tends to self-satisfaction, and there is no question that the rich of the land, as well as the rulers, considered Jesus as an intruder amongst them.

We know something also of his attitude towards the poor and to those who were despised; also that he was compassionate towards the publicans and sinners, who by both rich and poor were considered outsiders. But in his ministry the lowest of the people were too far down in the scale to allow of his ministry affecting them generally, however kindly was his approach to them; and, on the other hand, the rich were too well off to allow that they needed any help from him. He was the great Physician. The rich and the rulers did not know they were sick; the very sick were helpless in the disease which afflicted them.

It follows then that the great part of Jesus' ministry was to those who may be said to be the common people of the land, and who may in a special sense be called his own people; for he, while certainly not of the rich, was not of that class which had fallen so low as to be happy only in its miserable condition of sin.

We ask then, What was the general attitude towards these, his own people? How did he approach them? There has been general misconception about the coming of Jesus to earth, both in respect to his manner of life and to his attitude towards the people.

Unquestionably the commonly held conceptions of Jesus are not far from the truth, but have been, and are still, injurious to the peoples of earth to whom Jesus came to minister. The pictures by medieval artists, who were imbued with the teachings of the Roman church, have sadly misrepresented the man Christ Jesus as he moved about amongst the people. According to tradition Jesus went through the short course of his human life with a sad and sorrowful countenance, as if he were weighed down by the sorrows of the world, and as if he were about to have the weight of its sin charged to him. Unquestionably Jesus was grave and devout in his general attitude, but the traditional Jesus is not Jesus of Nazareth. That the sorrowful mien was not habitual to him is manifest: this could not be the case, else the scribes and Pharisees would not have said of him that

he was a wine-bibber and a gluttonous person, and a friend of publicans and sinners.

Also we may be quite certain from all that is recorded of Jesus that he avoided both a censorious attitude and the Pharisaical demeanor; he would neither give a witness against a people by adopting an attitude, nor ask them to consider him holy by taking on himself a demeanor of the Pharisees as if he would say, I am holier than thou.

These pictures of Jesus are not acceptable in this more pragmatic day; but that they have done harm to past generations and left a general impression that holds strong to the present time, is apparent to all who think of these things.

It is not unimportant to us that we have a correct impression of Jesus and his manner of life and of his method of conducting his ministry; for ideas are causative. It is certain that multitudes of Christendom have been led into misconceptions of Jesus through misrepresentations of him by the clergy. Jesus bore nothing in his manner of dress to indicate he considered himself different or better than his fellows. Nor on the other hand did he bear any marks about him to show that he was come from God. In other words Jesus neither indicated by anything about his person, nor did he assume any difference to indicate, his mission or his separateness from his fellows.

The general order of so-called priests of the Roman church, and the more commonly known clergy of the various other churches, have not dressed themselves in so self-depreciatory manner as the various orders of monks and friars have done; but the clergy have used special garments intended to indicate they were separate from their fellows, as if they were holier than they by reason of their calling; and in their worship they have assumed a manner of speech and an attitude of worship intended to have the same effect.

There is a reason for this misrepresentation. It is not altogether the fault of the artists; for the artists, as we have said, got their ideas from the priests. It is one of Satan's devices for confusing the minds of all who should hear of Jesus Christ.

In thus assuming the ordinary dress of his circumstances in life and of his time, Jesus differed from John the Baptist; for John wore a distinctive dress, the prophet's hairy garment. Also John had lived apart from men; he had dwelt in the wilderness and had lived sparingly on locusts and wild honey.

But Jesus began his public ministry when attending a marriage feast, when, to add to the comfort of both host and guests, he made a new supply of wine when the ordinary supply had run out. We are not at liberty to think that in doing differently from John Jesus condemned the Baptist. John had taken the prophet's garment for a definite purpose. He would have the people know that he was one of the line of the prophets of Israel in order thereby to proclaim his message, and

probably such a work as he had to do could be done only by one who had lived apart from his fellows. Also in order to fulfil a prophecy concerning him he must be a voice crying in the wilderness. (See Luke 3:4.) John was to do the work of the promised Elijah, and to direct the people to the fact that God was speaking by him; thus he dressed after the manner of Elijah.

But for Jesus it was essential that he should be known as one of the people; he must be true Son of man, who would share in the trials and difficulties of the people amongst whom he had come to dwell. There is a greater reason attached to this; for Jesus himself, referring to the time when in the power and glory of the kingdom the destinies of the human family would be in his hand, said: "For the Father judgeth no man, but hath committed all judgment unto the Son. . . . And hath given him authority to execute judgment also, because he is the Son of man" (John 5:22, 27), a word most comforting to heavy-burdened and sin-smitten humanity.

We may presume that such an approach to Israel on the part of one of Israel's sons who claimed that he was sent from Jehovah was one of the tests intended of God to be put on the Jews at that time. Sometimes Jesus accepted the hospitality of the Pharisees, and sometimes he ate with the publicans. But because he accepted the friendliness of the publicans the Pharisees spoke evil of him, and said he was a friend of publicans and sinners. (Matthew 9:11) He was that in truth, but not in the sense they meant; they inferred that he was one to be looked down upon and to be classed with outsiders.

Though it was not necessary for those among whom Jesus labored to know that he had been born of a virgin, his own knowledge of that fact would make a very great difference to him. We may properly suppose that he could not have done his work had he not understood his separateness from the world in that respect. It follows that his disciples who walk in his footsteps must understand that fact, or they could not have the necessary knowledge that he could offer that perfect sacrifice which is necessary, not only for the salvation of the church, but for the world. In that respect, therefore, Jesus was not of the world; but that knowledge held by him did not in itself separate him from the world.

His miracles mark him out as one apart; but in themselves they would not prove more than that he was sent of God, for miracles were not uncommon in the history of the children of Israel. His message showed that he was unusual; for none ever spoke as he did. His life was unselfish; he took nothing from the people, but constantly gave them of his best; and in all he did his evident purpose was to do the will of God. But Moses and Samuel and others had that witness.

It was not by keeping himself apart from them that Jesus showed he was not of the world. Except for such times for meditation and prayer as were necessary for himself, and for those times when he must have his

disciples to himself, he was always ready to have their company; and he constantly tired himself in their service. Nor was it by outward dress or demeanor he would show he was not one of the people, as if, to use the words of the parsons, he would show that he had "renounced the pomps and vanities of this world". Certainly Jesus never took upon himself the task of interfering with the pleasures of the people; rather he entered into them on occasion, as at the marriage in Cana.

The answer to the question, How was Jesus not of the world? is not found in what he was in himself, nor in his attitude towards the social life and enjoyments of the people, but in his attitude towards the organized society which governed the lives of the people. A clear distinction must be made between the people who must live together on the earth and be considered as the human family, and the order of government which ruled them. The people are the children of God, though they are far removed from him. He loves them and sent his Son to provide a means of salvation for them, and will yet make that Son the great Savior of the world of men. But the world from which Jesus stood apart was the organized system of society and government. This is of and is inspired by the Devil. In whatever form it is found it works not for the good of the many, but for the advantage of the few, and to keep the many under the control of the few. Jesus would have nothing to do with this arrangement; he therefore made no attempt to amend it.

In Jesus' day it came about that Israel had become part of the world. They had failed to keep this feature of their covenant with Jehovah. Their system of government (for they had a considerable measure of home rule under the Romans) was exactly on the lines of the nations. Hence when Jesus came to a people who should have been quite separate and distinct from the world, he actually came into the world's organization. The Jews were separate only in name and in conceit.

But the social worker says, Why did Jesus not make an attempt to get the general conditions of the people amended? He sympathized with them, healed some of them, but left their conditions unchanged, and made no challenge against them. The answer to this question is that Jesus came into the world not to amend it, but that provision might be made for a sacrifice for sin, and that the full company of disciples might be gathered out of the world for service with him when his kingdom should be established. Thus Jesus was no reformer of men's policies, as for instance he said nothing at all about the slavery which then obtained, nor did he say anything about the exacting and grinding government of Rome. All these things were to go on till men should have had full experience, and get the result and the harvest of their policies, now being reaped. Then they would be ready for the kingdom which God would establish through his Son, who should come in the glory of the Father for that purpose.



## INTERESTING QUESTIONS

**Q**UESTION: Since we are now really new creatures, when does the birth of the new creature take place?

**ANSWER:** It is necessary to always keep in mind what constitutes a creature. No creature can exist without an organism. Man is a creature. He has a mind, will, heart and a body of flesh. Being selfish, he is devoted to selfish things. Being a fallen creature and not knowing God, he is under the influence of God's enemy the Devil. When he comes to a knowledge of the truth and makes a full surrender of himself by agreeing to do the will of Jehovah and bases his faith upon the shed blood of Christ Jesus, he is then justified and begotten by Jehovah by his spirit and he becomes a new creature. He has the same organism that he had before. Now his mind begins to be transformed. He feeds his mind upon the precious things of God's Word. His motives now are right, desiring to do God's will; therefore he has a pure heart. His will is to do what God wishes him to do; therefore he is wholly devoted to the Lord.

He is still in the flesh, however, and imperfect. He has gained righteousness by virtue of the fact that he is in Christ and is being offered up by Christ as part of his own perfect sacrifice. He is not an old creature devoted to things of the wicked system of Satan, but a new creature begotten by Jehovah's spirit, and has his affections set upon things in God's kingdom and not upon that which is contrary. He is seeking glory, honor, and immortality, as the apostle pointed out the Christian properly should do. If he is faithful unto death, that is to say, faithful in the performance of the covenant with the Lord to do his will, then he will receive the promised reward, the crown of life. This of course takes place when he is resurrected or has his change and receives a glorious body like unto the Lord. He has been a new creature all the time since begotten; but when changed into the likeness of the Lord he is given life

for evermore, and that is the time of his birth to the divine nature.

**QUESTION:** Is there anything in the begetting aside from the Bible or the Word of truth, or is there not a direct act of God in sending of his holy spirit into the mind resulting in enlightenment and new power of mental perception which the natural man does not possess?

**ANSWER:** The Scriptures declare that God by his own will, by his Word of truth, begets. Undoubtedly this begetting is not merely by one hearing the Word of truth, but the Lord God wills that such one must become a new creature. For God to will a thing means for it to be done, and his spirit means his power. When one is given the spirit of the Lord he has a power that he did not before possess. He has the power of perception of things pertaining to God and his plan, that the natural man cannot and does not receive. The apostle says: "Knowing, brethren beloved by God, your election; because our glad tidings came to you not in word only, but also in power, even with the holy spirit, and abundant confirmation; as you know what we were among you on your account. And you became imitators of us, and of the Lord, having embraced the word in much affliction, with joy of holy spirit."—1 Thessalonians 1: 4-6, *Diaglott*.

We must conclude, therefore, that the spirit of the Lord Jehovah operates upon the mind of man and begins in that man a newness of life. His mind is fed upon the precious things of God's Word. His power of perceiving things spiritual increases. God's power operates upon his heart, namely, his affection; and he sets his affections upon the kingdom of the Lord, not on things in the earth. His motive henceforth is not selfish but with an unselfish desire to glorify God. He no longer wills to do that which is wrong; but he wills to do what is right, that is to say, to do God's will. He now is a new creature, and he is so by the grace of God and by the operation of God's holy spirit.

## LETTERS FROM AFIELD

### HUNGRY FOR MORE

DEAR SIR:

It certainly does a fellow good to hear a talk on the Bible like you gave on Sunday afternoon [over station WGY, Schenectady], and I think I am in a position to say so, as I have sung in a church choir about fifteen years and I have heard a lot of sermons; but I have never heard the Bible explained as you did, and I would like to hear a lot more like it.

Yours, a well-wisher,  
J. B. THOMAS, N. Y.

### WALKING IN THE LIGHT

DEAR BROTHER RUTHERFORD:

Love and greetings in the name of our reigning King! We, the San Pedro Ecclesia, wish to express our great

appreciation of the wise counsel and earnest exhortations for active service, seeing as we do that these blessings are from the Lord.

*The Watch Tower*, and *Deliverance* and *Creation* books, etc., abound with increasing light. Words cannot express the wonderful blessing being poured out on the faithful remnant; and we are looking forward with much joy and anticipation to the coming year of service for our King. We see how greatly the Lord has blessed and protected you in your service for him, and we have received much strength and encouragement through your boldness in the day of judgment. We love you very much on this account, dear brother, and you have our hearty cooperation and prayers.

May the Lord's rich blessing be upon you as you continue by his grace to do his will.

Your brethren and fellow servants,  
SAN PEDRO (CALIF.) ECCLESIA.

# International Bible Students Association

## RADIO SERVICE

The kingdom message is now being regularly broadcast over the following stations in the United States and Canada. Local radio representatives are requested to send prompt and complete advice of any changes in schedules to Radio Department, 117 Adams St., Brooklyn, N. Y.

STATION	CITY AND PROGRAM PERIODS	KILO- CYCLES	METERS	WATTS	STATION	CITY AND PROGRAM PERIODS	KILO- CYCLES	METERS	WATTS
CFYC	Vancouver, B. C. ....	730	410.7	500	WEBC	Duluth, Minn. ....	1240	241.8	250
Sun am 10-11, pm 2.30-3.30, 6.30-9					Tue pm 7.50-8.30				
Tue Thu Sat pm 7.30-8.30					WEBR	Buffalo, N. Y. ....	1240	241.8	200
CHCY	Edmonton, Ala. ....	530	516.9	250	Sun pm 2-3 (every other week)				
Sun am 10-11, pm 3-4.30, 9.15-10.30					WEPS	Gloucester, Mass. ....	1010	296.9	100
Tue Thu Sat pm 8-10					Sun am 11-12				
CHNS	Halifax, N. S. ....	930	322.4	100	WEBE	Cincinnati, O. ....	1220	245.8	250
Sun pm 9-10					Sun pm 6.30-7.30				
CHUC	Saskatoon, Sask. ....	910	329.5	200	WFBL	Syracuse, N. Y. ....	1160	258.5	750
Sun pm 12.45-2.15, 8.30-10					Sun pm 2-2.30				
Tue Thu pm 8.30-10					WFDF	Flint, Mich. ....	860	348.6	100
CJCJ	Calgary, Alta. ....	630	434.5	250	Fri pm 9.30-10				
Mon pm 8-9					WFJC	Akron, O. ....	1320	227.1	250
CJGC	London, Ont. ....	910	329.5	500	Thu Sat pm 9.30-10				
Sun pm 2-3 (every other week)					WGHP	Detroit, Mich. ....	940	319	1000
CKCX	Toronto, Ont. ....	630	475.9	1000	Sun pm 12-12.30				
Sun am 9.30-11, pm 1.30-3, 8.15-10.15					WGWB	Milwaukee, Wis. ....	1370	218.8	500
Tue Fri pm 8-10					Sun am 10-11				
CKOC	Hamilton, Ont. ....	880	340.7	50	WHBP	Johnstown, Pa. ....	1310	228.9	250
Thu pm 7-7.30					Sun pm 8.30-9.30				
KEX	Portland, Ore. ....	1250	239.9	2500	WHK	Cleveland, O. ....	1130	265.3	*500
Sun pm 9-10					Sun am 10-12, pm 7.30-9				
KFEQ	St. Joseph, Mo. ....	1300	230.6	1000	Mon pm 7.30-8, Thu 7.30-10				
Sun pm 7-7.30					WIAD	Philadelphia, Pa. ....	1040	288.3	100
KFHH	Wichita, Kan. ....	1220	245.8	500	Tue Fri pm 8.05-8.35				
Sun am 9.30-10.30; Thu pm 7.30-8					WIBA	Madison, Wis. ....	1250	239.9	100
KFJF	Oklahoma City, Okla. ....	1100	272.6	*750	Sun pm 1-1.30 (monthly, fourth Sunday)				
Sun am 9-9.30; Sat pm 8-8.15					WIRU	Topeka, Kan. ....	1470	204	500
KFSO	San Diego, Calif. ....	680	440.9	500	Sun pm 5-5.30				
Sun pm 2-3					WIBX	Utica, N. Y. ....	1260	238	150
KFUM	Colorado Springs, Colo. ....	1270	236.1	100	Sun pm 9-10.20				
Thu pm 7.30-8					WICC	Bridgeport, Conn. ....	1130	265.3	500
KFWM	Oakland, Calif. ....	1270	236.1	*500	Mon pm 8-8.30				
Sun am 9.30-11; pm 12.30-2.30; 7.30-9					WIL	St. Louis, Mo. ....	1160	258.5	250
Mon Sat pm 8-10; Tue Thu pm 12.30-3, 8-10					Sun pm 6.30-7				
Wed pm 2-3; Fri pm 2-3, 8-10					WIOD	Miami Beach, Fla. ....	1210	247.8	1000
KGRC	San Antonio, Tex. ....	1360	220.4	50	Sun 11.30-12 noon				
Sun pm 1-2					WIP	Philadelphia, Pa. ....	590	508.2	500
KHQ	Spokane, Wash. ....	810	370.2	1000	Fri pm 3-3.15				
Sun am 10-11, pm 9-10					WJAD	Waco, Tex. ....	900	333.2	500
KLZ	Denver, Colo. ....	1010	296.9	*750	Sun pm 7-7.30				
Sun pm 7-8					WJBL	Decatur, Ill. ....	1410	212.6	250
KMBC	Independence, Mo. ....	1110	270	1500	Thu pm 7.30-8				
Fri pm 7.30-8					WKBP	Indianapolis, Ind. ....	1190	252	250
KMIC	Inglewood, Calif. ....	1340	223.7	250	Mon pm 7.30-8.15				
Sun pm 8-9.15					WLBG	Petersburg, Va. ....	1400	214.2	100
KNRC	Los Angeles, Calif. ....	800	374.8	500	Sun am 10-11, pm 3-4				
Tue Thu Sat pm 2.30-3					WLBV	Mansfield, O. ....	1450	206.8	50
KOCW	Chickasha, Okla. ....	1190	252	250	Sun pm 9-10				
Sun pm 6.30-7 (second and fourth, monthly)					WLST	Providence, R. I. ....	1150	260.7	500
KOMO	Seattle, Wash. ....	980	305.9	1000	Sun am 10.30-11.30, pm 2-3, 6.30-7.30				
Sun am 10-11, pm 7.30-8					Wed Fri pm 7.30-8.30				
KPRC	Houston, Tex. ....	1020	293.9	500	WMBR	Tampa, Fla. ....	1190	252	100
Mon pm 8.30-9.15 (every other week)					Sun pm 8				
KQV	Pittsburgh, Pa. ....	1110	270.1	500	WMBB	Harrisburg, Pa. ....	1280	234.2	250
Sun pm 1-2; Fri pm 7.30-9					Sun pm 5-6				
KSCJ	Sioux City, Ia. ....	1230	243.8	500	WMBS	Boston, Mass. ....	1420	211.1	50
Fri pm 8-8.30					Sun am 10.30-12, pm 8-9; Mon Thu pm 8-9				
KWCR	Cedar Rapids, Ia. ....	1250	239.9	250	WNBF	Lancaster, N. Y. ....	1450	206.8	50
Sun pm 4-5; Wed pm 9-10					Sun pm 7.30-9.30				
KWKC	Kansas City, Mo. ....	1350	222.1	100	WNBH	New Bedford, Mass. ....	1210	247.8	250
Sun am 10-11, pm 9.15-10.15					Tue pm 8.30-9.30				
KWTC	Santa Ana, Calif. ....	1350	222.1	100	WNOX	Knoxville, Tenn. ....	1130	265.3	1000
Sat pm 7.50-8.30					Fri pm 7.30-8				
WBAW	Nashville, Tenn. ....	1250	239.9	100	WNIC	Greensboro, N. C. ....	1340	223.7	500
Sun pm 5.30-6.15					Fri pm 6.15-6.45				
WBAX	Wilkes-Barre, Pa. ....	1200	249.9	100	WODA	Paterson, N. J. ....	1020	293.9	1000
Sun pm 8-9					Sun am 10-10.30				
WBBR	New York (Rossville), N. Y. ....	1170	256.3	1000	WOKO	Peekskill, N. Y. ....	1390	216	250
Sun am 10-12, pm 2-4, 7-9					Sun pm 12.30-1; Thu pm 8.30-9				
Mon Tue Thu Fri pm 2-4, 7-9					WOOD	Grand Rapids, Mich. ....	1150	260.7	500
Wed pm 2-4, 6-7					Sun pm 9-10				
WBRC	Birmingham, Ala. ....	1240	241.8	250	WORD	Chicago (Batavia), Ill. ....	1190	252	5000
Tue pm 8-8.30					Sun am 10-12, pm 2-4, 6-7.30; Mon Tue Wed Thu Fri Sat pm 6-7				
WBRL	Tilton, N. H. ....	1290	232.4	500	WRAV	Reading, Pa. ....	1360	220.4	100
Sun pm 8-9					Sun pm 7.30-8.30				
WBT	Charlotte, N. C. ....	1160	258.6	500	WREC	Memphis, Tenn. ....	1200	249.9	500
Thu pm 7.30-8					Sun pm 5-5.30				
WCAH	Columbus, O. ....	1280	234.2	250	WRHF	Washington, D. C. ....	930	322.4	150
Sun am 11.45-12.45, pm 8.45-9.45					Sun pm 5.30-6				
Mon Tue Wed Thu Fri Sat 11.40-12.40 noon					WRHM	Minneapolis, Minn. ....	1150	260.7	1000
Fri pm 7.30-10					Sun am 9.15-10.30				
WCBA	Allentown, Pa. ....	1350	222.1	150	WRR	Dallas, Tex. ....	650	561.3	500
Sun pm 4-5					Fri pm 6.30-7				
WCLO	Kenosha, Wis. ....	1320	227.1	100	WSPD	Toledo, O. ....	1250	239.9	250
Sun am 11-12					Sun pm 1.30-2				
WCBM	Baltimore, Md. ....	1330	225.4	100	WTAR	Norfolk, Va. ....	1090	275.1	500
Sun pm 6-8 (bi-weekly); Fri pm 9.30-10					Sun pm 7-7.30				
WCSH	Portland, Me. ....	620	483.6	500	WWVA	Wheeling, W. Va. ....	890	336.9	250
Sun pm 3-3.30					Sun pm 1-2				
WCWK	Fort Wayne, Ind. ....	1400	214.2	250					
Sun pm 5-5.30									
WDAX	Fargo, N. D. ....	830	361.2	500					
Sun pm 2-3, Thu pm 4-4.30									

\*After 6 p. m. From 6 a. m. to 6 p. m., 1000 watts.