



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. XLIX SEMI-MONTHLY No. 15

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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 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 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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**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:** 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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## I.B.S.A. Berean Bible Studies

by means of

### The Watch Tower

"A Witness to the People"

Issue of July 1, 1928

Week of September 1 . . . . . ¶ 1-22

Week of September 8 . . . . . ¶ 23-44

"Fixed Periods of Time"

Issue of July 15, 1928

Week of September 15 . . . . . ¶ 1-16

Week of September 22 . . . . . ¶ 17-31

Week of September 29 . . . . . ¶ 32-41

### RADIO

A letter in *The Watch Tower* from Brother Woodworth suggests the classes' giving up their halls and devoting all to a national weekly radio hook-up. This would be a very commendable thing but at this time the Lord has not so arranged. The Society advises therefore that the classes do not give up their halls until the Lord does signify his approval by opening the way for a frequent nation-wide public meeting by radio.

### A NEW BOOK

That further witness to the name of Jehovah might be given to the people the Society is publishing a new book, *Reconciliation*. We feel sure that the book will help to a better understanding of this vital doctrine. We therefore advise a careful study of the book; and then let all who love the Lord get it into the hands of the truth-hungry everywhere.

### VACATION

Please bear in mind that the vacation at the Society's headquarters began July 28 and ends August 11. Within that period no orders will be filled.

### IBSA WEEK

The week beginning August 26 and ending September 3 is designated as Service Week. The brethren everywhere are requested to give as much time as possible during that week to field service canvassing for the books and booklets. We may have some more important information to announce to the brethren by that time.

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX

AUGUST 1, 1928

No. 15

### PREPARED FOR THE REMNANT

*"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit."—1 Corinthians 2: 9, 10.*

**J**EHOVAH has prepared some special blessings for certain ones. That is made clear by the above scripture. Whosoever participates in such blessings must be greatly favored at the hands of Jehovah. It seems entirely reasonable that the recipients of such favors would have some knowledge thereof at the time of receiving the blessings. Among the things prepared these seem to stand out prominently, to wit: (a) a vision of Jehovah's purposes, and (b) the privilege of intelligently and joyfully cooperating with Jehovah God and with his beloved Son in his great work. Let the text and its setting be examined with these two points in mind.

#### APPLICATION

<sup>2</sup> The above text may be divided into two parts, to wit: (1) "things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him", which part is quoted from the words of the Prophet Isaiah (Isaiah 64:4); and (2) "but unto us God revealed them through the spirit", which part Paul adds.—R. V.

<sup>3</sup> Generally it has been understood by Christians that "the things which God hath prepared" has reference to those blessings which each member of the body of Christ will receive at the time of participating in the resurrection of Christ and being granted glory, honor and immortality in heaven. The Scriptures do make it plain that when the body members partake of the resurrection of Jesus Christ they will be rewarded with honor and immortality and will be like the Lord and see him as he is. (1 John 3: 2) The above words of Paul, however, and those quoted by him from the Prophet Isaiah do not seem to have any reference to a realization of things of heavenly glory. It does not appear that the purpose of the apostle was to contrast the reward of the heavenly ones with the things that the obedient ones of earth will ultimately receive. On the contrary, "the things prepared" seem clearly to have reference to something that will be received by Christians while in the flesh.

<sup>4</sup> Paul was addressing his words to new creatures in Christ. He said: "Unto the church . . . them that are

sanctified in Christ Jesus." Then he adds: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." Fellowship means partnership. The apostle's words therefore undoubtedly mean that those to whom he addresses his words have been called to partnership with Christ Jesus in a certain work to be done in obedience to God's command. Some members in the church at Corinth were putting forth an effort to display their individual learning and wisdom, and division had resulted by reason thereof. Some of them claimed to be followers of Paul, some of Apollos, and some of Cephas. The apostle told them that although they were his brethren in Christ he could not speak to them about spiritual things so that they would understand because they were babes in Christ. (1 Corinthians 3: 1-3) He emphasized the fact that the message of salvation is not the result of any man's wisdom and is not spoken in the wisdom of man. He adds: "But we speak the wisdom of God." He would impress upon his brethren that the plan of salvation is God's plan and that by the death and resurrection of his beloved Son God has provided salvation for mankind and that there is no other way to be saved. Furthermore he would have them understand that regardless of how much knowledge one might possess, or how much wisdom apparently is displayed, or how eloquently one might speak, such things avail a man nothing.

<sup>5</sup> In support of his position he said: "For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."—1 Corinthians 2: 2-5.

<sup>6</sup> He emphasizes the fact that he was not speaking the wisdom of men and that the 'things that God had prepared' were not for those who had preceded him. Then Paul quotes the words of Isaiah, but he does not give the setting of the prophet's words. The expressed purpose of the apostle was to teach his brethren that only

those who have the spirit of the Lord and who love God can understand God's purposes and share with Christ Jesus in the work that God had given him to do.

<sup>7</sup> God first used his prophet to write the above text which Paul quoted. It is to be expected that the prophet under God's direction would give the proper setting to the text. The prophet did give the setting to the text. To understand the meaning of the prophet's words above quoted it is important to consider the context in the same prophecy. When a prophecy is in course of fulfilment, and those who are spiritually minded can plainly see the physical facts that exactly fit the words of the prophecy, then such may be reasonably certain that they have the proper understanding of the prophecy. Of course the carnally minded man would not apply the facts to the prophecy because of little faith and love and therefore without spiritual discernment. There are many scriptures showing that Isaiah was used to picture or foreshadow the "servant" class. Jesus Christ is the Head of that class and it includes the faithful members of his body yet on earth. In the light of the facts well known to all true followers of Christ Jesus now on earth it seems reasonable that the words of the Prophet Isaiah apply to the "servant" or remnant class from and after 1918 when the Lord came to his temple and that the fulfilment of the prophecy still progresses. That being true, "the things prepared" are especially for the benefit of the "remnant".

<sup>8</sup> The nominal church is the only church the world has ever known. That system has failed and even to the world it appears that the Christian church has failed. The true "servant" class now is hated of all nations and is in no wise regarded by professed believers as "the seed of Abraham according to the promise". These are despised by the leaders in the nominal church. The members of the "servant" class, however, know that Jehovah is their Father because they have the faith of Abraham. They know that God is able to make them children of Abraham and that he has done so. (Matthew 3:9) The related context therefore, and which shows the setting of the prophecy, begins with the preceding chapter, showing that the "servant" class adopt the words of the prophet, to wit: "For thou art our Father, though Abraham knoweth us not, and Israel [nominal Christendom] doth not acknowledge us: thou, O Jehovah, art our Father; our Redeemer from everlasting is thy name. . . . Our adversaries have trodden down thy sanctuary. We are become as they over whom thou never barest rule, as they that were not called by thy name."—Isaiah 63:16, 18, 19, *R. V.*

<sup>9</sup> The "faithful servant" class are the only ones that really pray for God's kingdom to be set up and for his will to be done on earth. They are the only ones that are really anxious to see God's righteous government in operation for the betterment of man. They are the appointed witnesses of Jehovah God. At the same time, in the eyes of the worldly wise the members of the "servant" class

appear as they over whom God has never ruled and who were never properly called by his name. The "servant" or remnant class are the only ones that fully realize that Jehovah's name has been pushed aside and that now the time has come for his name to be exalted.

#### THE CRY

<sup>10</sup> The first verses of the prophecy of the sixty-fourth chapter have reference to the "servant" or remnant class. The prophet puts the words in the mouths of such and they cry out for the vindication of God's holy name, saying: "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence." (Isaiah 64:1) These are words of earnest prayer unto Jehovah. God's true servants do not pray in a vague and indefinite manner. The above words of the prophecy, which now become the prayer of the "servant" class, are so definite and certain that they show that the "servant" class knows that the time has come for the overthrow of the organization of the evil one and for the establishment of God's kingdom and for the complete vindication of his name. This conclusion is supported by the words of the prophet: "Make thy name known to thine adversaries, that the nations may tremble at thy presence!"—Isaiah 64:2.

<sup>11</sup> The "servant" or remnant class therefore prays for a great demonstration of God's power and majesty before all the nations of earth that all may realize that Jehovah is the only true God.

<sup>12</sup> The "remnant" now clearly sees through the fulfilment of prophecy that God's due time is at hand to make for himself a name in the earth. They see that the enemy organization is a monstrous thing and mark the great arrogance of the adversaries against God. Hence they pray that God would manifest his power against the adversaries and make a name for himself. Mount Sinai was once on fire. So terrible was the sight and the shaking of the mountain that fear and trembling was upon all who saw. That experience at Sinai foreshadowed the approach of the "remnant" to the kingdom of God. (Hebrews 12:18-27) The "remnant" realize that the church is now approaching the kingdom of God, as the apostle says. It clearly proves to them from the Word of the Lord that nothing short of a great demonstration of God's power will awaken the nations to the fact that Jehovah is God and that the time has come to set up his kingdom and that this constitutes the only relief for the people. As they see that the purpose of God is to manifest his power against the adversaries those truly devoted to him pray accordingly. With this setting of the text in mind mark now the words of the prophet which Paul quotes: "Things which eye saw not, and ear heard not, and which entered not into the heart of man, . . . God prepared for them that love him."—*R. V.*

<sup>13</sup> In times of old God caused his spirit to rest upon his faithful servants and they wrote down visions as

directed and guided by the spirit of Jehovah. (2 Samuel 23:2; 2 Peter 1:21) Those faithful men of old greatly desired to know the time and manner of the setting up of God's government and the vindication of his name; but it was not God's due time to reveal it, and those faithful men were not so favored as to know. God's due time has come, and the faithful ones of the church are favored to see and to understand concerning those things which God has prepared for them that love him. Under the guidance of the spirit of God the prophet spoke of the great favor that would come upon the servants of the Lord who should be privileged to pray the prayer set forth in Isaiah sixty-fourth chapter and first verse. When that due time does arrive the faithful anointed ones see that "the stone" which the builders refused has become the Head Stone; that the Lord is in his temple, and that they have received the garments of salvation; and they know that Jehovah is their Father, and, knowing this, they pray.

#### WHY THE PRAYER?

<sup>14</sup> Why does God's servant class pray this prayer which was written by his prophet? Is it because the members thereof can hasten the setting up of the kingdom? No, to be sure they can not! Neither the creatures on earth nor those in heaven could do anything to hasten the completion of God's plan. He causes it to work out exactly on time as he has foreknown and ordained it. The prayer of the remnant is prayed for the same reason that Jesus' disciples were to pray as he taught them: "Thy kingdom come. Thy will be done in earth." In neither instance can the prayer hasten the kingdom. Those who pray this prayer earnestly and in good faith are kept in a condition of heart devotion to God and in readiness to do his will at all times. They pray that the mountains might melt and flow down at the presence of God. Symbolically the mountains here represent the kingdoms of this world over which Satan is the god. These world powers forming the Devil's visible organization stand in the way of the truth of Jehovah and hinder the people from understanding the truth. They lead the peoples of earth to believe that their safety depends upon the preservation and functioning of these world powers. Organized religion is one of the strong parts of the enemy's organization. It is the chief agency by which the people are deceived. As the tower of Babel extended high up above the earth, even so the religious system of the world raises high its head and arrogantly claims to be the guardian of the people and their means of salvation. Claiming to represent God, but in fact representing the Devil, these religious powers constitute a great deception and a hindrance to the people. Organized religion, forming a part of the Devil's organization, must, together with the other component parts thereof, be wiped out. The "remnant" class clearly see this to be true. As these faithful followers of Christ pray for the establishment of God's kingdom on earth,

so they must just as earnestly pray for the destruction of the Devil's organization. Therefore the "remnant" prays: "Oh that thou wouldest rend the heavens, that thou wouldest come down [manifest thy power], that the mountains [kingdoms] might flow down at thy presence, as when fire kindleth the brushwood, and the fire causeth the waters to boil; to make thy name known to thine adversaries, that the nations may tremble at thy presence!"—*R. V.*, margin.

#### "THINGS PREPARED"

<sup>15</sup> The words of the prophet show that when the time comes for this prayer to be uttered, then shall be the time when "the things which God hath prepared for them that love him" shall be revealed. The fact that God's prophet contrasts the privilege of the faithful men of old with those of the church, and in that connection makes mention of the "things prepared", shows that the "things prepared" are to be enjoyed by the members of the anointed class while on earth. What then are those privileges or blessings which "God hath prepared for them that love him"? Plainly they seem to be: (1) a clear vision that the time has come to vindicate God's name, overthrow Satan's organization, and set up God's kingdom of righteousness; and (2) the positive knowledge that the "remnant" now has the blessed privilege of being witnesses for Jehovah and to cooperate with his beloved Son in the work now to be done.—1 Corinthians 1:9.

#### CONDITIONS

<sup>16</sup> Take note that neither the prophet nor the apostle says that all who are begotten of the holy spirit will have the privilege of enjoying the "things prepared". The expression is, "the things which God hath prepared for them that love him." Those who love God will be faithful to obey his commandments. (John 14:21) The members of the church that love him prove their love for God by keeping his commandments joyfully and by boldly proclaiming God's name in the day of judgment. (1 John 4:17, 18; 5:3) Those who are selfish and who are not wholly and unreservedly devoted to the Lord surely will not be the recipients of the blessings that "God hath prepared for them that love him", for the reason that they do not meet the conditions precedent.

<sup>17</sup> The Lord came to his temple in 1918. It was about that time that the Lord took account with his servants and approved the faithful and invited such to enter into his joy. (Matthew 25:21) Even those who knew the truth of Christ's presence, and who were begotten of the holy spirit from and after 1874, could not enter into the joy of the Lord until God's due time, and that time was when Christ came to his temple; and then only those who had been faithful were invited to enter into the joy, and did enter into the joy of the Lord. At the same time these are represented as receiving the garments of salvation and being brought under the robe of righteousness. (Isaiah 61:10) These are pictured

also as having on the wedding garment. They therefore have the evidence that they are the sons of God and are privileged to serve him, and they serve him with joy. Being now in the temple of the Lord they are privileged to see the light of truth as God reveals it to his anointed, and they delight to walk in the light. It is only those who walk in the light that have fellowship or partnership with God and with Christ in the great present-day work.—1 John 1:7.

<sup>18</sup> There are those who claim to love God and who doubtless are begotten of the holy spirit and who recognize the presence of Christ and that we are in the time of the end, but who fail or refuse to obey the commandments of God to be his witnesses as he has commanded. They insist that their duty is to develop a beautiful character in order to be ready to meet the Lord. They refrain from speaking anything concerning God's vengeance against the enemy organization; in fact, they do not see the enemy organization. Their greatest desire is that they might be taken to heaven, believing that that was the purpose for which God called them. Such an attitude is largely selfish; and selfishness and love are not in accord. Those in the attitude here mentioned do not see the light of present truth and of course can not rejoice in it. They insist on holding to the truths, and to those truths only, which we learned years ago; and they refuse to recognize the fact that God, through Christ, reveals his truth to his church in a progressive manner and in his own due time. These same ones claim that *The Watch Tower* is out of accord with what the church learned twenty years ago and make this an excuse for their course of action in refusing to have any part in proclaiming the name of Jehovah. The fact is that *The Watch Tower* has never deviated one jot or tittle from the fundamentals of the divine plan revealed to the church by the Lord, and as published in the *Studies in the Scriptures*. From time to time God has given his people more light and a clearer vision of his plan, even as he promised. (Proverbs 4:18) Unless the spirit-begotten ones really love the Lord, and prove that love in God's appointed way, they can not have a part in the "things prepared". For this reason they do not understand and appreciate present truth.

<sup>19</sup> The Apostle Paul's argument is to the effect that the natural man can not understand spiritual things; that the spirit-begotten ones can not understand unless such are unselfishly devoted to the Lord; that no matter how much learning or knowledge one might have, unless he is joyfully in accord with the Lord he can not understand the deep things of God's Word; that 'eye hath not seen, nor ear heard, nor have they entered into the heart of man, the things which God has prepared for them that love him: but that unto us [Paul himself and those like him] God hath revealed these things through his spirit'. When God's due time comes to reveal the "things prepared" those who love him and manifest his spirit can understand, and they only.

<sup>20</sup> The Scriptures make it clear that there is at this time a "remnant" of the spirit-begotten and anointed ones. The "remnant" is the class devoted to the Lord God. It is the "remnant" that presses the battle to the gate and rests under the protection and safety of the Lord. (Isaiah 28:5, 6) The same class is in the secret place of the Most High and is there protected. (Psalm 91:1, 2) It is the "remnant" that now sees and appreciates the clear distinction between Satan's organization and God's organization. These are they who pray for the downfall of Satan's organization and for the setting up of God's kingdom and the exaltation of his name, and who are not so much concerned about their own personal reward. Therefore they heartily and joyfully cooperate with the Lord Jesus, whom Jehovah sends forth to rule midst the enemy. It is the faithful "remnant" class that are willing in this day of his power, and they joyfully volunteer to follow where he leads.—Psalm 110:2, 3.

#### WAITING ON THE LORD

<sup>21</sup> The prophet represents the faithful class when he says: "I will wait upon the Lord, . . . and I will look for him." (Isaiah 8:17) And again: "Blessed are all they that wait for him." (Isaiah 30:18) In many places the Scriptures speak of waiting on the Lord, and many of these texts have special reference to waiting for his kingdom. God never told his faithful ones to fix a date and then to announce that on that day certain Armageddon would be fought and God's kingdom would be put in full control of the affairs of men. Manifestly it is presumptuous to say just what day or hour Jehovah is going to do some specific thing. The faithful, however, are not ignorant of the times and seasons. They can see the fulfilment of prophecy and know that the time is at hand. The Lord through his prophet did say: "He that believeth shall not make haste." (Isaiah 28:16) He shall not run ahead of the Lord, and the Apostle Peter makes it clear that such shall not be confounded. No true child of God wishes to even appear to run ahead of the Lord; but his desire is always to be in accord with the Lord, always having implicit trust and confidence in God. When the Lord reveals to his own that he has set his King upon his throne, that the King has come to his temple, and that the time has come to exalt the name of the Lord, the faithful joyfully cooperate with him in declaring his name in obedience to his command. God has prepared this great day, and he has prepared the things in this day for those that love him. To those who prove their love for him he gives a clear vision of the outworking of his plan and opens to them an opportunity to cooperate with him.

<sup>22</sup> Ever and anon some who claim to have been long in the truth discover that *The Watch Tower* and the Society are out of harmony with them and, they also conclude, out of harmony with the Lord. They come forth with the statement that *The Watch Tower* is out of harmony with the divine plan as taught in the *Studies*



in the Scriptures and assign this as a reason for refusing to participate in the activities of the ecclesia. The opinion is here ventured that the real difficulty in the mind of such began to arise from and after 1918. The real dividing point is approximately when the Lord came to his temple. The work of the church from 1874 to 1918 was particularly pictured by the experiences of the Prophet Elijah. Thereafter the work of the church was and is particularly pictured by the experiences of the Prophet Elisha. Those who have failed to see this truth have had great difficulty in seeing other increasing light the Lord has given to his people. Again such are reminded that Elijah promised to Elisha that his request would be granted upon the condition stated, to wit, "If thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."—2 Kings 2:10.

<sup>23</sup> The work pictured by Elijah ended and was taken away, and thereafter the Elisha work began. Those who have been unable to see this change have also been unable to harmonize the increasing light that God has given to his people. Those who do see or discern the distinction between the Elijah and the Elisha work have had no difficulty in seeing that the church has something else to do than merely to wait to be taken to heaven. *The Watch Tower* has emphasized the fact of the Elijah and Elisha pictures, and the work indicated by each.

<sup>24</sup> The Elisha work of the church is manifestly in the time during which "the day of vengeance of our God" must be declared as he commanded. (Isaiah 61:2) That means the time for the vindication of God's name. Nothing is more clearly pointed out in the Scriptures than the fact that "in that day", which day or time begins when the Lord is placed upon his throne and begins his reign, within that period of time, a wide witness must be given to Jehovah's name and of and concerning his kingdom. Who then is to give that witness? God's anointed, of course, because he has so commanded.

<sup>25</sup> Formerly only the elders did service by addressing public meetings and serving the classes. It is true there were some engaged in the colporteur service, but these were merely carrying the message to those who already had some knowledge of the Lord and whom the Lord was gathering together according to his promise. (Psalm 50:5) During the Elisha period of the church's work the Lord has poured out his spirit upon all flesh and the sons and the daughters are privileged to prophesy. (Joel 2:28) To all the anointed ones, therefore, the door of opportunity is open that all may in obedience to God's command go forth and tell the peoples of earth that God's kingdom is at hand. This is done as a witness to the nations before the final end. How else could this be done as effectually as by putting reading matter into the hands of the public? The radio opens the way. The colporteurs and class workers carry the message to the people. Elders, deacons, sisters and all are on a common

level in giving the witness to the world as the Lord commanded. This in no wise interferes with the prayer meetings, the praise and testimony meetings, and the Berean studies. The elders still perform their duties there. Why then do some who claim to be in present truth object to the brethren's going from door to door and placing the books in the hands of the people? Manifestly it is because they do not love God and therefore "the things prepared" have not been revealed, understood and appreciated by them.

<sup>26</sup> Probably what is here said will not aid those who have turned aside. Probably some who have become lukewarm may be aroused to see their privilege of having a part in giving the great witness concerning Jehovah's name and his kingdom. (Isaiah 43:10, 12; Matthew 24:14) It is hoped that those who are active will be encouraged to more earnestly press the battle at the gate. As surely as the time has come for God to set up his kingdom, just so surely the time has come for the fall of Satan's organization. The Lord has made it plain that all the anointed ones, who are anxious to be obedient to his command, will pray for both the fall of Satan's organization and the complete setting up of God's kingdom; and that they will by their works show that they pray accordingly and with a desire to have their prayers answered.

<sup>27</sup> Paul was telling the church at Corinth in substance: 'If you are trying to magnify the importance of men, whether the men be Paul, Apollos or others, you are merely babes in Christ, you are carnally minded, and you can not understand and appreciate the deep things of God's plan.' The same is true today. If any one is trying to magnify the name of a man or what man wrote; or if he is desirous of showing forth his own wisdom or the wisdom and learning of some other man or men, then such a one is carnally minded and not able to see and appreciate 'the things which God has prepared for those who love him'. Let all bear in mind that the truth is God's truth; that he has promised to shed more light upon his plan, and that he is revealing his plan to his church in his own good way and time; and that no man ever lived who is entitled to credit for the truth. Men are merely servants of God, and regardless of what they do they bring no profit to the Lord and add nothing to his plan. It is God's plan that is being carried out. Surely such is Paul's argument when he says: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."—1 Corinthians 3:5-7.

<sup>28</sup> This explains why some who feel their own importance can not understand the increasing light of the truth and why they oppose the service work and unkindly and improperly state that the Society has been turned into a book-selling arrangement. The Society is giving

diligence to do the witness work as God commanded, and employs the radio, the printing-presses and the house-to-house canvassing because it is the Lord's appointed way to do his work.

#### VISION

<sup>29</sup> One of God's prophets takes his position in the tower and there watches and waits. God commanded his prophet to write down the vision, and then adds: "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry." (Habakkuk 2:3) The vision here mentioned undoubtedly means the revelation of God to his church concerning his presence and his plan. The Prophet Habakkuk pictures the faithful members of the body during the period of the church and its activities, as represented by Elijah, within which period of time all the fundamental truths were restored. The great revelation was concerning God's kingdom through which all the families of the earth shall be blessed. The vision or revelation was made plain that he who understood it might run in the race-course. That vision or revelation is for a definitely appointed time. That definitely appointed time ended in 1918. The setting up of the kingdom seemed to be delayed, but it was not delayed. The Lord came to his temple in 1918; and thereafter the vision, or revelation, was made clear even as it could not be before that time because it must await God's due time. It has been since 1918 that God by his spirit has revealed to the church many of the deep things that the members thereof could not understand prior to that time. In this connection the prophet shows that there would be some in the church who would not see, who would be selfish, and who would fall away. The reason assigned for this is that such would be puffed up of their own importance. The prophet says: "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." (Habakkuk 2:4) The prophet then shows that the faithful would live. The word in the Hebrew from which the word "faith" in the last text is quoted is there mistranslated. In almost every other instance the same root word is translated either "faithfulness [fidelity] or stability". The context shows that it should be translated to read that from and after the time the vision is thus made clear "the just shall live by his faithfulness". This is in harmony with other scriptures on the same point. (Psalm 31:23) Paul quotes the words of the Prophet Habakkuk, but he does not use the word "faith" in connection with justification, as has been supposed. Neither does the prophet use the word in connection with justification. After quoting from the words of the Prophet Habakkuk, Paul adds: "But if any man draw back, my soul shall have no pleasure in him." (Hebrews 10:38) The root word used in this text, and which is translated "faith" in the *Authorized Version*, is also translated by Strong thus: "constancy [steadfastness] and fidelity." The context shows that Paul had in mind that very thing, faithful continuance in the serving of the

Lord, and that if after the vision is made clear any one draws back he would suffer loss. He then emphasizes this conclusion by referring to himself when he says: "But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul."—Hebrews 10:39.

<sup>30</sup> Both the Prophet Habakkuk and the Apostle Paul plainly show that it is faithful obedience prompted by an unselfish devotion to the Lord that is pleasing to God and wins God's final approval. For the benefit of those who thus show their love for God he has in these last days prepared the blessed privilege of hearing and understanding his purposes and the privilege of being partakers with Christ in the great work of the vindication of Jehovah's name. Seeing then that the statement is plainly made that the just shall henceforth live by his faithfulness, it follows that every one of the anointed who is ultimately approved must continue faithfully in obedience to God's commands even to the end.

#### LESSON

<sup>31</sup> The anointed must now learn and take heed that to understand and appreciate the unfolding of the truth one must walk in meekness and in humility before God; he must recognize that the truth is the Lord's and not man's, and that the Lord is directing his own work; that God is not pleased with those who attempt to exalt themselves or to give glory to the name of men; that long centuries ago God prepared some precious things to be revealed "in that day" to those who love him; that we are now "in that day", "the day which the Lord hath made," and therefore his anointed recognize that day and rejoice in it; that the Lord is in his temple and judgment is now upon the house of God; that those who love God and who prove it by their works will now rejoice in the great privilege of cooperating in the work the Lord is doing; that now the name of Jehovah is exalted in heaven because Satan is expelled from heaven, and is exalted in Zion because all who are of the temple do show forth the glory of the Lord (Psalm 29:9); that God has commanded that now his anointed must be his witnesses and sing forth his praises and tell the peoples of his doings that the peoples may know that Jehovah is God and that the time for their deliverance has come. These things God has revealed to his anointed ones by his spirit, and by his grace those who have his spirit are enabled to see and appreciate the truth. Now if an anointed child of the Lord shall draw back he will lose God's favor. Henceforth each one of the Lord's anointed shall live by his faithfulness. God will preserve the faithful and give to such an unspeakable reward.—Psalm 31:23; Revelation 2:10.

#### QUESTIONS FOR BEREAN STUDY

What seem to be the particular blessings referred to in this text? ¶ 1.

Into what two parts is the text clearly divisible? ¶ 2.

How has "the things which God hath prepared" been generally understood? To what does 1 John 3:2 refer? ¶ 3.



To whom were the words of our text spoken? Define "fellowship". Describe the condition of the church at Corinth, and account for their coming into such condition. The Apostle Paul would impress what facts upon their minds? How had he himself been a true example to them? ¶ 4, 5. In what connection and for what purpose did Paul here quote Isaiah? To whom does this text apply? How do we ascertain this, and how is the correctness of our understanding thereof confirmed? ¶ 6, 7. Contrast Christendom's impression of God's true witnesses with the actual position of the latter. Also contrast their knowledge of Jehovah's plan and their desire for the Lord's kingdom with those of the "servant" class. ¶ 8, 9. What is now the prayer of the "servant" class? Of what is present fulfilment of prophecy an indication? and how does "the remnant" respond? Account for the inability of the prophets themselves to understand their prophecies. ¶ 10-13. Why does the "servant" class pray this prayer, and of what avail is it? Explain what is meant by "that the mountains might flow down at thy presence". ¶ 14. What are the special blessings (the "things prepared")? and how is the time for their revelation shown? Will all the spirit-begotten enjoy the "things prepared"? Explain. ¶ 15, 16. Why do not all the spirit-begotten have fellowship with God and with Christ and enter into the joy of the Lord? In relation to this, what attended the Lord's coming to his temple? What is meant by "present truth"? and why do some fail to appreciate it? ¶ 17, 18.

Knowledge is of what avail in understanding spiritual things? How does "due time" come into consideration in this connection? ¶ 19. Identify "the remnant". What is (a) their "vision", (b) their course of action, and (c) their security? ¶ 20. "Waiting upon the Lord" means what? Why not "make haste"? Explain 2 Kings 2:10, and show its application. Explain and trace the difficulty of those who have failed to advance with the increasing light shed upon God's Word. ¶ 21-23. Distinguish between the Elijah and the Elisha period of the church with respect to (a) the class to whom the message was to be given, (b) the nature of the message, (c) the purpose of the ministry, (d) the available means of proclamation, and (e) the field of opportunity for the anointed. ¶ 24, 25. Show the importance of being open-minded to the increasing light and zealous in using that light for its true purpose. What is the present application of 1 Corinthians 3:5-7? ¶ 26-28. What was the "vision" of Habakkuk 2:3 and its "appointed time" for fulfilment? In what respect did it "tarry"? Explain "the just shall live by faith". What provision has the Lord made for our meeting the conditions, and what is each one's responsibility in this connection? ¶ 29, 30. To understand and appreciate the unfolding of present truth, what attitude is necessary and what facts must be recognized? Upon what, therefore, does the life of the faithful depend? and what encouraging assurance is theirs? ¶ 31.

## THE GLORIOUS LIBERTY OF THE SONS OF GOD

EVERY reasoning being has a desire for liberty, or a fear of unusual restraint. It is part of the urge and will to live which is found in all earthly life, and is surely also to be predicated of the spirit realm. It may be said to be part of the life itself, being a part of one of the two great laws of all animal life, namely, the law of self-preservation and of propagation of species.

In the lower animals the desire for liberty is very closely allied to fear. The domestic animals are accustomed to a measure of bondage in their service for man. The horse and ox which do his service, being of so much greater strength than he, must of necessity be brought into bondage of bit and bridle and yoke, as well for his safety as to do service. To these they are accustomed, and therein they are at ease; but if any unusual form of restraint is used, fear is felt. The wild animals, "the beasts of the field," will bear no harness: they become amenable to bondage only under conditions such as are found in zoological gardens.

But with angels and men, the case is different; for if any one of these should wish to go beyond the bounds set by the Creator, the desire is not because of lack of anything necessary, but is born of a foolish desire to have something which is forbidden or denied. So that in any desire for a change from that which is provided, there is a selfish reason for the use of the fancied liberty. With all these there is responsibility and a test. The question must be put, and decided, For what purpose is liberty or freedom desired?

Every angel, and every man who has had his eyes opened, knows that the life which has been given him to enjoy is not for himself alone. Neither angel nor man can be considered as having a right to his life and its powers to use them as he will. He must realize and agree that he as a sentient being is part of the purpose of the Creator, and that his life must be considered as under the will of the Creator, and for His purpose, even as every part of the inorganic creation is for His purpose.

It is in this that the great test came to both angels and men. It is impossible to think of the angels of God, serving and worshipping their Creator, feeling any lack; for their environment would be exactly suited to their organism and to their service by it. The beginning of sin was brought about by a desire to have something not given. Therefore before the entrance of sin there was no question of freedom. Angels and men found their joy in the life given.

When Satan was as yet known as Lucifer, Son of the Morning, and before sin was found in him, he, in common with the other servants of God, felt no restraint; nor could it be possible that any such feeling would be found in all those who later followed him in his rebellion. Afterwards, when tempted by his action, they would wish to have freedom from that which they would come to believe was the bondage of the will of the Most High. Nor could Adam and Eve feel any loss of liberty in the slight restraint of life in the garden and the command of Jehovah, until Satan, through the serpent, suggested that there was liberty and enjoyment of life

for them if they would break into freedom from the restraint of the law of God by eating of the tree of knowledge of good and evil; and they suffered themselves to be tempted.

Here, then, are two conceptions of liberty. One is that of the creatures of God, glorious in being and person, with perfect organisms, which are placed in an environment suited to the fullest enjoyment of living. These well understand that they have been brought forth by the Creator according to the good pleasure of his will, part of which is that he may share their pleasure in their enjoyment of life. These find their joys increased by everything they learn as they use their ever-increasing knowledge in the praise of the Creator. They have no experience other than that of happiness, for it is the Creator's purpose to have his creatures find their happiness in doing his will.

This condition of life was enjoyed by Adam and Eve before they fell to the temptation of the first great sinner, Satan; and it would have been that of all the human family had it continued to do the will of the Creator. In this condition there is no sense of restraint; consequently there could be no consciousness of lack of liberty. Can there be any greater possible liberty than that? Surely the answer is in the negative. The birds of the air have no sense of restraint because they can not fly to the sun; the beasts of the field have no sense of lack of liberty because they can not fly. If the environment is suitable there must be the sense of perfect freedom.

The other conception of liberty is found under different conditions. It owes its existence to a wish to have something different from that which the Creator has designed as the best for his creature in whatever condition of life the creature may be placed. The Bible, in its history of Satan, tells how sin first entered the domains of the Most High. Satan, of whom Ezekiel says, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" (Ezekiel 28: 15), looked at himself and acted as if the Most High had made him glorious because he had glory in himself, or was himself worthy of honor. Then Satan wanted something more, and the feeling of restraint was present.

Following his purposes to establish a dominion for himself as soon as the opportunity should come, he set about the temptation of the human pair, over whom he was made overseer or caretaker. Not only did he suggest that God had not told them the truth and was not to be relied upon, nor feared, but he stated that if they took his suggestion they would immediately know more than they then knew; in other words, they would find a wider life than that then enjoyed. Eve fell before the temptation; Adam did also, though he was not deceived as Eve was.

Pride, in Satan, was the first sin; ambition followed: self ruled. But these are first sensed within. There can be little doubt that the first cry against divine rule was

that it limited and hindered advancement. The angels who followed Satan sought for liberty, and got it at terrible expense. From the Fall man has cried for liberty, and got it in measure, but at terrible expense to himself. Whatever of enjoyment of a certain kind such liberty brings, there is a certain and corresponding measure of unhappiness and discontent. That which has taken all the world of men away from God is its desire for liberty to take its own way. It is that which it still wants, and for which it will fight, and which will lead it to the battle of Armageddon.

In view of the foregoing we ask, What does the apostle mean when he speaks of the whole creation entering into the glorious liberty of the sons of God? Does he tell of a liberty when every creature may do as he will, without any restraint or consideration for others? Manifestly he does not do so. The objective of the teaching of Jesus as it relates to man is to establish the control of love, which calls for a consideration of others in every action. The liberty of the sons of God must be liberty to serve God under such conditions as the angels and the perfect man enjoyed before the entrance of sin. In the beginning of this argument which ends in the vision of all creation set at liberty, Paul shows that since the sin of Adam there has been a law working in human nature which has effectively prevented man from rising from the condition into which he fell by his sin. He calls it the law of sin and death. (Romans 8: 2) Since that law began to operate there was no cessation, nor any possible means of escape from it, till the coming of Jesus Christ, who by the method in which he was born into the world escaped it. Being perfect, there was in his nature no law tending towards sin. Therefore it is said of him: "Who did no sin, neither was guile found in his mouth." (1 Peter 2: 22) Being free from sin, there was no reason in himself why he should die. So his death was according to the purposes of God, for Jesus came to earth in order that a ransom price might be provided for man in order that a sin-offering could be offered and so the sin of the world removed. Thus Jesus consecrated himself to God for his Father to use his life as God pleased. Jesus' death being voluntary and according to the will of God, God could and will make fullest use of it to liberate the whole world from the law of sin and death.

All mankind has been in the toils of this law. No man has been perfectly free to do right; none has been able to do all the good he would do, nor to refuse the evil he would not do. Further, the operation of the law of sin means that every man has been in bondage to a law which made him want not to do right, inasmuch as the law of sin is intolerant of restraint. Besides this bondage through the breaking of loving union between the Creator and his children, there came about that which necessitated their fighting for life under adverse conditions; a struggle which nevertheless has brought some measure of gain to both the individual and the

race. Thus mankind has been hampered by an evil strain or pull within him, and also by adverse conditions of life without. There has, of course, in the long progress of human history, been much difference in the measure in which these things have come upon men. Some have not had such proneness to evil as others. Some, by reason of greater brain capacity or more favorable conditions of life, or will power, have not fallen or suffered in the same measure as the weaker and less able. But over and above these limitations there has been that rule of Satan which God has allowed in order to bring about such conditions that man would realize his foolishness in accepting any condition but absolute devotion to his Creator and acceptance of his will.

The view which men take of human progress and of the world's condition at the present time is, that though it is to be admitted that man may have been very slow in his rising and that the nations of the past may be held blameworthy for allowing their measure of civilization to decay, yet, on the whole, mankind must be congratulated on the progress made rather than to be held in blame for any lack. The man of knowledge of today sees his ancestors as animals below the standard of man. He sees the ape-man gradually breaking through the bondage of a mere animal life and reaching a dull sense of moral perception. He sees man struggling forward through countless ages to what he is at the present time. And he persists in this view, even though there are more definite evidences of a greater human ability in the past than there are of man's incapacity because of diminished mentality. Now as he looks at the tragedy of human suffering and at the inhumanity or foolishness, or the necessity (whichever view he chooses to take), which so lately reduced the world order to chaos because of passion and greed, he still flatters himself that men will soon get more sense and will rise to a higher and better way of conducting their affairs. Such a man has of necessity to harden his heart to the fact that the seventeen to eighteen hundred millions of people in the earth today mostly live in poverty or even distress, and that there is no security against worse conditions' coming upon the earth, not because nature will fail, but because humanity will probably do so.

The Bible student takes an altogether different view. He believes that the Bible is the Word of God; consequently he sees man as one who has fallen, and who has continued to fall from the high moral state in which he first enjoyed life at the hand of his Creator, and that only God's help can restore him. He sees mankind struggling in the bondage of sin, and unable to break loose from it. He sees death the apparently inevitable, as something which is not natural to man, and which can be removed if the Creator and his fallen human family can again be brought together.

The Apostle Paul says 'the whole creation groans for liberty, the liberty of the sons of God'. (Romans 8:22)

It is groaning in its pain, ignorant of how and when its freedom will come; and yet it refuses to have the liberty from the bonds of sin, or the message of the establishment of the kingdom of God which is to bring liberty to all men. He who knows the truth is a free man: the knowledge of God has given him liberty from doubt and all fear. He knows the world is soon to be freed and all unrighteousness and injustice banished.

The liberty which man expected to get when he broke away from communion with his Creator, preferring to be free rather than bear the slight restraint which was put upon him, brought a terrible bondage upon all his family. Besides the operation of the universal law of sin and death, there is that which every man feels as he is compelled to support the policies of his nation; and there is the broad fact that at this moment the whole world is faced with the certainty that on the outbreak of the next world war, which can not now be far away, the person as well as the property of every man and woman will be considered as rightly belonging to the state, and to be held at its disposal.

Till the birth of Jesus there was no exception to the operation of the law of sin and death. It ruled in every birth and in every life, for every child born into the world was born of imperfect parents, and no man can beget a son to life on a plane higher than that on which he himself lives. But Jesus, though born of the virgin Mary, had no man for his father: he was conceived by Mary by the power of God, and so, though made in the likeness of sinful flesh, he was without imperfection of any kind. He was exempted from the all-prevailing law both by reason of his birth and because of his determination, when he came to an age to be responsible, to live only for God his Father, and his entire and perfect devotion to him. In all things both before and after his consecration to God he preserved his purity.

But in a way not generally comprehended even by those who call themselves by the name of Christ, the operation of the law of sin and death has been made ineffective over those who have become true followers of Jesus. These, though born imperfect, and with that law ruling in their nature, are by reason of their justification accepted of God as righteous and are permitted to follow Christ in the way of sacrifice. From the time of their consecration and acceptance they are counted dead as to their former life and as born again, alive in Christ. They have newness of life in him.—Romans 6:4; 2 Corinthians 5:17.

This is the apostle's argument in Romans (chapter 8) in what is perhaps the greatest of his statements of the doctrine of Christ. There he shows that those who receive the blessing of the spirit of God receive thereby the spirit of life and righteousness; they have a new power of life which is, in fact, a motive power to righteousness. By the same token they are liberated from the bondage of the law of sin and death that they may live in spirit unto God.

It is, of course, not to be thought that, being free from the law of sin and death and having been transferred to the operation of the law of the spirit of life in Christ, the true disciple of Jesus will not die. But it does mean that in the sight of God these do not die in the condemnation of sin. From the time of their consecration and acceptance they are counted as alive in Christ, and are privileged to render their "reasonable service" as he did. In their death they are counted as finishing their sacrifice, and not as ending a condemned life. In their life after consecration they are not as those who are under the law of sin and death: they can and do have victory over temptation and sin; and in their resurrection they share in the first resurrection as the mark of God's blessing upon them.

When Christ takes up his kingdom, God having then accepted the ransom price on behalf of all men, as hitherto he had accepted it for his church, the operation of the law of sin and death will cease. The ransom for all then becomes effective. Christ, as the great Mediator

of the race, takes control and becomes responsible for the whole world. Every man who accepts the rule of Christ will begin to gain something of that perfect life which was seen in Adam. As the race progresses along that high road to life it will find itself getting all those blessings spoken of by Jehovah through his prophets. Life, liberty and happiness are then within the reach of all.

It is for this special reason that the whole world of mankind is then put under the rule and care of him who died for men, so that all the willing and obedient may receive the full effect of redemption. The provision which God has made for the return of his human family to his love is as full as their needs are great. Thus will Paul's vision of life in full liberty for all be fulfilled. The will of the Creator will determine the bounds of human desire, and human desire will seek only those things which the beneficent Creator will wish for each. This is the glorious liberty of the sons of God as it will be enjoyed by man in that future so near at hand.

## THE POTTER AND THE SPOILED VESSEL

**J**EHOVAH teaches his human sons some of his most important truths by the simplest means. Some of the greatest lessons of Jesus were given through the medium of the simplest things in life's experiences. The account in Jeremiah's prophecy of the potter and the vessel which was spoiled in its making, and afterward fashioned into another vessel, is one of the Bible's choice lessons of the love of God, and one of its most powerful illustrations of his purpose in restoration.

Jeremiah was not the man so commonly conceived. This self-satisfied generation thinks of him as a man always full of doleful forebodings. He was not that. He mourned and he wept, but it was for his people's sins. If he seemed to be a prophet of despair it was because as the servant of Jehovah he was bidden to tell his beloved people of the trouble to which they were heading, who might be saved from much of their distress if they would turn from their perverse ways.

His words of warning fell on deaf ears, and he saw the inevitable destruction must come soon. Despite the fact that his forty years of hard service, and nearly always under suspicion of being disloyal to those interests which he had so much at heart, Jeremiah must have had that joy of service which alone sustains. Assuredly he was one of the greatest and strongest of Jehovah's servants of old. Like all other holy prophets, he was a prophet of restitution. The Apostle Peter said that all the holy prophets since the world began foretold the times of restitution, times which men are soon to see, and the blessings of which are to be free to all.—Acts 3:21.

One day Jeremiah was bidden by Jehovah to go down

to the potter's house, for there Jehovah would speak to him. Jeremiah went and watched the potter as he worked at his wheel. He saw him knead the clay, then place it on his wheel, and gradually shape it into the vessel he wished to make, and thus prepare it for the firing which would fix it into usable condition. As he watched he saw that something happened to the clay. Whether for a moment the potter failed in his skill, or whether there was defect in the clay, or whether there was in it a foreign element such as a small stone, is not told. But Jeremiah saw that the work was a failure: "The vessel that he made of clay was marred in the hand of the potter."—Jeremiah 18:4.

He watched to see what the man would do. Was the clay useless, and would he throw it away? Not so. The potter gathered the clay, and softening it, he kneaded it again, and prepared it once more for the wheel. Once again the clay was whirled round while the potter shaped it with his hands. Evidently the clay was not now suitable for such a piece of pottery as was originally intended, for the potter made another form of vessel as seemed good to him to make it. Perhaps the one which he now made would be as useful as the first would have been. It may be that it would be even more useful, if not so ornamental. Jeremiah says, "He made it again."

While he watched and meditated on the disappointment of the potter, of the waste of time and labor, and also of his care to use the clay again; perhaps noting the patience of the potter and that he showed no petulant irritation because his work was spoiled, the word of Jehovah came to Jeremiah. By this incident Jehovah sent a message to his people Israel. It was to be an object

lesson to them. Jehovah said, "Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel"; and he added, "O house of Israel, cannot I do with you as this potter?"—Jeremiah 18: 6.

In Jeremiah's day the house of Israel which had enjoyed a happy unity under David and Solomon had long been divided into the two kingdoms of northern and southern Israel: the northern kingdom of the ten tribes continuing the name of Israel; the southern kingdom, being composed mainly of the tribe of Judah, carried the name of that tribe. At that time the northern kingdom had been broken down and its people had been carried captives into Assyria, and dispersed through all the northern part of Mesopotamia, and even further afield in the east. The kingdom of Judah, represented chiefly in the city of Jerusalem, was fast hastening to its destruction. It had entered into its last lap of forty years. God then set Jeremiah to be his messenger, to tell them of the certainty of the destruction which was to come upon Jerusalem and upon its temple, and upon the priesthood, and indeed upon all that organization as represented by the king and the priests and the temple.

It was the prophet's life work to do this, and the burden was heavy upon him. He was a devoted lover of his people, also a true lover of God, and the task of telling his people of the desolation which was coming, and that to be a true prophet he must continually visualize that desolation, made his service for God all the more exacting. But Jeremiah was not a prophet of despair, nor a foreteller of destruction only. On the contrary, as this incident and its lesson show, he was almost as much as any other a prophet of restitution, sharing in this with *all* the holy men of old who were moved by God's holy spirit.

The great covenant which God made with Abraham, and the purposes of his selection of Israel as the nation he had chosen out from all the other nations, were ever before Jeremiah, and he knew that God's purpose allowed of no break or change. God had sworn with an oath to Abraham that through him he would bless all the families of the earth. He had confirmed that oath-bound covenant to Isaac and to Jacob. The children of Jacob to whom Jeremiah spoke represented that chosen people, and no matter what the trials through which they must pass, or the measure of disfavor of God which they must undergo, he knew that after their measure of punishment had been endured God would bring his ancient people back to him, that his promise to them and through them might be fulfilled.

The picture of the marred vessel and of the remodeled clay may indicate that God had a purpose for Israel which he could not fulfil because Israel had proved to be defective clay, but it surely tells that God, the great Potter, will in his own way and in his own due time, make out of that clay a vessel meet for his own use.

Though the immediate purpose of this incident was an object lesson by which Jehovah would tell his people

Israel that though because of their wilfulness he must bring destruction upon their city and must cause them to be carried captive, he neither could, nor would, forget them, it may truly be said that the picture has a much wider meaning and application. It is the epitome of the Bible's story of the restitution of all things, and of how God will deal with his human family.

Rightly seen, the history of God's dealings with his chosen people Israel is his picture-story of his purpose toward all men. It may be said that there are two chief things to be noted in the call and selection of Israel to be separated from the other nations and families of the earth. First, Israel is for ever associated with the promise made to Abraham that in him and his seed all the *families* of the earth are to be blessed; and, second, all the *nations* of the earth are to be blessed.—Genesis 28: 14; 18: 18.

Since Jehovah so distinctly selected the children of Jacob to be his people and made them a covenant which, though broken by them, yet contained in it that which was to be the picture of a new and lasting covenant, that people is for ever associated with the Abrahamic promise. This is the basis of Paul's argument in the epistle to the Romans where he shows the difference between the call and the selection of the church, the true disciples of Jesus Christ, and the promise made to Israel according to the flesh.

A very common mistake made by readers of Paul is that they take him as teaching that the disciples of Jesus form the Israel which God would gather out of the nations; and that henceforth these take the place of the Jews which hitherto had been God's chosen people. But Paul's argument is that after the fall of Israel in rejecting Jesus, and God's resulting act in casting them from his favor, God began to gather out of the Gentiles a spiritual Israel; further, that after this special Israel is gathered, during the whole time between the two advents, he will then return in favor to his ancient people Israel and will restore them by his promised new covenant to be again his chosen people, for the purposes then due for blessing the nations of earth according to the promises given to Abraham.—Genesis 12: 1-3; Romans 11: 1, 26, 29.

The other, the second factor, is this which we now note, namely, that during all the time God was dealing with his people Israel, continuing through the ages that work which is ultimately to make them ready instruments in his hand (including that which the prophets declare he will yet do), he gives to all the nations an object lesson of his love and compassion. In other words, Israel is a pictorial representation of that which God will do for all men. His purpose to restore them is proof that he will bring all his human creation into the privilege of knowing him.

This is one of the great lessons of the Bible. The briefest review of the history of Israel magnifies the mercy of God and shows his praise. Looking at them

through the ages it is easily seen that though they had some gracious times when, happy in their covenant relationship with Jehovah, they sought to serve and honor him, yet their record is rather of times of lapse, of carelessness, or of rebellion, and, in their later days, of hypocrisy.

From the time when God treated them as his nation and delivered them out of their hard bondage in Egypt, there showing not only his purpose to care for them, but his ability to do so, he never failed to listen to their call, however far they had fallen from their obligation to him. The record from Egypt onward, past Sinai, through the wilderness, and during the five hundred years that they were in the land of Canaan before they had a king, is that of a people continually showing a rebellious spirit. During the earlier times of their history they again received demonstrations of his love and care for them, which, though less spectacular than those their fathers saw in Egypt, yet showed that his power was ever available for their help. But the people were not content: they wanted to serve Jehovah in their own way.

Now in Jeremiah's day they fell into a mockery of worship. Already one hundred years previously, in Isaiah's day, this condition was so prevalent as to cause Jehovah to say to his servant that their sacrifices were a stench in his nostrils. Now their service was so hypocritical that God determined to break down the temple service and all that belonged to it; to destroy the city, and the government, and the temple, and the priesthood, and by this means to teach his people an abiding lesson. But Jeremiah foretold the passing of that destruction. He declared that at the end of seventy years the people should come back to their land. In still later times, in the days of Jesus, the children of that same people continued the ways of their fathers, and again Jerusalem with its temple was filled with mockery. The coming of Jesus was a test to them; they fell before it, even crucifying the Messenger of God whom he sent from heaven.

Soon after the crucifixion of Jesus the Jews, and their masters, the Romans, began the quarrel which in the year 73 A. D. brought the end of their national life. Since that time, despite the sharpest suffering and the fact that there has been nothing which could be expected to keep a people together, they have endured with the centuries, and now, like a young shoot bursting the hard ground, Jewish hopes are reviving. This is in exact accordance with the prophecies, and exactly at the time the prophecies indicate, and is none other than the beginning of that last phase when the potter, kneading the clay, put it again on the wheel and made it a vessel as seemed good to him.

Taking a broad view of the history of humanity and of God's purpose in the creation of the earth for man, and man for the earth, we have a picture of God putting his clay on the wheel to form a vessel of honor unto himself, and that which will also be a work of beauty.

The Scriptures reveal that God intended to have the earth filled with a company of happy human beings enjoying his love and magnifying his name in and by their happiness. The first pair were perfect, but in their sin it was as if the clay on the wheel developed a defect. The vessel, an earth rejoicing in the love of God, was marred in the making, for the clay developed that which prevented God's continuing his purpose. Since that time it has appeared that the clay was scattered and that the potter would make no attempt to gather it together.

Will God be as good to humanity as his own illustration of his goodness and purpose to the house of Israel? This question and its answer give the philosophy of God's dealings with the children of men. All the scriptures point to a time when God will restore humanity, when, by the exhibition of his love, and its power as manifested, he will eradicate from the human heart everything that is contrary to his will. In order to do this thoroughly, and that the lesson might be not only for a few, but for the multitudes of those who have lived since Adam's day, God has provided a day of a thousand years under the rule of the One who loved the world so much as to die for them. It is then that God, as the great Potter, will gather his imperfect and scattered clay, most of it out of the dust of the earth, the condition of death, put it on the kneading-board, and then put it on the wheel of his kind providences and shape the vessel again, a vessel unto honor. This is really the burden of the Bible, for the Apostle Peter says that all the holy prophets since the world began have told of the times of restitution.—Acts 3:19-21.

But there is in this picture of the remade vessel yet another illustration of God's gracious dealings with those who have not allowed him to make of them that which he would have made. In Revelation 7:9 John tells of a great multitude which at the very end of the present age, that is, at the time when judgment has begun at the house of God, would wash their robes and thus be able to stand before the Lamb. These are brought out of great tribulation, evidently allowed to come upon them in order that they may be brought to a realization of their need for cleansing from that which has defiled them and be made fit for Jehovah's presence and service.

At this present time there are great numbers of persons in the ranks of organized religion who have a measure of fidelity to God. These have hitherto declined to heed the voice of Jehovah speaking by both the outward evidence of circumstances and the inner evidence of the message of truth, which alone harmonize the Word of God, telling that the time for the establishment of his kingdom is come. These have preferred to abide in their own way rather than listen to the messengers of God. Consequently they are laboring to hold up decaying religion and are often distressed at heart because they see the world hastening further from God, refusing to take



any account of the will of the Creator. These persons have served and are serving the gods which are but graven images; namely, the various creedal organizations.

John in his vision saw these saved from their distresses. He saw them gathered as a company; too late to be what they might have been, or to do what they might have done for Jehovah, but nevertheless brought before him with acceptance. There is yet opportunity for all these to come into harmony with the truth and the service of God before the full end of the age has come. All who hasten from their present house in the darkness of Babylon, and from creedal bondage, and

come to the service of God in Zion, will find that the great Potter will make of them a vessel of honor unto himself. And even though it is not given to them to sit upon the throne as joint-heirs with the King, they shall serve him day and night in his temple.

And let no man lose heart because he has had within him some hard clay which has prevented the Potter from making him a vessel of such service as the Potter would have made. If there is repentance from dead works, and a desire to serve God, a willingness to be put upon the wheel, God is wonderfully kind, and there is hope for such a one that that which seems to be an utterly spoiled vessel may be remade for his service.

## INTERESTING LETTERS

### "O MAGNIFY JEHOVAH"

DEAR BROTHER:

Just a few lines to let you know there is nothing in the world I love so well as to travel from door to door and magnify Jehovah's name; and it surely makes my heart rejoice to open that wonderful book *Creation* and present to the people that wonderful and beautiful portrait of earth's new King. Surely we are living in a wonderful and terrible age! The conditions as they exist in the earth today open the eyes of a few, while they apparently rock others to sleep. You make the truth so clear to the world today that a child of ten should be able to perceive.

I pray for you morning, noon and night, for I realize your responsible position, also the power of the Devil.

I am very sorry to say that I shall not be able to go to the convention in Detroit; nevertheless I can vindicate Jehovah's name in some other part of the earth. I have been reading how the adversary, or the Devil (You know, Brother, I like to call him Devil, because that seems to me about the worst name of all.), has been trying to thwart your plans for the convention. He failed, as he will continue to do from now on. SELAH!

I pray that you and all the dear brethren in Bethel and all over the world may receive a double portion of the holy spirit and be immovable, steadfast and diligent until you hear, "Well done, good and faithful servant."

Yours in the service of the King of kings,

Mrs. MAUD RUMMEL.—Ohio.

### EFFICIENT WITNESSES

DEAR BRETHREN:

The members of the Waterbury ecclesia send their love to Brother Rutherford and to all who are engaged in the Lord's work and service at the home office.

We have long desired to write you and tell you of our love for all, and our grateful appreciation for the help and encouragement we have received by your example of loving devotion to Jehovah and your faithfulness to his cause and service.

We are very thankful to our heavenly Father for all the blessings of light and truth that have come to us through the channel he has been, and still is, using to serve the "household of faith" with food convenient in its due season.

The articles that appear in each issue of *The Watch Tower* are wonderful and grand. We simply marvel as we study together the great light our heavenly Father is causing to shine upon his Word and plan. The articles, "A People for His Name," "Jehovah's Presence," "The Presence of Christ," and those on the covenants, are so grand and wonderful that they are beyond words of expression!

As already pointed out in *The Watch Tower*, what is required of all now is *faithfulness* and *loyalty*. Only those who are walking in the light of "present truth" will be most efficient witnesses.

Those who are up to date in the study of the *Watch Tower* articles, and keep up with the "light", will prove to be the most efficient witnesses for Jehovah, and will place in the hands of the people the greatest number of books.

Dear brethren, please be assured of our continued love, and of our cooperation to the best of our ability, in the greatest of all work: bearing witness to the Truth, to the honor and praise of Jehovah's great and holy name.

With much love and Christian greetings,

Mrs. CORA B. FORD, Sec'y, WATERBURY (Conn.) ECCLESIA.

### A GOOD RESOLUTION

DEAR BROTHER RUTHERFORD:

The French brethren of France and Belgium, met in a general convention at Sin-le-Noble on the 27th and 28th of May, are informing you that together they have taken the resolution to work with more zeal than ever in the proclamation of the kingdom message.

At the same time they are assuring you of their Christian love for yourself and your collaborators.

For the general meeting,

THE SECRETARY OF SIN-LE-NOBLE.—France.

### PROGRESS

DEAR BROTHER RUTHERFORD:

The Denver ecclesia voted today for the secretary to write to you that this class is in full harmony with the suggestions of Brother Woodworth in his letter to you contained in *The Watch Tower* of June 15, 1928, relative to broadcasting the message of truth in the most effective way, the discontinuance of halls, public meetings, etc.

May the Lord greatly bless your efforts in this connection is the prayer of the Denver class.

Yours in his service,

K. C. REDDISH, Secretary, DENVER ECCLESIA.

### SHARING THE HONOR OF SERVING

DEAR BROTHER IN THE LORD:

This is to inform you that we have very much appreciated your services in the past and are in full harmony with the message, work and arrangements as dispensed by the Society, believing it to be of the Lord, and you his honored servant.

*The Watch Tower* has been a feast of fat things to the Lord's saints, and we can not but appreciate the ones he is using in this great and glorious witnessing work. We believe it to be the greatest honor ever bestowed upon the saints on earth at any time and esteem it a privilege to have a little share in so wonderful a work.

We wish to assure you of our Christian love and hearty cooperation at all times and of our appreciation of your personal love and interest manifested on various occasions.

Yours in the Master's service,

CANTON (Ohio) ECCLESIA, Mrs. MINNIE M. OVERHOLT, Sec'y.

# International Bible Students Association

## SERVICE APPOINTMENTS

### F. H. DOUGHERTY

Adrian, Mich. ....	Aug. 12-14	Kenosha, Wis. ....	Aug. 26-28
Hillsdale, Mich. ....	" 16-18	Racine, Wis. ....	Aug. 30-Sept. 1
Coldwater, Mich. ....	" 19-21	Milwaukee, Wis. ....	Sept. 2-15
Sturgis, Mich. ....	" 23-25	Waukesha, Wis. ....	" 16-18

### G. H. DRAPER

Flint, Mich. ....	Aug. 12-14	Traverse City, M. ....	Aug. 30-Sept. 1
Birch Run, Mich. ....	" 16-18	Walhalla, Mich. ....	Sept. 2-4
Saginaw, Mich. ....	" 19-21	Muskegon, Mich. ....	" 6-9
Midland, Mich. ....	" 23-26	Sparta, Mich. ....	" 10, 11
Manistee, Mich. ....	" 27, 29	Grand Rapids, Mich. ....	" 13-18

### M. L. HERR

Port Huron, Mich. ....	Aug. 12-14	Green Bay, Wis. ....	Aug. 30-Sept. 1
Bay City, Mich. ....	" 16-19	Seymour, Wis. ....	Sept. 2-4
Sault Ste. Marie, Mich. ....	" 20, 21	Black Creek, Wis. ....	" 6-8
Marquette, Mich. ....	" 23-25	Bonduel, Wis. ....	" 9-11
Vulcan, Mich. ....	" 26-28	Wausau, Wis. ....	" 13-15

### H. S. MURRAY

Toledo, Ohio ....	Aug. 12-21	Warren, Ohio ....	Sept. 2-4
Danbury, Ohio ....	" 23-25	Cortland, Ohio ....	" 6-8
Kent, Ohio. ....	" 26-28	Mecca, Ohio ....	" 9-11
Ravenna, Ohio ....	Aug. 30-Sept. 1	Niles, Ohio ....	" 13-15

### E. D. ORRELL

Chicago, Ill. ....	Aug. 12-28	Warsaw, Ind. ....	Sept. 9-11
Waukegan, Ill. ....	Aug. 30-Sept. 1	Van Wert, Ohio ....	" 13-15
Zion, Ill. ....	Sept. 6-8	Wapakoneta, Ohio ....	" 16-18

### J. C. RAINBOW

Plymouth, Mich. ....	Aug. 12-14	Three Rivers, M. ....	Aug. 30-Sept. 1
Ypsilanti, Mich. ....	" 16-18	Marcellus, Mich. ....	Sept. 2-4
Ann Arbor, Mich. ....	" 19-21	Michigan City, Ind. ....	" 6-8
Chelsea, Mich. ....	" 23-25	Gary, Ind. ....	" 9-11
Leslie, Mich. ....	" 26-28	Valparaiso, Ind. ....	" 13-15

### E. B. SHEFFIELD

Danville, Ill. ....	Aug. 11-14	Springfield, Ill. ....	Aug. 30-Sept. 1
Champaign, Ill. ....	" 16-18	Vandalia, Ill. ....	Sept. 2-4
Mattoon, Ill. ....	" 19-21	Patoka, Ill. ....	" 6-8
Pana, Ill. ....	" 23-25	Dix, Ill. ....	" 9-11
Taylorsville, Ill. ....	" 26-28	Swanwick, Ill. ....	" 13-15

### W. J. THORN

Indianapolis, Ind. ....	Aug. 12-25	Elwood, Ind. ....	Sept. 6-8
Noblesville, Ind. ....	" 26-28	Anderson, Ind. ....	" 9-11
Tipiton, Ind. ....	Aug. 30-Sept. 1	Muncie, Ind. ....	" 13-15
Kokomo, Ind. ....	Sept. 2-4	Newcastle, Ind. ....	" 16-18

### J. C. WATT

Minneapolis, Minn. ....	Aug. 12-25	Centuria, Wis. ....	Sept. 6-8
St. Paul, Minn. ....	Aug. 26-Sept. 1	Ellsworth, Wis. ....	" 9-11
Grantsburg, Wis. ....	Sept. 2-4	Pt. Wayne, Ind. ....	" 13-15

## RADIO SERVICE

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

STATION	CITY AND PROGRAM PERIODS	K/C METERS	WATTS	STATION	CITY AND PROGRAM PERIODS	K/C METERS	WATTS
	Cape Town, South Africa .....	800	375 1500	KFUL	Galveston, Tex. ....	1160	258.5 750
	Durban, South Africa .....	750	400 1500	Sun pm 2-3			
	Johannesburg, South Africa .....	676	443.5 500	KFUM	Colorado Springs, Colo. ....	620	483.6 1000
2HD	Newcastle, N. S. W., Australia ....	1040	288 100	Thu pm 7-			
Sun pm 7-8.30				KFVS	Cape Girardeau, Mo. ....	1340	223.7 50
2KY	Sydney, N. S. W. ....	1070	280 1500	Sun pm 6-6.30			
Mon Tue pm 8.30				KFWM	Oakland, Calif. ....	1270	236.1 500
3DB	Melbourne, Victoria .....	1180	255 500	Sun am 9.45-11; pm 12.15-2.15, 7.30-9.30			
Sun pm 6.30-8.30				Mon pm 5.30-7.30, 8-10			
4QG	Brisbane, Queensland .....	779	385 5000	Tue pm 2-3, 5.30-7.30, 8-10			
4YA	Dunedin, New Zealand .....	647	463 750	Wed pm 1.30-3, 5.30-7.30, 8-10			
Sun pm 8-9				Thu pm 2-3, 5.30-7.30, 8-10			
6DN	Adelaide, South Australia .....	960	313 500	Fri pm 2-3, 5.30-7.30, 8-10			
Sun pm 8.15-10				Sat pm 8-10			
6WF	Perth, Western Australia .....	240	1250 5000	KGGH	Shreveport (Cedar Grove), La. ....	1410	212.6 50
Sun (occasionally)				Thu pm 8.30-9			
CJGJ	Calgary, Alta. ....	690	434.5 100	KGHF	Pueblo, Colo. ....	1430	209.7 250
Mon pm 8-9				Mon pm 8-8.30			
CJGC	London, Ont. ....	910	329.5 500	KGHL	Billings, Mont. ....	1350	222.1 500
Sun pm 2-3 (every other week)				Sun am 9.30-10.30			
CJRM	Moose Jaw, Sask. ....	1010	296.9 500	KGRC	San Antonio, Tex. ....	1360	220.4 100
Sun am 10-10.25 (monthly)				Sun pm 1-2			
CKOC	Hamilton, Ont. ....	880	340.7 100	KHQ	Spokane, Wash. ....	810	370.2 1000
Mon pm 7-7.30				Sun am 10.30-11, pm 9.30-10.30			
CKPC	Preston, Ont. ....	1210	247.8 25	KJR	Seattle, Wash. ....	860	348.6 2500
Sun pm 3-4.30				Sun am 10-11, pm 5-6			
CKY	Winnipeg, Man. ....	780	384.4 500	KLZ	Denver, Colo. ....	850	352.7 1000
Sun am 11-12.30 (monthly)				Sun pm 7-8			
KEX	Portland, Ore. ....	1080	277.6 2500	KMBC	Independence, Mo. ....	1110	270.1 1500
Sun pm 9-10				Sun pm 5-5.30			
KFEQ	St. Joseph, Mo. ....	1300	230.6 1000	KMIC	Inglewood, Calif. ....	1340	223.7 500
Sun pm 7-7.30				Sun pm 8-9.15			
KFH	Wichita, Kan. ....	1220	245.8 500	KNRC	Los Angeles, Calif. ....	800	374.8 500
Sun am 9.30-10.30				Sun am 9.45-10.45, pm 4-4.30, 5.30-6.15, 7-8			
KFJF	Oklahoma City, Okla. ....	1100	272.6 5000	KNX	Hollywood, Calif. ....	890	336.9 500
Sun am 9-9.30; Thu pm 8-8.45				Sun pm 1-2			
KFJZ	Fort Worth, Tex. ....	1200	249.9 50	Mon am 8-8.15 (monthly, fourth)			
Sun pm 6.30-7				KOCW	Chickasha, Okla. ....	1190	252 500
KFKB	Midford, Kan. ....	1240	241.8 1500	Sun pm 6.30-7 (first and third, monthly)			
Sun pm 9-9.30				KOIL	Council Bluffs, Iowa ....	940	319 5000
KFSD	San Diego, Calif. ....	680	440.9 500	Sun am 10-10.30			
Sun pm 2-3							