



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

THIS 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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SERVICE WEEKS

So many blessings have resulted from a week set aside for service that many of the friends are asking that two service weeks be set aside this year. We therefore name the week beginning May 13 and ending May 20, as the first service week; and the week beginning August 26 and ending September 3 as the second service week. Announcement is made at this time so the brethren can arrange their vacations accordingly and every one have a part in the wonderful privilege of exalting the name of Jehovah.

MEMORIAL REPORTS

Class secretaries will confer a favor by promptly reporting the attendance at the Memorial, so that these reports may appear in an early issue of *The Watch Tower*.

COVENANTS

The Watch Tower is publishing a series of articles on the covenants. In the April 1 issue there is a short article used for a radio talk, appearing under the title of "The Two Phases of the Kingdom of Heaven". That article states that there are two phases of the Abrahamic covenant. This is erroneous. We will ask the brethren to disregard the statement in this radio talk because it is out of line with the truth. The correct statement will be found in the series of articles on the covenants appearing in the first articles in *The Watch Tower*.

Readers are asked also to note and correct a proofreaders' error which appears in the same issue: Page 104, ¶46, line 6, change "law covenant" to "new covenant".

SPANISH WORK

For some time the Society has had a brother at Los Angeles to look after the Spanish correspondence. This brother is now at 117 Adams St., Brooklyn. Any letters regarding Spanish work will be addressed to the Society here.

(Continued from page 128)

STATION	CITY AND PROGRAM PERIODS	K/C	METERS	WATTS
WRAW	Reading, Pa.	1360	220.4	100
Sun pm	7.30-8.30			
WREC	Memphis, Tenn.	1200	249.9	500
Sun pm	5-5.30			
WRIIF	Washington, D. C.	930	322.4	150
Sun pm	5.30-6 Wed pm 6-6.30			
WRHM	Minneapolis, Minn.	1150	260.7	1000
Sun am	9.15-10.30			
WRR	Dallas, Tex.	650	561.3	500
Sun pm	2.30-3; Fri pm 6.30-7			
WSMK	Dayton, Ohio	1010	296.9	200
Tue pm	8-8.26			
WSPD	Toledo, O.	1250	239.9	250
Sun pm	1.30-2			
WTAR	Norfolk, Va.	1090	275.1	500
Sun pm	7-7.30			
WWVA	Wheeling, W. Va.	580	516.9	250
Sun pm	1-2			

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THE COVENANT BY SACRIFICE

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50:5.

JEHOVAH makes another covenant looking to the reconciliation of man to himself. That covenant involves the greatest of all sacrifices. It is therefore appropriately named "the covenant by sacrifice". In connection with the making of the Abrahamic covenant and the law covenant there were sacrifices of animals, but these were merely the reflections of the great sacrifice of the covenant by sacrifice.

² As used in this basic text (Psalm 50:5) the word "sacrifice" refers emphatically to a bloody sacrifice; that is to say, a covenant in which the shedding of blood is the essential element. The word "sacrifice" here is translated from the Hebrew *zebach* and is derived from the verb *zabach*, which means to slay. The following scriptures are in point: "Then thou shalt kill of thy herd and of thy flock, which the Lord hath given thee." (Deuteronomy 12:21) "And he slew [margin, *sacrificed*] all the priests of the high places." (2 Kings 23:20) "And the woman had a fat calf in the house, and she hasted, and killed it." (1 Samuel 28:24) "Behold, to obey is better than sacrifice." (1 Samuel 15:22) In each one of these texts the word "kill", "killing," "slew," and "sacrifice" is from the same Hebrew root meaning "to slay".

³ Even though the covenant by sacrifice is abnormal, it is fully in keeping with exact justice and is an expression of complete unselfishness. God's creature, the perfect man Adam, had sinned and thereby made forfeiture of his right to life. He must die and for ever remain dead unless another just as perfect as he should take Adam's place in death. Justice required the forfeiture of the life of Adam. Love provided for the corresponding one for sacrifice.

⁴ No creature of heaven or earth could originate that covenant of sacrifice but Jehovah only. "The purpose of him [Jehovah] who worketh all things after the counsel of his own will." (Ephesians 1:11) "For who hath known the mind of the Lord? or who hath been his counsellor?" (Romans 11:34) "Who hath directed the spirit of the Lord [Jehovah], or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to

him the way of understanding?" (Isaiah 40:13, 14) No one gave Jehovah instruction, and he took counsel with no one.

⁵ That covenant by sacrifice and the purpose to make it was secret unto all until God's due time to reveal it. "Which things the angels desired to look into." (1 Peter 1:12) Doubtless this included the Logos, the chiefest of all angels. "The secret of the Lord is with them that fear him; and his covenant to make them know it." (Psalm 25:14, margin) This text and others strongly support the conclusion that the covenant by sacrifice was not known to any creature in the universe until the time for making it or even after it was made. The covenant is sacred to Jehovah. He says: "My covenant I will not break, nor alter the thing that is gone out of my lips."—Psalm 89:34.

⁶ The covenant and its outworking required the service of a high priest to perform the sacrificial service in the priest's office. "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." (Hebrews 5:4) If no man could take the sacrificial office of priest upon himself, much less could the creature propose the covenant with Jehovah by sacrifice. The proof is therefore conclusive that it was Jehovah alone who originated the covenant by sacrifice and made it known in his own good time.

THE OCCASION

⁷ What was the occasion for this extraordinary covenant? Not any desire on the part of God for blood. With him is the fountain of life. (Psalm 36:9) He did not need blood for self-gratification. "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats?" (Psalm 50:12, 13) "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of the bullocks, or of lambs, or of he goats." (Isaiah 1:11) The occasion was love and grace exercised by Jehovah. The honor of Jehovah's name was involved and love and grace acted with wisdom to provide the need.

⁸ Life of man is a sacred right or privilege. (Genesis 9:5) Adam violated the sacredness of God-given life. Now Jehovah would afford a sacrificial course to be taken by some one that the sinner might have that sacred gift of life renewed. Jehovah required no one to sacrifice; therefore the sacrificial arrangement was the outgrowth of love. The sacrifice would be just as much on the part of God as on the part of the other party to the covenant, because God alone provided and arranged for the sacrifice. The entire arrangement must be of God's own volition and by voluntary agreement on the part of the other one to the covenant. For this reason the covenant was the only arrangement that could fitly serve the purpose of providing a basis for man's reconciliation. The liberty and free moral agency of the one sacrificed are not interfered with.

WHEN AND WHERE MADE

⁹ In determining where the covenant by sacrifice was made, the purpose of the covenant may be said to control the conclusion. A perfect man had sinned and lost his right to life. God now would have that right to life purchased by another. His law required a life for a life. (Deuteronomy 19:21) A perfect man, with a human life, must be the one that should be sacrificed. A spirit being could not enter into a covenant by sacrifice and redeem a human being, because that would not be a corresponding price. It is true that the nature of the Logos was transferred from the spirit to human, but there is no Scriptural evidence that a covenant by sacrifice was then known to the Logos at the time of the transfer. Being fully conformable to Jehovah's will he came to earth in harmony with his will, being made a perfect man. He was begotten, not by fallen man but by the power of Jehovah. When he reached his majority as a man, he doubtless knew that he was to do something in connection with man's recovery to life. Whatsoever the will of his Father might be in that respect or any other he was ready to do it. This is shown by his use of the words: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will."—Psalm 40:7, 8.

¹⁰ Paul fixes the time of the covenant at the Jordan when the words above quoted were made effective. (Hebrews 10:5) There Jesus came into the world as a mature man and must determine whether or not he would be of the world. Prior to that time, although the heir, his position was nothing different from that of a servant, because he was under the discipline of the law covenant.—Galatians 4:1, 2.

¹¹ When 'the appointed time of the Father' arrived, there was a feature of God's will to be carried out which prior to that time was secret to all. At the Jordan, which fixes the time of the consecration of the man Jesus, was the appointed time of the Father. That clearly therefore seems to be the proper and due time for the making of the covenant which resulted in the sacrifice of the man Jesus. The unconditional agree-

ment there on the part of Jesus was to do his Father's will, whatsoever that might be; and if it meant that he must die he was agreeable to that. The sacrifice was primarily the sacrifice of Jehovah because it was Jehovah who gave his dearly beloved Son, who belonged to Jehovah exclusively, to be sacrificed. This was shown in the picture when Abraham, representing Jehovah, offered his only son Isaac, who at that time represented Jesus.

¹² It was the love of God that provided the sacrifice, which the sacrifice on Mount Moriah pictured. This is further proven by the words: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) The irresistible conclusion therefore is that the covenant by sacrifice was made on earth, and not in heaven; and that it was made at the Jordan when Jesus consecrated and was baptized. It hardly seems reasonable that Jesus understood prior thereto that he was to be sacrificed. Immediately following his consecration at the Jordan he went into the wilderness to study the divine plan. Without doubt he studied his Father's plan during the three and one-half years of his ministry.

NO MEDIATOR

¹³ In the covenant by sacrifice is there a mediator? The answer is, No; for the reason that the covenant was made by Jehovah on one side and the perfect man Jesus on the other side, and both parties to the covenant were competent to contract. A mediator is required only where one party to the contract is disqualified or incompetent. Nor is a mediator required in the covenant by sacrifice for any other one who is brought into the covenant as a member of Christ's body. No one is brought in until he is justified and therefore stands righteous before Jehovah. Also such come into the covenant by sacrifice by virtue of being justified and accepted by Jehovah as a part of the sacrifice of Jesus Christ.

PRIEST

¹⁴ Without a question of a doubt the Scriptures disclose the Logos was the chief executive officer of Jehovah in the creation of all things. (John 1:3) Priest means one who serves for another in an official capacity as principal officer. It is only when a priest is taken from amongst men that the Scriptures show that he performs the office of sacrifice. From the beginning of creation the Logos was Priest of the Most High God, because he was the chief representative of Jehovah. Coming now to the time of the sacrifice of a perfect man for sin and to be a sin-offering the service of a priest was required. Paul states the relationship of the Levitical priesthood to animals sacrificed and then adds: "It is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life."—Hebrews 7:15, 16.

¹⁵ The word "arise" here used means to stand up. That does not argue that the Logos was not priest of the Most High in the creation of all things, but rather that the time the covenant by sacrifice was made is the time when God gave his oath that he should be a priest for ever after the order of Melchisedec.—Hebrews 7:17-21.

¹⁶ Prior to that time the Logos, or Jesus, had not possessed immortality; but now the opportunity was given to him to be put to the supreme test, and successfully meeting that test God would grant unto him immortality and elevate him to the highest place in the universe next to the Father. At the same time God would make him the Author of eternal salvation to all them that obey him. (Hebrews 5:8-10) This furnished the basis of the covenant; and because of his faithfulness unto the ignominious death of the cross God raised him up and highly exalted him, giving him a name above all others. (Philippians 2:8-11) 'And, behold, he is alive now for evermore' and never can die.—Revelation 1:18.

¹⁷ It is therefore clear that at the Jordan the covenant by sacrifice was made, and there God gave his oath that Christ Jesus should be for ever a priest of the Most High God after the order of Melchisedec and from that there would never be a change. Jesus was a perfect man at the Jordan, and there the sacrificial duties were added to his office and he sacrificed himself. The law covenant was made in Egypt, and Paul says that *since* that covenant Jesus was made a high priest *for ever*. "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore." (Hebrews 7:28) There the man Jesus consecrated himself and is consecrated for evermore; and by the word and oath of God he performs the office of priest for evermore, which includes the work of sacrifice. From that time forward all sacrifices offered to Jehovah must be offered by him, Jesus, the great High Priest. After Jordan no further reason existed for the Levitical priesthood, and there it ended. The sacrificial work of the Levitical priesthood merely foreshadowed the sacrificial work of the Melchisedec priesthood.

ONE SACRIFICE

¹⁸ No natural descendant of Adam has ever been suitable for a sacrifice looking to man's reconciliation. It was the perfect man Jesus alone who was qualified for such sacrifice. There could be no covenant by sacrifice prior to our Lord's consecration because he was the only perfect man on earth since Adam. Not even the angels of heaven could enter into such a covenant to redeem the human race because the perfect man was required to provide the purchase price. It follows, then, that there would have been no reason for Jehovah's disclosing to the Logos before coming to earth that he was to be a sacrifice. He could not enter into the cov-

enant until he became a perfect man. The apostle makes it clear that Christ Jesus himself is the one that enters the covenant by sacrifice and that there is but one sacrifice. "Nor yet that he should offer himself often, . . . but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself. . . . So Christ was once offered to bear the sins of many."—Hebrews 9:25-28.

¹⁹ How then can any one else be sacrificed in order to be with Christ? It follows that no one would be an acceptable sacrifice to God unless he is taken in as a part of the sacrifice of Christ Jesus himself. It follows that any one joining Jesus in such sacrifice must do so on the basis of what Jesus did. Therefore the merit of Christ Jesus' sacrifice must be presented in heaven and the foundation laid for the justification of all who are taken into the covenant. There is therefore no separate or individual covenant by sacrifice made by those who will compose the body of Christ, but all are one in Christ Jesus. Each one accepted is offered as a part of the sacrifice of Christ.

NOT A BARGAIN

²⁰ No one can make a covenant with Jehovah at the time of his consecration, for the obvious reason that he is imperfect and not competent to covenant and has no sacrifice by which to make a covenant. All man can do is to consecrate himself to do the will of God. How then is it possible for any man to get into the covenant by sacrifice? It is only by the grace of God through Jesus Christ. A man learns that he is a sinner, that Jesus Christ is his Redeemer and that which Jehovah has given for the salvation of man. He believes this and fully surrenders himself unto God, agreeing to do his will whatsoever that may be. The man's faith in the shed blood of Jesus Christ is the basis of his presentation by Jesus to Jehovah. It is God who justifieth. (Romans 8:33) The man, therefore, being justified by faith, has counted unto him by Jehovah the right to human life which the Lord Jesus, by the grace of God, now offers unto Jehovah as a part of his own sacrifice.

²¹ This was pictured in the presentation of the goats in connection with the tabernacle and the temple. (Leviticus 16:9-16) Jehovah, graciously receiving the consecrated and justified man as a part of Christ Jesus' sacrifice, affords the individual the greatest opportunity of all times. That great privilege and opportunity to man is for him to be made a part of the body of Christ for sacrifice. For this reason some of the afflictions of Christ are left over for the body's sake, which is the church. (Colossians 1:24) But individually no man could bargain at the time of his consecration that he is consecrating in order to be taken in as a part of the sacrifice and taken to heaven. Such would be presumptuous on his part. Nor could any individual say that he makes a full consecration with the understanding that he is to remain on earth for ever. God alone must determine that. It is the will of God that

there shall be taken from amongst men 144,000 who shall be members of the body of Christ in glory, the humanity of all of which must be offered up by the High Priest as a part of his own sacrifice. These are all one in Christ. From the number of those who consecrate themselves wholly unto God ultimately the required number will be taken to compose the body of Christ.

²² While the individual can not himself make a covenant by sacrifice with Jehovah, the advantage is ultimately all on the individual's side; hence it is a matter of grace from God. Christ Jesus made the covenant by sacrifice; and the individual members are taken into the covenant as a part of his sacrifice, and are therefore counted as having made a covenant by sacrifice. The reward to them will be life and glory with Christ. Jehovah takes no advantage to himself from the covenant by sacrifice but permits it all to go for the benefit of mankind. Therefore The Christ, that is to say, the body of humiliation and the human life, is baptized into death, resulting from the covenant by sacrifice, for the benefit of the dead. This is a guarantee that the dead shall be awakened with the opportunity to receive the benefits resulting from the great sacrifice, which is the opportunity of being wholly reconciled unto God.—1 Corinthians 15:29.

²³ Although at the time of consecration a man may desire to be accepted into the covenant arrangement, yet he could not be certain thereof. By that is meant he might desire to be dead with Christ and reign with him, but that is a matter for Jehovah to determine. It is Jehovah who justifies according to his own will the one consecrating, that he might be taken into the covenant by sacrifice; and it is Jesus who slays the justified ones and offers them up as a part of his own sacrifice, provided they are justified for that purpose. The consecrating one does no deciding at all. He must wait for the Lord's action. (Romans 9:16) The greatest favor that God grants to man is to permit him to be taken into the covenant by sacrifice with Christ. That is why Paul says: "Because to you it was graciously given on behalf of Christ, not only to believe into him, but also to suffer [death] on his account."—Philippians 1:29, *Diaglott*.

RELATION TO PROMISE

²⁴ The promise to Abraham was: "In thy seed shall all the nations of the earth be blessed." What is the relationship of that promise to the covenant by sacrifice? Paul answers: "The children of the promise are counted for the seed." (Romans 9:8) Now we, brethren, as Isaac was, are the children of promise." (Galatians 4:28) It was his only son Isaac, whom God commanded Abraham to sacrifice on Mount Moriah. Abraham there offered Isaac, his only son, and received him in a figure as though resurrected from the dead. (Hebrews 11:17-19) This sacrifice of Isaac, and his figurative resurrection, foreshadowed that he who would be

the "seed" through which the blessings of reconciliation should come must first be put to death by sacrifice and then be raised from the dead. Such is what Jehovah did with his beloved Son, whom Isaac foreshadowed. All who are taken into the covenant with him must also die and be raised from the dead, and so doing shall have a part in the reconciliation of fallen man. The conditions imposed upon all taken into the covenant are these: "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us." (2 Timothy 2:11, 12) These must suffer ignominy with Christ Jesus the Head and must die with him in order to live with him and reign with him.

PRIESTS

²⁵ Are not all those who are in the covenant by sacrifice priests? The body members are called "an holy priesthood", but they are not sacrificing priests. They are merely assistants to the Priest, Christ Jesus, who is the acceptable sacrifice and who makes the offering for sin. (1 Peter 2:5, 9; Leviticus 16:6) No individual offers a sacrifice for sin, for the reason: "This man [Jesus] . . . offered one sacrifice for sins for ever." (Hebrews 10:12) What sacrifices then are offered by the assistants to the High Priest? Paul answers: "By him therefore let us [new creatures in Christ] offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good, and to communicate, forget not: for with such sacrifices God is well pleased." (Hebrews 13:15, 16) (See also the following texts: Psalms 27:6; 51:17; 107:22; 116:17; 4:5.) Such is the reasonable service of all the consecrated ones.—Romans 12:1.

GATHERING THE SAINTS

²⁶ Jehovah commands: "Gather my saints unto me." Who are the saints within the meaning of this text? Manifestly those who are wholly devoted to God and are therefore godly creatures. It is that class spoken of by the prophet when he said: "Precious in the sight of the Lord is the death of his saints." (Psalm 116:15) This text applies primarily to Jesus Christ and thereafter to "the saints" who are his body. "Saints" does not mean what are ordinarily called holy ones, but those who are in Christ Jesus by begetting and adoption. It could not embrace those who were brought into the covenant with God by the sacrifice of animals and fowls, but means those who are in the covenant by sacrifice of Jesus Christ.

²⁷ From the Scriptures it appears that the gathering is done by the Lord's instruments declaring his message of truth. "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: . . . He shall call to the heavens from above, and to the earth, that he may judge his

people." (Psalm 50:1-4) Clearly the gathering of the saints means the bringing of them together by the message of truth and by the services of those who are of Zion.

²⁸ The prophet indicates the time when the gathering of the saints would begin. In the above text it is stated: "The mighty God . . . hath spoken . . . from the rising of the sun." The Lord Jesus spoke of the manner of his return and likened it unto the sun rising in the east and shining unto the west. It was about 1874 or the beginning of 1875 that the sun began to put in its appearance; that is to say, that the Lord's second presence was discerned. Jesus spoke a parable to the effect that the true saints and the false representatives of the Lord would grow together in the same field until the time of the harvest, which time would mark his second presence. (Matthew 13:39) The saints were in Babylon until that time. They were looking for the second coming of the Lord.

²⁹ From about the beginning of 1875 God spoke the message of truth to the watching ones and thus began the call and gathering of them together. This was done by the light of the Lord's second presence shining on his Word and enlightening the minds of the saints. They spoke to each other and the prophet foretold the sentiments of their hearts when he wrote: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us: whereof we are glad."—Psalm 126:1-3.

³⁰ The prophet of God says: "He shall call to the heavens from above, and to the earth." "To him that rideth upon the heavens of heavens, which were of old: lo, he doth send out his voice, and that a mighty voice." (Psalm 68:33) His great executive officer therein is Christ Jesus. Jehovah calls upon him to begin the work of gathering his saints together. This harmonizes with the beginning of the Lord's second presence. He calls to earth; that is, his earthly agencies are also put into action to accomplish the gathering. Each one receiving the light of truth from the rising sun, and appreciating it, delights to tell the good news to his brethren. Thereafter he began declaring the message by sending forth his messengers to gather the elect from the four winds and from one end of heaven to the other. (Matthew 24:31) The four winds and heaven here seem to be used symbolically to testify to the fact that the gathering is a universal one from all parts of the land where there are those who are devoted to God.

PURPOSE OF GATHERING

³¹ The purpose of the gathering is stated to be that "he may judge his people". (Psalm 50:4) Judgment must begin at the house of God. (1 Peter 4:17) Jesus spoke a parable concerning his return and the taking

of account with those to whom he had committed the kingdom interests. (Matthew 25:14-30) Manifestly then the purpose is to bring his people together and give them such knowledge of God's plan that they might be judged and tested. Mark how the physical facts fit the prophetic words. From 1875 to 1918 is designated the time of God's "day of preparation". During that period of time Christ, the great Messenger of heaven and as Priest of the Most High God, was preparing the way before Jehovah; and then the gathering being accomplished, he suddenly or promptly comes to his temple. (Malachi 3:1) The temple is made up of the anointed ones of God. He comes for the purpose of judgment, that the approved ones may offer unto the Lord an offering (service of praise) in righteousness. He makes clear the truth to those gathered ones that they may continue to offer sacrifices of praise unto the Lord and do this in harmony with his will; and he sits as a refiner to try, test and refine those whom the sons of Levi foreshadowed.—Malachi 3:1-3.

³² Included in the gathered ones are all those who have been taken into the covenant by sacrifice. This of necessity must embrace those who will go to make up the great multitude. These are not gathered as a great multitude, but after the gathering the separating work takes place. In the refining of the melting-pot there comes out a remnant class, and those that remain necessarily show up as a great mass or great multitude when the refining work is done.

THE REMNANT

³³ The remnant class is made manifest because these are they who have rendered themselves in obedience to God's command. Those who are of the remnant class and who continue therein must not follow a lawless course but must be joyfully obedient to the commands of the Lord even unto the end. As the prophet says: "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid." (Zephaniah 3:13) They must be frank, open and bold in the proclamation of God's message. Being gathered together the remnant boldly declare the Word of the Lord in this day of judgment, and thus demonstrate their love for him. (1 John 4:17, 18) Clearly the prophet refers to the same class when he says: "And the Lord stirred up the spirit . . . of all the remnant of the people; and they came, and did work in the house of the Lord of hosts, their God."—Haggai 1:14.

³⁴ The accuser that had accused them before God being now cast out of heaven, "they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."—Revelation 12:11.

³⁵ Be it noted that while the remnant is thus faithfully trying to do the work which God has committed

unto them the enemy is making a desperate attempt to destroy them because they keep the commandments of God and have the testimony of Jesus Christ. (Revelation 12:17) What then shall we say concerning our brethren against whom scurrilous charges are made and who at the same time are seen diligently striving to serve the Lord? We should remember that each servant stands or falls to his Master, and the one who is putting forth an effort to serve God is the target of the Devil. Whether or not God approves him is no man's affair. All judgment should be left to Jehovah. At the same time every one really devoted to the Lord will stand shoulder to shoulder with his brethren contending for the good news of the kingdom and will not quail before the enemy, nor will he become frightened because the Devil uses some instrument to hurl scurrilous charges against his brethren.—Philippians 1:27, 28, *Weymouth*.

³⁶ It is written: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament [covenant]." (Revelation 11:19) Which covenant is here meant? It seems that it is the covenant by sacrifice which the remnant class see more clearly and thus more fully understand their duties, obligations and privileges unto the Lord. Then, in the language of the psalmist, they "bind the sacrifice with cords, even unto the horns of the altar". (Psalm 118:27) Leaser renders this "festive sacrifice". It could not mean the sacrifice of animals and literal cords, because the fire would burn the cords; nor could it mean a dead sacrifice, because such needs no tying. Therefore it must be a living sacrifice, therefore a sacrifice of joy, and refers to the temple class, the remnant, joyfully engaging in the Lord's service because they see the flashes of light from the temple revealing to them the covenant by sacrifice which they more fully see and appreciate. That explains why the remnant now are so joyfully engaging in the service.

RELATIONSHIP OF COVENANTS

³⁷ There is a vital relationship existing between the covenants. In the Abrahamic covenant Abraham represents God, Sarah his wife represents the Abrahamic covenant, and Isaac the only son represents the "seed". The Abrahamic covenant produces the "seed" of promise. The sacrifice of Isaac in picture foreshadows the covenant by sacrifice. The covenant by sacrifice made by Jehovah with Christ Jesus prepares the seed. The body of humiliation must be sacrificed. The "seed" with glorious body results. The law covenant made in Egypt served as a schoolmaster to hedge about and lead the natural descendants of Abraham until the time came for the making of the covenant by sacrifice.

³⁸ The covenant by sacrifice is employed to prepare the "seed" through which the blessings shall come to all the families of the earth. The new covenant is made as a means of carrying into operation those blessings promised; and all of these covenants are made and

carried into operation for the ultimate purpose of reconciling man to God. To Jehovah God is all glory and honor due!

³⁹ By reason of his faithfulness in consecrating to do God's will, which meant his death, Jesus was made the surety (that which makes sure or is a guarantee) of a better covenant, which is the new. "By so much was Jesus made a surety of a better testament [covenant]." (Hebrews 7:22) This better covenant results beneficially to the people.

⁴⁰ The outcome of the covenant by sacrifice was glorious to Jesus, because he was exalted to the highest place in the universe. It redounded to the glory of Jehovah "that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father". (Philippians 2:5-11) To every one taken into the covenant by the grace of God and who proves faithful unto death the covenant also results to their glory and honor. It was Jesus who said: "Be thou faithful unto death, and I will give thee a crown of life." This does not mean faithfulness *until* death, because these are consecrated to Jehovah for evermore, but faithfulness *unto* death, faithfulness unto the terms of sacrifice, which results in exaltation to honor, glory and immortality.

⁴¹ Those who by the grace of God are brought into the covenant by sacrifice occupy the most unique and blessed position of all men who have ever lived upon earth. These were taken out of degraded humanity, justified, and accepted into the covenant by sacrifice. To them God says: "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."—Isaiah 51:1.

⁴² The faithful ones do now look unto the Lord. They realize that they brought nothing to the Lord God, that it is all his love and grace that makes it possible for them to be in the covenant, and that if they faithfully perform that covenant by doing what God commands to be done they shall be received unto glory. It is now the blessed privilege of these to present their bodies a living sacrifice unto God, which is their reasonable service (Romans 12:1), and daily put forth their best endeavors to glorify him and serve him by singing forth the honor of his name.

HIS GLORY

⁴³ It becomes the privilege and duty of all who have been taken into the covenant by sacrifice to glorify God while in the body of humiliation. Jesus Christ has bought such with his own blood; and they were justified, taken into the covenant, and begotten by God as his children; therefore should show forth the praises of his glory. (1 Corinthians 6:20) It is manifest that those so doing will be reproached in the same manner that Jesus was reproached. "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified."—1 Peter 4:14.

⁴⁴ We could not be reproached in this manner if we failed to be God's faithful and true witnesses. This is the day to declare the vengeance of our God against the workers of iniquity and point out that he is the only true God from whom all blessings come. Therefore those in the covenant by sacrifice must be faithful unto death and must now be willing to sing forth the honor of his name. "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."—Psa. 145: 10-12.

⁴⁵ The new creation is made to the glory of God. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."—Ephesians 1: 5, 6.

⁴⁶ The faithful remnant will show forth his praises now and be to his glory for ever. "For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God." (2 Corinthians 4: 15) Those taken into the covenant by sacrifice and who are faithful unto death shall with Christ Jesus be for ever to the praise and glory of Jehovah. "Unto him be glory in the church by Christ Jesus, throughout all ages, world without end."—Ephesians 3: 21.

QUESTIONS FOR BEREAN STUDY

As to the purpose of the sacrifices and their being of the essence of the covenant, distinguish between those in connection with the making of the Abrahamic and law covenants and that in the covenant by sacrifice. ¶ 1, 2.

Prove that the requirement of this sacrifice is just. Also give proof as to who originated the covenant. To what extent was it kept secret, and why? ¶ 3-6.

Explain the occasion for Jehovah's proposing this covenant. What purpose was it to serve? Show the fitness of the arrangement. ¶ 7, 8.

Explain what the law would require as a sacrifice when this covenant was made. Primarily whose sacrifice was this? Why? How was it foreshadowed? Is it probable that prior to Jordan Jesus knew of the sacrifice required? ¶ 9-12.

Does the covenant by sacrifice require a mediator? Why? How do the members of the body come into the covenant? ¶ 13.

What was Jesus' prehuman condition and office? When and where was he declared "a priest for ever after the order of Melchisedec"? What grand purpose formed the basis of the covenant by sacrifice? How did Jesus meet the test, and with what reward? ¶ 14-16.

What additional priestly duties were added to Jesus' office at his consecration? How was this related to, and how did it affect, the Levitical priesthood? ¶ 17.

Why could there be no covenant by sacrifice before Jesus' consecration? How can any one else share in the sacrifice? ¶ 18, 19.

What is the undertaking, and what the acceptable motive, in consecration? What of provisions, limitations or conditions therein? How is justification obtainable, why essential, and what is its purpose in this connection? State the reason for reserving some of the "afflictions of Christ". When will the privilege of sacrifice close? ¶ 20, 21.

In what sense is it said that the members of the body have made a covenant by sacrifice? To whom do the benefits of the covenant by sacrifice accrue, and what does this guarantee? What is the part of one desiring to come into covenant relationship with Jehovah? What then is Jehovah's part? Jesus' part? ¶ 22, 23.

How is the Abrahamic covenant related to the covenant by sacrifice? Explain the Mount Moriah picture and the requirements for entering into its fulfillment. ¶ 24.

Define the status of those who are in the covenant by sacrifice. Show by scriptures what sacrifices the body members offer. What do they not offer? ¶ 25.

What is meant by the term "saints" in Psalm 50: 5? By whom and by what means is the gathering done? ¶ 26, 27. Show by scriptures when the gathering of the saints would begin, and how this harmonizes with the beginning of the Lord's second presence. ¶ 28-30.

What was God's "day of preparation"? What was accomplished therein, and to what end? Who are included in the gathered ones? What is the process and the purpose of the judgment, and the outcome thereof? ¶ 31, 32.

Quote scriptures to show what distinguishes the remnant class. How do they overcome? What will be the attitude of the faithful ones toward opposition and them that accuse? Account for the zeal and joy of the remnant class. ¶ 33-36.

What is the ultimate purpose of Jehovah's covenants? Show the interrelationship of the covenants. ¶ 37-40.

Compare their former state with the present position of those in the covenant by sacrifice. To whom does the credit belong? On what does their future inheritance depend? ¶ 41, 42.

What facts should lead the saints to show forth the praises of Jehovah? Of what do these praises consist? What treatment may the faithful expect from others, and for what reason? How should this be received, and why? ¶ 43, 44.

What is Jehovah's purpose in the new creation? How is present faithfulness related to the glorious privileges of "the ages to come"? ¶ 45, 46.

JESUS AND THE SCRIBES AND PHARISEES

WHEN God sent his Son Jesus to his chosen people, the Jews, it is said that "he came unto his own, and his own received him not". (John 1: 11) By reason of their long-continued favor from Jehovah, and because they had been taught to look for a messenger from Jehovah, they ought to have been ready for both the messenger and his message. There were many reasons why they rejected Jesus, but not the least effective was the fact that they were a divided people. There were several sects among them, the Sadducees, Pharisees and Herodians being mentioned in the

Gospels as opponents of Jesus. Besides this there were several professions, such as the scribes and lawyers; and there were the chief priests and elders, all of whom were in some position of authority and with special interests to preserve.

Of the sects the strongest in number was that of the Pharisees, but it is probable that the Sadducees were the wealthiest. At the time of our Lord's ministry, the Sadducees were in power, that is, the high priest was a Sadducee, and he would see to it that the minor offices of the priestly and temple service were filled by Sad-

ducees. That sect were unbelievers; they believed in neither angel nor spirit; nor did they believe in a resurrection. They correspond almost exactly with the Modernist of today. The Herodian sect was political rather than religious; they were supporters of the Herods, who then held the rulership of Palestine under the Roman government. The Herods were Edomites, and therefore aliens, but had become generally acceptable to the Jews. The sect of the Essenes was philosophical rather than religious or political.

The Pharisees were the most orthodox of the sects; they professed to stand for the law of Israel and for the traditions of their fathers. They were punctilious in respect to the minor things of the law; but, as their record shows, they were not nearly so careful to be right as to appear religious in the eyes of the people. They lived by deceiving the people. The scribes are frequently named with the Pharisees. As the Pharisees were the strictest upholders of the law and of the tradition of the elders, it was profitable to the scribes to be associated with them. The lawyers were supposed to be well versed in the intricacies of the law and the traditions, and so were the teachers of the law. Their profession did not correspond with that of the lawyers of the present day. Probably there was not much difference between the lawyers and the scribes; for one whom Matthew calls a lawyer is called a scribe by Mark.—See Matthew 22:35; Mark 12:28.

But though at that time there were so many teachers in Israel, there was nothing authoritative. The people lacked a clear lead; there was no one to point them to the truth. These wise men of that day were not men of thought; they made it their business to refer to what their teachers of past generations had said. They were interpreters of tradition, thus making confusion confounded.

It was partly because of this that God sent John the Baptist as herald for Jesus. God needed one who should be separate in fact from every school, or profession, that he might lead the people back to the truth, and to remind Israel that God had promised to send them one who should lead them out of a darkness of tradition as hurtful to them as the bondage of Egypt had been hurtful to their fathers.

When they used their sacred writings, it was not for the truth's sake, but merely as a peg upon which to hang an argument. Thus Israel were not guided by the Scriptures. The Law and the prophets were forced into use to support the traditions of the elders.

At the time when God sent Jesus to men, but specially to his own people, Herod the first (commonly called the Great) had rebuilt the temple; but not at all in order to glorify Jehovah. He did it for political reasons. At great expense he had enlarged it, and had made it a beautiful building. The consequent revival of religious ceremony, and with it the comparative freedom from trouble which the Jews then enjoyed, gave renewed life

to these would-be instructors of the people. The masters in Israel became very numerous; their teachers were multiplied; but the common people became less religious, and so with the revival of religious profession there was less true worship amongst the people. The people were turned away from the temple worship by reason of the hypocrisy of their leaders.

It was under such circumstances and conditions that Jesus came. How did he approach his work? He says of himself that he came to save the lost sheep of the house of Israel, thus indicating that although there were so many who professed to be pastors, shepherds of the people, God's sheep were without a shepherd.—Matthew 15:24.

Jesus' manner of approach to the people shows that he had no thought of turning them all to his message; but he expected to find those who were hungering and thirsting after righteousness, and who looked for the hope of Israel. Did Jesus make any difference between the rich and the poor, the rulers and the ruled? Probably it would be true to say that at the first Jesus gave considerable attention to the Pharisees; for if he could lead them aright they could become earnest coworkers with him. That in no way did he court their favor is seen by his turning the money-changers out of the temple courts when he began his mission. Also, just as God tried the Jews as a whole because they had received knowledge of God, so the leaders of that people must be tried because they were more responsible than the people. Hence Jesus served in Jerusalem for a time.

That the leaders were curious and were moved concerning him, we know by that which Nicodemus said: "Rabbi, *we know* that thou art a teacher come from God." (John 3:2) After a time Jesus went from Jerusalem. He had met his first disappointment, a forerunner of many.

The Pharisees never let Jesus alone; partly out of curiosity, but chiefly because they saw in him an enemy. He made no attack upon them; for his time for denouncing them was not yet come. They had not yet filled up the measure of their iniquity. Rather he told the people to obey them because they "sat in Moses' seat". Sometimes they offered him hospitality, not out of kindness, but with the purpose of entrapping him in something which they could raise against him as an accusation.—See Matthew 23:2, 3; Luke 14:1.

In accepting their hospitality Jesus never allowed it to deflect him from his life's mission; as for instance when at the house of Simon the Pharisee, "the woman of the city," realizing the love of Jesus, mingled among the guests and, standing at his feet as he reclined at table, washed his feet with her tears, and wiped them with the hairs of her head, and kissed his feet and anointed them; and Simon in his heart said: "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner." (Luke 7:39) Jesus openly spoke to Simon

and rebuked him for his lack of hospitality toward himself and, openly manifesting his acceptance of the woman as one truly repentant, told her before them all that her sins were forgiven. Simon in all his righteousness remained unjustified, and the woman was cleansed from her impurity. (Luke 7:48) And also when on another occasion, having accepted the hospitality of one of the chief Pharisees, he saw those who were bidden choosing the chief seats for themselves, he openly rebuked them for it.—Luke 14: 7-11.

That Jesus well realized their hypocrisy and the subtlety of their teachings, is seen when he bade his disciples beware of the leaven of the Pharisees. No man was truly helped by it, but it pandered to that which the apostle calls the carnal mind: it made the people look to themselves rather than to God, and to flatter themselves that they were keeping themselves right as they performed their religious observances. Such teaching as the Pharisees had for the people was as subtly injurious to the fallen mind as leaven will corrupt that into which it is put.

When the time had come for Jesus to expose the leaders before the people it was to this class, represented chiefly by the scribes and the Pharisees, that he spoke his strongest words of denunciation. Hypocrites, he called them, as he entered into details of their shameful misuse of their privileges, and of the wrongs they did to the people. In their pride they despised God while making pretence of worshiping him. In their profession for God they robbed widows and orphans. They did this partly by putting heavy taxes upon the people for the upkeep of the temple and its services, which really meant their own upkeep.

That there was a measure of sincerity in some of them is seen by what Paul says of himself. He tells how in persecuting the church he thought he was doing God's service. (Acts 26: 9, 10) They had a natural fierceness; and by their resentment against Jesus, and their selfishness in their purpose to keep their places of privilege, they lost control of themselves and crucified the Son of God. They boasted in themselves and "trusted in themselves that they were righteous".—Luke 18: 9.

But, we ask, What does this mean to us, beyond throwing an interesting light upon the things of that important time? We reply, There is much more here than mere history. There is instruction for the disciples of Jesus today. Every well-instructed Bible student has learned that these things are written for the guidance of the true disciples in the time when Christendom is

being tested as the Jews were. He knows that there is a similarity between the events of the first and second advents; that those of the first advent were a miniature of things of the great advent, when Christ sets up his kingdom. This would mean that at the time of the "return" of Christ there would be a class who would take the same relationship to the fact of the advent, and to the necessary message of truth then proclaimed, as the Pharisees did at the first advent.

We ask, Who are these people? They are not far to seek. Every messenger of the kingdom as he presents his message immediately rouses their opposition. We refer to the preachers and clergy of Christendom. Like the Pharisees they see their vested interests threatened by the message and the fact that the kingdom of God is being established. Professing to want the kingdom and to labor for it, they would deceive others as they deceive themselves. There are those who are as ready to oppose the truth, as bitter in spirit against its representatives, as perverse in their "dog in the manger" ways, as greedy of notoriety, as ever the Pharisees were.

For the sake of the people of Christendom the time to denounce these men has come. The churches are exposed as barren and unprofitable to God and man before all men. The people know that they are filled with hypocrisy, and all confidence is lost. But not all see the relationship between these Pharisees of old and those of this day.

What attitude should be taken by those who know these things? Could such a one go into church life with the object of endeavoring to enlighten his fellows? He could not; for he sees the time is here when God says: "Your house is left unto you desolate." The time is come when the words of Jesus to the scribes and Pharisees are to be repeated to their descendants.

There are many good persons who would like to do something for the deliverance of the world of men from their present bondage. These ask, What are we to do? We answer, First learn of God's order and arrangements. It will be seen that the present world system is not of God, but is opposed to him and his will; and, further, that it must be repudiated; and that its supporters who have been advised of the establishment of the kingdom of heaven, but who oppose that message, must be denounced. The Word of God is being made plain so that "the man in the street" may know more than all those who have professed to be his teachers and who would be his rulers.

The mighty King of earth is here,
To bring the boon that man holds dear,
E'en life for evermore.

On those who will his law obey
And walk in light of Christ's glad day,
His blessings he'll outpour.

Though men The Stone have disallowed,
'Tis chosen, precious unto God,
'Tis set on Zion's hill.

O Zion, called of God, be strong!
Take up thy coronation song,
And bid thy King, All hail!

HUMAN RESPONSIBILITY

THE whole scheme of human salvation originated with God, and is carried out by him. It will result in the earth being filled with a large family of human beings, all rejoicing in the rich blessings which at the first in their creation God showed he had for them. The scheme then covers man's creation, and his fall into sin. It covers the long period of suffering and weary waiting; of apparently hopeless groaning under the heavy burdens which have formed the great part of life since those earliest days of human history. It covers, too, the thousand-year period of the times of restoration to that full harmony with God of which all the prophets speak. (Acts 3: 19-21) In its conception this scheme of salvation and deliverance is God's; the power which brings it to completion is his. In other words, it is God who is the Savior of mankind. This revelation of the divine Word is in harmony with the law of life which obtains throughout all creation, and which, simply stated, may be said to be that all life comes from above.

The man who prides himself on being modern sees the human race developing. The "modern" man has an attitude of mind which takes him away from contemplation of the Creator and his purpose for man; rather he looks at men, and sees mankind expanding and getting more sure of themselves and of their general competence. He can not say that he sees growth in those things which develop the mental and heart qualities of man; but he believes that true progress is being made, and that apart from any consideration of man's possible responsibility toward God. The Modernist has no special use for God, though he will not deny the possibility of his existence. Living in the age of machinery (and the tapping of nature's forces accidentally discovered) and seeing that his forefathers had few of the conveniences of modern times, he rather flatters himself that the advancement is his. He admits that his forefathers lived under conditions which he, the son, could not bear.

That there has been advancement in things associated with, or immediately related to, commerce and travel, and in such general intelligence as is represented by schooling and by newspapers, is part of the facts of present daily life. But it is open to question as to whether or not all this is gain. There is no evidence to show that with this outward increase man has gained in ability of mind, or in quality of heart. There is no indication that man has grown in that moral strength which distinguishes him from brute creation; for the glory of man is that he may live with his fellows in unity of good will under the golden rule, and in the law of mutual love.

Man may know both how to make a fire and to keep it alight, while the monkey will do neither the one nor the other. A man may know how to gain fire from the heavens, that is, he can tap the forces of nature and

may make them his servants. But the real question is, How will he use this power he has? Will he use it for himself in an entirely selfish manner, or for the benefit of his fellows? It is the mind and the heart which give the glory of man. It is the disposition to good which makes him to be in the likeness of his Creator, as Jesus said to his disciples, "That ye may be the children of your Father which is in heaven."—Matthew 5: 45.

We would not minimize nor in any way discredit any endeavors which man has made to lift himself up from poor or disagreeable conditions of life; but because of present day unbelief it is necessary to remind many that the improvements or the advancement of which men boast are not the real things of life, but are rather those of its outward things, its conveniences. The world has educated itself, and in some things knows vastly more than its forefathers; though it should be remembered that there is evidence of knowledge and ability held by men of thousands of years past, which, as yet, is beyond the power of the present generation to regain. The world is better educated; but is it better morally? There is no evidence that any peoples at any time have deliberately set themselves to develop those higher moral qualities which reasoning and reasonable men know are the best for the happiness of the race.

No unprejudiced person can look abroad in the earth and deny that humanity, under any conditions of life known, does not love wealth and ease rather than righteousness and truth. We ask, Could it be truthfully denied that if the representatives of government were removed, as for instance the local policeman, there would be only comparatively few people who would be found really law-abiding on principle? It has to be recognized that human nature is fallen, and that in this day of advancement the words of Paul are particularly applicable and that men are "lovers of pleasures more than lovers of God".—2 Timothy 3: 4.

The law of sin and death has wrought covetousness in man, and it tends altogether to wilfulness of disposition. Man would prefer to be without government until he found that one was necessary to enable him to live and to gain his own ends, and to care for his property as well as his life.

Here comes the conflict between the Word of God and the Modernist: the former tells of the fall of man; that man fell from moral purity into sin and can be restored only by the power of God; the latter claims that man did not fall, and calls on men to glory in what he claims is the upward march of the race.

Many are led to believe that there must be truth in the evolution theory of man's origin because of the almost universal evidences of man's almost animal-like way of living in the earliest days; such evidence being found in his records written in most primitive manner in the rocks and caves in which he dwelt, and in the simplicity of his instruments for hunting and for the

conveniences of his life. There may be seen in the museums of almost any city of note throughout the world evidence of cave life, of the use of flint knives, of the crude manner of living. On the other hand there is also evidence of ancient civilizations and of mighty works done, and on the most magnificent scale, with a scientific accuracy to which even the scale of the present day can not reach. And to the discoveries which have been made of niceties of the civilization which was then enjoyed more are constantly being added. Amongst the more recent discoveries are those of the civilization of Ur of the Chaldees, where it is supposed Abraham lived prior to his call to Palestine.

How are these apparently opposite things harmonized? We answer that there would never have been any difficulty in this if the Scriptures had been adhered to. The Bible provides the simple yet all sufficient explanation, and in doing so proves once again that it is the only reliable account of the origin of things on the earth. Its story is of the creation of a man with a perfect organism, a moral being to whom God gave his law; that man was made near the highlands where the great rivers of Mesopotamia have their origin. The Bible tells how, after the flood, man traveled from that part till he came to the plains of Shinar; that is, to Babylonia. Let it be understood that these men were in no sense low down in the scale of living, but rather were great and capable men, those who founded the civilizations of Assyria, Babylonia, and Egypt. It was in their days that the pyramid of Gizeh was built, in which there is a store of scientific knowledge relative to all mundane matters which seems to be more accurate than the best that has been produced by the savants of the present day.

The discoveries of the present day are in harmony with the Bible. Its record is that it was in Babylonia and in Egypt that man settled early. The discoveries of early "civilized" life are found in those countries. Those which tell of human life on a low scale are found in lands far distant. They are not records of a primitive man, but of men who wandered on the face of the earth and deteriorated.

In giving the account of the origin of the human family in their various divisions, the Bible tells that the sons of Japheth spread themselves abroad on the face of the earth. These who then left behind them what was the civilization of those days had to accommodate themselves to the life of the hunter. They were not dwellers in cities, but had to struggle with nature. Indeed, there is but little difference between that which happened to them and that which happens to any one today who leaves civilization for the wilds. Such soon become children of nature and arrange their lives accordingly.

The flint knives, the meager instruments of life, all the evidence of such a life are found in those parts of the earth to which the sons of Japheth went. They are

not found in that part which the Bible shows was the early home of the race.

As for man's relationship with God and his responsibility toward him, all the evidence shows that God has left man alone, whether civilized or not; excepting that when as the great empires arose it became necessary for God to see that, in their great arrogance, they did not interfere with his plans.

Again the simple fact is that God was not in any covenant relationship with the race; for the relationship he had with Adam in the garden, namely, that he should have life if he continued to be obedient, was broken. With Adam's children he made no arrangement. But had they then no responsibility? They had, in this, that there was that within them which made them know whether they were doing right by their neighbors, and that they ought to have had respect for the will of the Creator. Paul says that in their deterioration men willingly put God out of their thoughts. (Romans 1:28) They were not on trial for heaven, nor was there any danger of their falling into the hell of torment. Both these things are figments of the wild imaginings of theologians.

If man was not on trial for heaven, nor in danger of hell torment, what was his future? The answer is that God had already provided a day in which he would deal with man and all his problems. That is the day sometimes called the day of judgment, sometimes the day of Christ. It is also the day of the kingdom of Christ. If man is to come before God for judgment, it is apparent he does not get entirely free from responsibility, or why is he judged? We get the answer to all these questions as the Bible becomes plain to us. We find that mankind is not free from responsibility, and will be judged according to the measure of his sins against such light as he boasts.

Stripped from the false and altogether misleading dogmas of theology, the truth as revealed in the Scriptures is, That the human race was subject to death because of sin, not only Adam's but its own, "for all have sinned, and come short of the glory of God" (Romans 3:23); that God let the world continue to die, for he intended to let the race multiply, and to get experience, and then in due time to bring it out from under the sentence of death and to give every one a chance of life under happier conditions than were possible under the first conditions.

In pursuance of this, in due time God sent his Son Jesus Christ into the world to make an atonement for sin, so that God could give men a resurrection, and provide a Savior Mediator, a surety under whose care men can learn the way of righteousness and prove whether or not they will then, with clear light and understanding, become obedient to the will of the Creator. This has not relieved man from responsibility in the present life; and there is in this scheme or plan no

covering of man's sin which excuses a sinner, as some have wickedly said.

The broad facts of history show that the world of men have not had an opportunity of knowing good. Darkness fell on the race; and during the passing of the centuries it has grown more intense, helped greatly thereto by the false and foolish teaching of the clergy.

The time of trouble now come on the world brings God's judgments on the nations for their neglect of God. Especially is this the case with those nations which have professed to be Christ's. The day of judgment under the reign of Christ will prove every man. Also

he who, against knowledge, has allowed himself to do evil, will find then that he has a harder task set him to work up the way of life than he who has kept himself under some restraint.

Thus both nations and individuals have responsibility; but by the ransom sacrifice of Christ God has first of all made provision for all men to be delivered from the bondage of the law of sin and death, so that in that day of judgment no man will find himself hindered or hurt by reason of the original weakness born in him through the fall of the first Adam.

AN INTERESTING QUESTION

QUESTION: Is it proper for those who have been in the truth only a short while to go out and sell the Society's books? Some insist that only those who have been a long time in the truth and are thoroughly posted on the Scriptures should engage in the service work. What is the proper course?

ANSWER: Satan adopts many subtle methods to deceive. It seems strange that any one who is consecrated to the Lord should even think that a brother must be thoroughly posted on the Scriptures before he could engage in the service work. Every one who loves the Lord should delight in proclaiming the Lord's good name, and whether he has been in the truth one year or twenty years would make no difference. If he loves the Lord he will be anxious to do something and should be given the opportunity.

Knowledge will not gain the approval of the Lord, but faithful devotion to the Lord will gain his approval. "Knowledge puffeth up, love buildeth up." Love means an unselfish devotion to the Lord. One who stays at home or attends class and digs deeply into the Bible with the thought of expressing his wisdom, is not one that has real love for the Lord's cause, but one who is anxious to shine. Let all the brethren who are consecrated to the Lord and who love him, actively engage in the service work.

Sometimes a member of a class will refuse to engage in the canvassing for the books because there are some mistakes in the books, and says his conscience will not

permit him to put books in which there are mistakes into the hands of the people. Of course this is another method that the enemy adopts to confuse the minds and furnish an excuse for not being faithful to the Lord. As every one knows, there are mistakes in the Bible and there never has been a book written yet that is perfect that has been written by any human hand. The Lord will take care of our infirmities if we use our best endeavors to serve him.

Those who engage in the service work are not supposed to stand on the street and preach, nor to give a technical explanation of the Scriptures. They are to get the message into the hands of the people and let them read. Those in the class who do not wish to engage actively in the service should not discourage those who wish to engage in it, and those who really love the Lord should not permit any one to discourage them but should go on in the service putting the books into the hands of the people and letting them read.

Some complain that there are mistakes in the *Studies in the Scriptures* and therefore they should not be put out. This is wrong. The *Studies in the Scriptures* contain a statement of the divine plan, and those in present truth who have been in the truth for any length of time got their knowledge from the *Studies in the Scriptures*. Others will be able to do the same thing.

Do not try to hide behind some excuse to hinder the service. Do with your might what your hands find to do and the Lord's blessing will continue with you richly.

LETTERS FROM AFIELD

A SECOND SERVICE WEEK DESIRABLE

MY DEAR BROTHER RUTHERFORD:

Loving greetings! After reading your new book, *Creation*, and now the *Year Book* for 1928 containing the wonderful report of the work for the past year, I feel that I must write you in order to let you know of my gratitude to our heavenly Father for all these good things of his providing.

It is very evident that *Creation* has come along at the right time, when the clergy in this country are more openly denying the Bible as Jehovah's revelation to man. I am sure that this book will be well received by the common

people, as I find the majority of these still believe the Bible to be God's Word and are getting disgusted with the clergy in their attacks upon it.

The attractive cover of *Creation*, and also the beautiful colored illustrations, will help considerably in getting it into the hands of the people.

I would also like you to know what a blessing the *Year Book* has been to me in considering the daily texts and comments up to date and also in reading of the progress of the Lord's work throughout the earth. It is truly marvelous to see how the Lord is blessing the remnant as they sing forth the honor of his name.

During the past year, in visiting the classes, it has been my happy privilege to place 2,141 books in the homes of the people, in the service work. This number is equal to my best years in the regular colporteur service, when I would work about double the number of hours each day.

This year I am going to try to double the number of sales; for I realize that this is the important work for the Lord's people at this time. It has been a great joy to put out the *Freedom* booklet. It has proved to be a much better way than giving it to the people in tract form. The Lord has manifested his blessing; for I have heard of many instances where the people, after reading it, have bought many more to pass on to friends.

I note in the *Year Book* that you invite suggestions re an extra service week this year. I think it would be fine, and I am sure it would be appreciated by the friends. I would suggest it might be about May or June, when we have the longer days, thus giving the friends a longer time for canvassing in the evenings; for in England one often finds that the evenings are the best time to catch the men folk at home, especially in the industrial centers.

With warm love in the Lord and hoping to see you over here shortly if the Lord will,

Yours in his grace and service.

ALFRED W. BOWLAND.—England.

"THE SPIRIT OF POWER"

MY DEAR BROTHER RUTHERFORD:

The receipt of the 1928 *Year Book* and the marvelous truths that the first lessons of the year present lead me to want to send you a few words of gratitude as the agency in the Lord's hands of such refreshing blessings. The blessings of the 1927 comments were very great, but it seems that the Lord has still greater blessings for us in 1928.

I was specially impressed by reading Brother Martin's letter that made so plain that the unprecedented results obtained by the brethren producing the books was the result of the power of the Lord working through the brethren. It logically follows that if the power of the spirit of the Lord produces the books he expects them to go to the people by the same power.

I thank the Lord for his blessing in enabling me to place some of the books in the hands of the people and to some degree to realize the power of his spirit in encouraging the friends in getting the books into the hands of the people; but I confess that nothing has brought this matter to me, that it is distinctly the power of the Lord working through his willing servants, as Brother Martin's letter in the 1928 *Year Book*.

That which I may not have seen lies in the past with 1927, but I am determined that 1928 shall see a more complete dependence on the power of the Lord and a stepping out in his strength.

The new book *Creation* takes with the people better than anything we ever before offered them. Despite the cold, every hook on hand was quickly disposed of yesterday and the friends are encouraged to make thorough work of its distribution.

At Middlesboro, Kentucky, 138 listened most attentively to a public talk. These were gathered mostly in one end of this mining town from people who have no radio but who read your lecture *Freedom for the Peoples* previously sold them by the friends. Radio reception reaches few in these parts, but they come out to a lecture.

The results accomplished in 1927 as shown in the *Year Book* report, taking into account the intense opposition of Satan, is nothing short of a miracle. How can any one accomplish the full results that it will be his privilege to accomplish unless he grasps and fully realizes that the work now done by his faithful "remnant" is the mighty power of the Lord operating through human instrumentality themselves entirely inadequate to its accomplishment?

I recall Habakkuk 1:5 applied by last year's *Year Book* (comment August 11) to this very work we are now privileged to do, a work described as marvelous and such as one would not believe though he were told beforehand.

With increased reasons for loving gratitude to the Lord and a greater dependence than ever on his power and supply of the needed strength, I remain

Yours in the love and joy of the Lord,

M. L. HERR.

JOYFULLY SINGING TOGETHER

DEAR BROTHER RUTHERFORD:

The joy of the Lord, our reward for the effort put forth in the interest of the kingdom, prompts us to intrude on your time to tell you of our happiness in the hope that it may likewise increase your joy. We appreciate the responsibility that is yours and it is our determination to fight with you in this great battle that shall make a name for the Lord in the earth.

By the Lord's grace we were privileged to place a total of 16,151 books and booklets during 1927. This is an increase of 211.8 percent over 1926. We learned that very many people in this section are regular listeners to WBBR and these people were ready to take some literature. We also found that many heard the Toronto lecture and appreciated it. A frequent remark was, "We are glad some one has backbone enough to give a message like that." Surely there must be thousands who have not bowed the knee to the Devil's organization.

We also had an increase of 80 percent in the numbers witnessing and 72 percent advance in the amount of literature placed by each worker. An average of 12.2 workers were in the field each week out of 16 members attending the testimony meeting. This is due to the fact that we study the leading articles in *The Watch Tower* and this enables us to impress the wonderful privilege that is ours in serving the Lord and taking a message of comfort to the oppressed. All the elders and each member of the service committee take part in the door witnessing and do so in appreciation of the Lord's goodness to them.

We love you and our prayers go out in your behalf that you may be strengthened to continue this great work.

Your fellow servant by his grace,

F. E. McPHERSON.—Easton, Pa.

UNITED IN LOVE AND LOYALTY

DEAR BROTHER RUTHERFORD:

This ecclesia desires to convey to you their united love and greetings, and the full assurance of their faith and loyalty to the Watch Tower Bible & Tract Society as the instrument and channel of Jehovah for the carrying forward of the Kingdom message to the nations of the earth. Motion passed unanimously by sixty-four members present.

UKRAINIAN ECCLESIA.—Wukaw, Sask.

WHOLE-HEARTED SERVICE AND JOY

DEAR BROTHER RUTHERFORD:

Greetings in our beloved King and High Priest of our profession.

We desire to express our appreciation and thankfulness to our great, loving heavenly Father for the bountiful table of spiritual food provided for the faithful "remnant" class at this time, through *The Watch Tower* and other means used.

We desire to convey to you, our president and the one on whom the Lord has been pleased to bestow his kind and loving favor by so using you to give such a mighty witness to his name, our whole-hearted cooperation and encouragement, by our active service in placing the books in the hands of the people. The *Freedom for the Peoples* is a mighty weapon in the hands of the "anointed", and is doing the "slaying" work. Through you we desire to convey our joy to all the workers everywhere, especially Brother Salter, in charge of the work in Canada, and all those associated with him.

By the Lord's grace and favor, we are one in him.

CONVENTION OF GLACE BAY AND SYDNEY (N. S.) ECCLESIAS.

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 (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
CFYC	Vancouver, B. C.	730	410.7	500	WCWK	Fort Wayne, Ind.	1400	214.2	250
	Sun am 10-11; pm 2.30-3.30, 6.30-9					Sun pm 5-5.30			
	Tue Thu pm 7.30-8.30				WDAY	Fargo, N. D.	550	545.1	250
CHCY	Edmonton, Ala.	580	516.9	250		Sun pm 2-3, Thu pm 4-4.30			
	Sun am 10-11, pm 3-4.30, 9.15-10.30				WEBC	Duluth, Minn.	1240	241.8	250
	Tue Sat pm 8.30-10; Thu pm 8-10					Sun pm 5-5.45			
CHNS	Halifax, N. S.	930	322.4	100	WEBR	Buffalo, N. Y.	1210	241.8	200
	Sun pm 9-10					Sun pm 2.30-3.30			
CHUC	Saskatoon, Sask.	910	329.5	200	WEPS	Gloucester, Mass.	1010	269.9	100
	Sun pm 12.45-2.15, 8.30-10					Sun am 11-12			
	Tue Thu pm 8.30-10				WFBE	Cincinnati, O.	1220	245.8	250
CJCI	Calgary, Alta.	690	434.5	250		Sun pm 6.30-7.30			
	Mon pm 8-9				WFBG	Altoona, Pa.	1120	267.7	100
CJGC	London, Ont.	910	329.5	500		Sun pm 7-7.30			
	Sun pm 2-3 (every other week)				WFBF	Syracuse, N. Y.	1160	258.5	750
CKCX	Toronto, Ont.	580	516.9	1000		Sun pm 2-2.30			
	Sun am 9.30-11, pm 1.15-3, 8.15-10.15				WFDI	Flint, Mich.	1100	272.6	100
	Tue Fri pm 8-10					Fri pm 9.30-10			
CKOC	Hamilton, Ont.	880	340.7	50	WFJC	Akron, O.	1320	227.1	250
	Thu pm 7-7.30					Thu Sat pm 9.30-10			
KEX	Portland, Ore.	1080	277.6	2500	WGHP	Detroit, Mich.	940	319	1000
	Sun pm 9-10					Sun pm 12-12.30			
KFEQ	St. Joseph, Mo.	1300	230.6	1000	WISN	Milwaukee, Wis.	1110	270.1	500
	Sun pm 7-7.30					Sun am 10-11			
KFH	Wichita, Kan.	1220	245.8	500	WHBT	Johnstown, Pa.	1310	228.9	250
	Sun am 9.30-10.30					Sun pm 8-9			
KFJF	Oklahoma City, Okla.	1100	272.6	750	WHEC	Rochester, N. Y.	1180	254.1	500
	Sun am 9-9.30; Sat pm 8-8.15					Sun am 10-10.30			
KFJZ	Fort Worth, Tex.	1200	249.9	50	WHK	Cleveland, O.	1130	265.3	500
	Sun pm 6.30-7					Sun am 11-12 pm 12-1, 2-3, 7-8.30			
KFSD	San Diego, Calif.	680	440.9	500		Thu pm 7.30-9.45			
	Sun pm 2-3				WIAD	Philadelphia, Pa.	1040	288.3	100
KFUL	Galveston, Tex.	1160	258.5	500		Tue Fri pm 8.05-8.35			
	Sun pm 2-3				WIBM	Jackson, Mich.	1490	201.2	100
KFUM	Colorado Springs, Colo.	620	483.6	100		Sun pm 2-2.30			
	Thu pm 7.30-8				WIBV	Topeka, Kan.	1170	204	500
KFWM	Oakland, Calif.	1270	236.1	500		Sun am 11.30-12			
	Sun am 9.30-11, pm 12.30-2.30, 7.30-9				WIBX	Utica, N. Y.	1260	238	150
	Mon Sat pm 8-10; Tue Thu pm 12.30-3, 8-10					Sun pm 9-10.20			
	Wed pm 2-3; Fri pm 2-3, 8-10				WICC	Bridgeport, Conn.	1130	265.3	500
KGGH	Cedar Grove, La.	1410	212.6	50		Mon pm 7.50-8.30			
	Thu pm 8.30-9				WIL	St. Louis, Mo.	1160	258.5	250
KGHF	Pueblo, Colo.	1430	209.7	250		Sun pm 6.30-7			
	Mon pm 8-8.30				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.	860	348.6	500
KHQ	Spokane, Wash.	810	370.2	1000		Tue pm 3.45-4			
	Sun am 10-11, pm 9-10				WJAD	Waco, Tex.	900	333.2	500
KJR	Seattle, Wash.	860	348.6	2500		Sun pm 7-7.30			
	Sun am 10-11, pm 6.10-7.10				WJBL	Decatur, Ill.	1410	212.6	250
KLZ	Denver, Colo.	850	325.7	750		Thu pm 7.30-8			
	Sun pm 7-8				WKBF	Indianapolis, Ind.	1190	252	250
KMBC	Independence, Mo.	1110	270.1	1500		Mon pm 7.30-8.15			
	Fri pm 5-5.30				WLBG	Petersburg, Va.	1400	214.2	100
KMIC	Inglewood, Calif.	1340	223.7	250		Sun am 10-11, pm 3-4			
	Sun pm 8-9.15				WLBV	Mansfield, Ohio	1450	206.8	50
KNRC	Los Angeles, Calif.	800	374.8	500		Sun pm 9-10			
	Tue Thu Sat pm 2.30-3				WLBW	Oil City, Pa.	1100	272.6	1000
KOCW	Chickasha, Okla.	1190	252	500		Sun pm 4.30-5 (second and fourth, monthly)			
	Sun pm 6.30-7 (first and third, monthly)				WLSI	Providence, R. I.	1150	260.7	500
KPRC	Houston, Tex.	1020	293.9	500		Sun am 10.30-11.30, pm 2-3, 6.30-7.30			
	Mon pm 8.30-9.15 (every other week)					Wed Fri pm 7.30-8.30			
KQV	Pittsburgh, Pa.	1110	270.1	500	WMBR	Tampa, Fla.	1190	252	100
	Sun pm 1-2, 7-8; Fri pm 8-9					Sun pm 8			
KVOS	Bellingham, Wash.	1430	209.7	250	WMBB	Harrisburg, Pa.	1280	234.2	250
	Sun pm 6.30-7.17 (every other week)					Sun pm 5-6			
KWCR	Cedar Rapids, Ia.	1250	239.9	250	WMBW	Youngstown, Ohio	1400	214.2	50
	Sun pm 4-5; Wed pm 9-10					Sun pm 5-6			
KWKC	Kansas City, Mo.	1350	222.1	100	WMES	Boston, Mass.	1420	211.1	50
	Sun am 10-11, pm 9.15-10.15					Sun am 10.30-12, pm 8-9; Mon Thu pm 8-9			
KWTC	Santa Ana, Calif.	1350	222.1	100	WNAT	Philadelphia, Pa.	1040	288.3	100
	Sat pm 7.50-8.30					Sun Mon Wed Sat			
WBAX	Wilkes-Barre, Pa.	1200	249.9	100	WNBF	Endicott, N. Y.	1450	206.8	50
	Sun pm 8-9					Sun pm 7.30-9.30			
WBBR	New York (Rossville), N. Y.	1170	256.3	1000	WNBH	New Bedford, Mass.	1150	260.7	250
	Sun am 10-12, pm 2-4, 7-9					Thu pm 8-9			
	Mon Tue Thu Fri pm 2-4, 7-9				WNBZ	Saranac Lake, N. Y.	1290	232.4	10
	Wed pm 2-4, 6-7					Sun am 10.15-10.45			
WBRC	Birmingham, Ala.	1210	241.8	250	WNOX	Knoxville, Tenn.	1130	265.3	1000
	Tue pm 8-8.30					Fri pm 7.30-8			
WBRL	Tilton, N. H.	1290	232.4	500	WNRC	Greensboro, N. C.	1340	223.7	500
	Sun pm 8-9					Fri pm 6.15-6.45			
WBT	Charlotte, N. C.	1160	258.6	500	WODA	Paterson, N. J.	1020	293.9	1000
	Thu pm 7.30-8					Sun am 10-10.30			
WCAH	Columbus, O.	1280	234.2	250	WOKO	Peekskill, N. Y.	1390	216	250
	Sun am 11.45-12.45, pm 8.45-9.45					Sun pm 12.30-1; Thu pm 8.30-9			
	Mon Tue Wed Thu Fri Sat 11.40-12.40 noon				WOO	Philadelphia, Pa.	860	348.6	500
	Fri pm 7.30-10					Mon am 11.30-11.55			
WCBA	Allentown, Pa.	1350	222.1	150	WOOD	Grand Rapids, Mich.	1150	260.7	500
	Sun pm 4-5					Sun pm 9-10			
WCBM	Baltimore, Md.	1330	225.4	100	WORD	Chicago (Batavia), Ill.	1190	252	5000
	Sun pm 6-8 (bi-weekly); Thu Sat pm 9.30-10					Sun am 10-12, pm 2-4, 6-7.30			
WCLO	Kenosha, Wis.	1320	227.1	100		Mon Tue Wed Thu Fri Sat pm 6-7			
	Sun am 11-12								
WCSH	Portland, Me.	620	483.6	500					
	Sun pm 3-3.30								

(Continued on page 114)