



ROCK OF AGES  
Others found a sign, say  
no man may  
A RANSOM FOR ALL

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

VOL. LII

SEMI-MONTHLY

No. 8

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

OWLETS

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

# THIS JOURNAL

## ITS SACRED MISSION

**T**His journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

## TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

**THAT THE GREAT ISSUE** before all creation now is the vindication of Jehovah's word and name, and that it is the privilege and duty of every true Christian to give the testimony of Jesus Christ, and to make known that the kingdom of heaven is come. *This gospel of the kingdom must be preached.*

## YEARLY SUBSCRIPTION PRICE

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

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

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

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## OFFICERS

J. F. RUTHERFORD President W. E. VAN AMBURGH Secretary

**EDITORIAL COMMITTEE** . . . . . J. F. RUTHERFORD  
W. E. VAN AMBURGH J. HEMERY R. H. BARBER E. J. COWARD

## FOREIGN OFFICES

British . . . . . 34 Craven Terrace, London, W. 2, England  
Canadian . . . . . 40 Irwin Avenue, Toronto, Ontario  
Australasian . . . . . 7 Beresford Road, Strathfield, N. S. W., Australia  
South African . . . . . 6 Lalle Street, Cape Town, South Africa  
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## WATCHTOWER WEEK

We take this occasion to remind the brethren everywhere of the privilege of special field service during **WATCHTOWER WEEK**, May 8 to 17, inclusive.

In the United States and Canada, by that time, the transcription radio broadcasting will have been in operation nearly six months, and present reports from the field indicate that it is even now having a very favorable effect on the people. Letters are continually being received asking when our workers will call as promised. Let every one of the Lord's anointed make special efforts to spend all or as much as possible of that period in the field work. We are asking all workers to make report of the literature placed as a result of the radio messages being broadcast.

## SERVICE CONVENTIONS

(In each instance class service director's name and address appear.)

Everett, Wash.	April 17-19
H. Perry, 1626 Wetmore Av.	
Spokane, Wash.	April 24-26
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Boise, Idaho	May 1-3
E. G. Wagner, Box 1001	
Yankton, S. Dak.	May 1-3
Mrs. Annie Steensma, Utica, S. Dak.	
Salt Lake City, Utah	May 8-10
Louis Ruhlander, 530 S. 7th West	
Minneapolis, Minn.	May 8-10
Leonard Knudson, 3845 17th Av. S.	
Greek: Gust Vallotis, 44 S. Washington Av.	
Polish: Joe Sadowski, 1204 Emerson Av.	
Pueblo, Colo.	May 15-17
John F. Suckle, 2515 Pine St.	
Milwaukee, Wis.	May 15-17
H. H. Fink, 883 49th St.	
Polish: M. Wierschowaki, 2254 S. 21st St.	
St. Louis, Mo.	May 22-24
W. L. Mittendorf, 2925-A S. Kingshighway	
Colored: Thomas Twine, 2714-A N. Leffingwell Av.	
Greek: Paul Cladian, 4036 McPherson Av.	
Polish: Thomas Nowowiejski, 4732 Minnesota Av.	
Allentown, Pa.	May 22-24
Ray G. Ratcliff, 1114 S. 10th St.	
German: Robert L. Demmrich, 640 Walnut St.	
Cataqua, Pa.	
Abilene, Kans.	May 29-31
J. L. Thayer, 811 N. W. 2d St.	
Buffalo, N. Y.	May 29-31
Joseph Sciandra, 555 7th St.	
Colored: Samuel V. Welsh, 351 Hoyt St.	
Hungarian: Joseph Bauer, 97 Doyle Av.	
Italian: L. Polichetti, 90 Bellwood St.	
Polish: A. Jurczak, 302 Gibson St.	

## CORRECTION

In *The Watch Tower* of March 15, 1931, page 93, first column, second paragraph, tenth line, date shown should be corrected to read, 606 B.C.

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LII

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### REFRESHING HIS PEOPLE

*"But thou wilt uplift, like those of a wild ox, my horn, I am anointed with fresh oil."—Ps. 92:10, Roth.*

**J**EHOVAH has an inexhaustible storehouse of good things for those who love him. At the appropriate time he brings forth therefrom such things as his people need and therewith gives them refreshment, and they are made glad. Thus the Lord spreads the table for his own and in the presence of the enemy, and those who love him feed thereupon. With one accord they say: 'The time to praise Jehovah has come.' For just such an occasion the opening verses of the ninety-second Psalm were written. The singers say: "It is good to give thanks to Jehovah, and to make melody unto thy name, O Most High! To declare in the morning thy kindness, and thy faithfulness in the nights: with an instrument of ten strings and with a lute, with murmuring music on a lyre. For thou hast made me glad, Jehovah, by thy doings, in the works of thy hands will I ring out my joy."—Vss. 1-4.

\* It is what Jehovah has done and is doing that makes glad the hearts of the singers. These see that the blood of Christ Jesus shed at Calvary was and is for the redemption of themselves and not for themselves only but for all who will hear and obey the Lord. They see that Christ has been placed upon his throne and sent forth by Jehovah to rule and to destroy the enemy; that the enemy's world has come to an end and that Christ has returned and begun the ousting proceedings of the wrongdoer; that he is gathering his people unto himself and invites them to enter into his joy. These faithful ones see that the great question that has long been at issue and which must now be for ever settled in the right way is that involving the word and name of Jehovah; that Christ Jesus is come to vindicate his Father's name and will do so and that this is the joy of the Lord.

\* Together the faithful ones on earth are therefore drinking anew with the Lord the wine of the kingdom which makes glad the heart. These have been made to sit in heavenly places and to eat and drink with the Lord at his table. The ones on earth do this of course by faith now. They see that Jehovah has done all this great work. There is no time now to hang down the head and hands and to tremble at the knees. It is a time of rejoicing and, as the psalmist says, it

is good to declare the goodness and faithfulness of Jehovah in the morning and at night, meaning that at all times of the day it is good to praise the Most High. Jehovah has provided the instruments to be used in singing his praises and in telling of his wondrous works. Now the Memorial season is a time of joy for God's people because of the marvelous things that God has accomplished and which he now permits them to see and which things now come to pass because the Lord Jesus Christ has returned. From henceforth and forevermore the truth must prevail and will prevail under the active leadership of Christ and to the everlasting glory of Jehovah God.

#### THE SPEAKER

\* Among the refreshing foods which God has placed upon the table for those who love him the ninety-second Psalm seems to have a place. The presumption is that the Psalm was written by David, and the translators have marked it a song for the sabbath day. If it especially applies at the present time that designation would seem appropriate because the reign of Christ has begun. Evidently the Psalm is properly applied to the time when Jehovah is establishing his kingdom on earth, because he tells that the speaker or singer has seen the works of the Most High and that therefore his praises must be sung. In its primary setting the Psalm must have reference to the experiences that David had at the time he was exalted to power in Israel in order that he might do a work in the name of Jehovah. Knowing that a record of these things was made for the aid of God's people at the end of the world we now look for a deeper meaning than merely a historical record of what King David said and did in his time.

\* The Psalm can hardly describe the individual experiences of any believer in God and in Christ. The only individual to whom it could apply would be Jesus Christ himself when he was on earth, and yet he was not at that time exalted to kingly power. The words of the psalmist show that the speaker or singer finds himself surrounded by enemies on every side. He is confident that God will give him strength and victory over his enemies in due time. With full as-

surance he declares that God will exalt or uplift his power like the head of a wild ox. This apt illustration shows that the singer expects to ride triumphantly over all opposition. The Psalm therefore, as it clearly appears, is a prophecy and relates to the "servant" of God, including the members of God's organization now on the earth who are representatives of and who are led by the Lord Jesus Christ.

\* Those prophetic songs or Psalms which tell particularly of the King do not represent the glorious position of the Lord Jesus as he is in power and glory of the Father, and who is in the temple for judgment, but rather show him as represented in the faithful remnant on earth doing the work of the anointed. When David was king he was always in need of the help and care of God, and David therefore may well be said to typify or illustrate the "servant" class seen as the King because this class acts for God's King in a representative capacity.

† This being true the ninety-second Psalm could not have its real application until the Lord came to the temple of God and gathered unto himself his people so that they collectively engage in service and give praise with one harmonious heart and voice. This change in the position and operation of the faithful on earth began after 1918. Applying the prophecy to the "servant" it appears that Jehovah has quite recently, through his Word and works, given the "servant" class fresh cause for rejoicing.

\* The "servant" says: "O Jehovah, how great are thy works! and thy thoughts are very deep." There must be something more here indicated than God's purpose as known for the ages and the first principles of the doctrines of Christ Jesus. The words of the prophecy indicate that the "servant" sees new light and is better enabled to understand the purposes of God than at any time heretofore. The facts that are actually known now and understood by the remnant prove that this is the correct conclusion and understanding of this prophetic phrase.

\* Since the coming of the Lord Jesus to the temple of God there has been a great revelation to the people of the Lord, and these flashes of light from the temple have brought to view an understanding to the remnant that they have never had heretofore. Prior to that time God's people saw the redemption and deliverance of the human race through the great ransom sacrifice of Christ Jesus as the crowning part of God's purposes. Now in the light of further revealed truth the remnant see that the ransom and deliverance of the race is merely incidental and that the far greater divine purpose is to completely vindicate the word and name of Jehovah through the operation of his kingdom. They see that the triumph of the righteous over the wicked one will be so complete that never again will such wickedness arise. By faith they see a cleansed universe that will remain that way forever. To be sure, they see the great honor and bless-

ing and privilege to be permitted to live and to reign with Christ in glory, but the remnant also see that even that pales into insignificance when compared with the vindication of Jehovah's word and exaltation of his name in the mind and heart of everyone that shall have life.

<sup>10</sup> The creatures making up the remnant know that they could not by any possible means perfect themselves to such a point as would warrant the Lord in placing them for ever with Christ in his kingdom, but that Jehovah in the exercise of his loving-kindness will grant to the faithful such high position because of their unswerving devotion and complete faithfulness to him. Now the remnant begins to have a keener appreciation of the words of Paul, who wrote: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."—Rom. 11:33-36.

<sup>11</sup> The remnant must now be perfected in love; which means that all selfishness and desire for self-exaltation must be put aside, and the chief purpose and motive of the remnant must be to magnify the name of the Most High. The love of the remnant for God is proven by the fact that in this day when Christ is in his temple for judgment these have boldness in delivering the testimony committed to them, and their delight is to proclaim the doings of Jehovah amongst the people and to make mention that his name is exalted. When in all the time of the history of the church has there been the real fiery and joyful campaign carried on to the honor and glory of God as just at the present time? What has induced frail women and men to brave the storms and travel the rough roads with sore feet and yet with joyful hearts? Truly it is to have a part in the vindication of God's word and name. These have entered into the joy of the Lord. The deeper these faithful ones look into God's storehouse of riches and wisdom and loving-kindness, the greater their zeal.

<sup>12</sup> The truths which God has revealed to his faithful ones since 1918 have made them strong in the Lord, and with the confidence of a wild ox as he enters a combat they go forward in the Lord's work. As long as these faithful ones have breath in their human organisms they will continue to fearlessly herald far and wide the praises of Jehovah God. The zeal of these is not induced by some expected personal glory, but because the Most High has revealed to them in the past few years truths of himself more marvelous than they ever dreamed the Bible contained. And the end is not yet. Therefore night and morning and all the time they say: 'It is good to give thanks unto Jehovah and to make melody to the praise of the

name of the Most High.' The service rendered by these faithful ones during the past twelve months is further proof of this. With one accord these now sing: "For thou hast made me glad, Jehovah, by thy doings, in the works of thy hands will I ring out my joy. How great have grown thy works, Jehovah! how very deep have been laid thy purposes."—Ps. 92: 4, 5, *Roth*.

#### FOOLISH

<sup>13</sup> Then the psalmist draws a sharp contrast between the faithful and those who have been induced by a selfish motive to call upon the name of the Lord. In verse six it is written: "A brutish man knoweth not; neither doth a fool understand this." (Vs. 6, A.V.) Surely these words of the prophecy cannot be understood as referring to the heathen nations or the people who never knew God. Primarily the words of the psalmist refer to the Israelites, who were in a covenant with God, some of whom had become brutish and acted as fools do.

<sup>14</sup> In Psalm 94: 8 it is written: "Understand, ye brutish among the people; and ye fools, when will ye be wise?" These words were addressed to the Israelites, and apply to the professed Christians of the present time and to those who have not been faithful to their covenant. A brutish man is one that is stupid, selfish and carnally minded. Paul speaks of such who are brought to a knowledge of the truth and probably he had this Psalm in mind when he wrote: "For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit. For to be carnally minded is death; but to be spiritually minded is life and peace: because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Rom. 8: 5-7.

<sup>15</sup> A fool is one void of common sense (and is sometimes called a "fathead") who foolishly goes contrary to God's law. He refuses reproof and thinks it smart to hide his hatred with lying lips. "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool." (Prov. 10: 18) He is a perverse creature, morally bad.

<sup>16</sup> The prophet is here addressing a class of persons who have been the recipients of God's favor and have received a knowledge of the truth, in a measure, at least, and who should know better than to take the course they are taking. Since the coming of the Lord to his temple and the gathering of the people of God unto himself and enlightening them there has come to light a certain class claiming to be in the truth and of the people of God and yet who slander and speak wicked things against those who are in the covenant with God. "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son." (Ps. 50: 20) Carnally minded and stupid, some of these have refused to see the truth as the Lord has given it to his people at this time. Because they are

brutish or stupid and are moved by selfishness they do not understand what has been brought forth from the Lord's storehouse during the past few years; while those who are devoted to God and who are unselfishly serving him greatly rejoice because the Lord has made Revelation understandable.

<sup>17</sup> Those who oppose the Society and its work do not understand and cannot appreciate these wonderful truths; and being thus brutish or stupid or foolish, they put themselves in opposition. As one translator renders this text, "A man that is brutish cannot get to know, and a dullard cannot understand this." (*Roth*.) The leaders amongst those who oppose the Lord's work now carried on have become brutish, and others foolishly follow these blind leaders, and none of them understand the truth. Those who have once had a measure of the truth and then oppose the work the Lord is doing by the Society become entirely blind to the truth that God is giving his people at the present time. Continuing in that course such are the enemies of God, because no one can knowingly oppose the work of the Lord without being opposed to the Lord himself. In the day of Jesus on earth there was a union of those who opposed him and who together connived at his death. There are many things coming to pass at the present time to indicate that the opposers of the work of the Lord are trying to unite and will unite in their efforts to destroy God's message and his work on the earth. They will not succeed.

<sup>18</sup> Verse seven of the Psalm plainly tells of the Lord's judgment upon his enemies. Through the centuries past wicked men have gone on practically unhindered. There is a fixed period of time within which God permits such without interference. That time has come to an end and the workers of iniquity will be cleared out. Of this the psalmist speaks in these words: "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever." (Vs. 7, A.V.) This seems clearly to foretell a combination of wicked men, and their organization, which Satan will use against God's people and against his work. In the past the servants of the Lord have been ill-used and suffered much at the hands of some wicked men, but according to the psalmist there comes a time when many workers of iniquity are agreed upon one thing and that thing is the opposition to the work of God's people on earth.

<sup>19</sup> Just at the present God through Christ is sending out the message of the kingdom as never before. The clergy as a unit are opposing this work and using all their power in an attempt to stop it. Those who have once had some truth and who now oppose find aid and allies in the clergy and the principal of their flock. As Judas made an alliance with the clergy it is to be expected that the "evil servant" class or "man of sin" may do likewise.

<sup>20</sup> But these things do not at all disturb those who

love and serve God. The knowledge which the faithful remnant now have, by the grace of God, that they are the Lord's anointed, and that he has gathered them together unto himself, and that they are in the secret place of the Most High, and under the special care of Jehovah, and that for their benefit he makes clear many scriptures heretofore not understood, gives new courage and strength to all such. The fact that the experiences of the remnant fit the prophecy is proof that the prophecy has reference to them. When the physical facts appear clearly before the remnant, then it can be truly said: 'This is what was spoken by the prophet of God.' They see the lawless increasing and the workers of iniquity blossoming, and at the same time they see the Lord's special protection for the faithful. Add to this the further testimony of Paul, who declared that whatsoever was written aforetime was written for the comfort of the true followers of Christ, and these prophecies afford further assurance to the people of God that he will furnish all the needed protection for them.

<sup>21</sup> Therefore, instead of their being discouraged or even disturbed by the arising of the enemy like the grass in the springtime, God's prophet speaks for them words of confidence and all the faithful with one accord sing: "But thou art on high to the ages, O Jehovah! For lo! thine enemies, Jehovah, for lo! thine enemies shall perish, scattered abroad shall be all the workers of iniquity. But thou wilt uplift, like those of a wild ox, my horn, I am anointed with fresh oil."—Vss. 8-10, *Roth*.

#### ANointed WITH FRESH OIL

<sup>22</sup> Much is written in the Scriptures concerning anointing, and it appears that there are two specific things to which the word "anointing" applies. First, when God selects a servant and assigns him to an office and to perform a specific work, God anoints such servant. Such is an authoritative designation to office. The anointing with oil is symbolic thereof. The anointing carries with it the authority to act in God's name. Examples of this are found in the anointing of Aaron to priestly service in the tabernacle and in the anointing of Christ, the great executive officer of Jehovah.—Isa. 61: 1, 2.

<sup>23</sup> (2) There is an anointing mentioned in the Scriptures that means refreshment, and it is this latter anointing that is mentioned in Psalm 92: 10. Such anointing gives refreshment and a greater ability to serve the Lord. It means the lifting up and encouraging of the servant by the Lord to go forward with renewed zeal. Bearing upon this point James wrote concerning those who are sick and discouraged: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be for-

given him." (Jas. 5: 14, 15) The Lord thus uses faithful men in the church to aid and comfort others and to lift them up by thus refreshing them with a clearer understanding and appreciation of the truth.

<sup>24</sup> In like manner the prophet wrote, in Psalm 23: 5: "Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over." This anointing does not refer to the anointing to office, but it does indirectly show that such one has previously been anointed to office or service and is now being refreshed that he might more efficiently perform the duties of service in the office to which he has been appointed.

<sup>25</sup> Now let the remnant apply the facts to the prophecy and see how well they fit. After Christ came to the temple of God he found a class of men and women who had been faithful over a few things (which were all the things they knew to do) and yet they were discouraged. Upon examination and approval he invited these to be refreshed and to 'enter into the joy of the Lord'. They then had a clearer vision of God's purposes and were refreshed and entered joyfully into his service. Then later, particularly after 1922 and forward, God's people discerned that while they had not been pleasing to the Lord in the past, his displeasure was now turned away from them, and this greatly refreshed and comforted them. (Isa. 12: 1) Then the Lord began to open to the faithful ones a clearer vision of his purposes, and by this all such were refreshed and lifted up. From that time forward the organization of God's people on earth continued to increase in strength and in activity. He opened new avenues of service, and the faithful entered therein with joy. By his flashes of light the Lord gradually opened to the clearer view of his people at the time the beauties of his wonderful arrangement.

<sup>26</sup> The purposes of Jehovah became clearer as the days advanced. No man was or is entitled to any credit therefor, and no one was given credit therefor by God's true children, but each and every one of them recognized that all received was graciously given by Jehovah God, and to him they gave all honor and praise. One needs only to refer to the many letters from zealously appreciative children of God which have been published in recent months in *The Watch Tower* to see the continuous and increasing joy of those who love and serve the Lord God. With each unfolding of divine prophecy there has come to this faithful company new refreshing showers of blessings, and these have brought joy.

<sup>27</sup> It is true to the fulfilment of Peter's words, when he said: "Times of refreshing shall come from the presence of the Lord." These showers of refreshing blessings have fallen copiously upon the Lord's people since the coming of the Lord to his temple. While the opposition has continued to grow and the wicked have been active in opposing the work of the Lord,



Jehovah has continued to load down his table for his people with precious good things. Therefore the faithful "servant" class gives expression of appreciation in these words: "Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over."—Ps. 23:5.

<sup>28</sup> At the present time the remnant of God on earth, and none other, are united in faith, hope and joyful service. These have continuous refreshment from the Lord and may be sure that the Lord will continue to keep his people refreshed and in full vigor for his witness work. It is not numbers that gives strength; therefore the enemy may increase in numbers while those of the faithful decrease in numbers, but the latter will grow stronger in the Lord. The strength is in the Lord and he will accomplish his purpose and he will continue to provide all needed strength and give refreshment in abundance to his people who love and serve him.

<sup>29</sup> God has his own channel or means of carrying forward his purposes, and will make known his truth to his people as it is due to be understood. The continued revelation of his will comes to his anointed through his chosen channel and it may properly be likened unto a continuous flow of cool and refreshing waters. The more apt illustration is that of refreshing oil poured upon the head. It is Jehovah through Christ Jesus who thus comforts his anointed and who gives the refreshing libation. Such blessings he gives to those who love him and who joyfully serve his righteous cause. For a like reason he said to his beloved Son: "Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." (Ps. 45:7) The "servant" class has already received a like anointing or refreshment because it is a part of the 'servant in whom Jehovah delights' and for whom he shows his special care.

<sup>30</sup> Note that the text says, "I am anointed with fresh oil"; meaning that God has given his servants some new refreshing blessing and which is a token of the love and care Jehovah has and exercises toward his faithful people. The "servant" class is God's special choice, and none can have this favor without receiving the anointing to an official place in his organization. It is therefore the anointed class that in time of need continuously receives the anointing with fresh oil that makes glad the heart; that is to say, this class is specially cared for and refreshed by the Lord himself. Engaged in the joyful service of God and his kingdom these know that opposition cannot hinder that work, but that God's work will continue to go forward until it is finally completed and until he has accomplished his purposes through Christ. So the remnant now say, 'As a wild ox confidently lifts his head and enters the fray, feeling strength in the power of his horns, so now with full faith and confidence the faithful continue to press the battle to the gate and know that

victory shall be the result because their strength is in the Lord and nothing can defeat his power.' The Devil's organization cannot stop such an army, because the Lord Jesus Christ is leading and Jehovah's banner of love and unlimited power is over the "servant" and the servants are marching on to complete victory.

#### THE FOES

<sup>31</sup> According to the *Authorized Version*, verse eleven reads: "Mine eye also shall see my desire on mine enemies; and mine ears shall hear my desire of the wicked that rise up against me." This cannot mean a malicious desire of any of the anointed to have a personal spleen satisfied against the enemy. His desire is to see God's enemies destroyed, and he properly prays therefor, that God's name might be completely vindicated; and he sees this desire accomplished, because Jehovah has said to him: "Only with thine eyes shalt thou behold, and see the reward of the wicked." (Ps. 91:8) The faithful shall see the victory and know that it comes from the Lord. According to another rendering of the text it reads: "And mine eye shall gaze on my watchful foes, of them that rise up against me as evil-doers mine ears shall hear." (Ps. 92:11, *Roth.*) And it is even so this day.

<sup>32</sup> Upon every side the faithful remnant see the foes of the truth working in opposition to the Lord; and their activity in no wise disturbs the faithful, because the remnant fully appreciate the fact that if they have set their love upon Jehovah, God will shield and protect them from all harm. He gives to them the full assurance in his Word that he will preserve all them that love him. Undisturbed they therefore gaze upon their watchful foes and continue to hold fast their own integrity toward God and move forward in the work which the Lord God has assigned to them, delivering the testimony of Jesus Christ with joy and gladness. The remnant is refreshed and lifted up by the reassuring words spoken by Jehovah through his prophet:

<sup>33</sup> "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways."—Ps. 91:9-11.

<sup>34</sup> The bitter opposition against the faithful "servant" class in the field of joyful work will doubtless continue and increase. But let no one of the faithful be discouraged because of the slanderous speech of evildoers. God's prophet says: "Mine ears shall hear thee"; and to the faithful this is sufficient. If some member of the remnant is a special target of these slanderous darts of the evildoers, in all probability the one against whom the darts are directed is faithfully and fearlessly discharging his duty in giving the testimony and this draws the fire upon him. Let this be a cause of encouragement and refreshment rather than otherwise.

## FURTHER ASSURANCE

<sup>55</sup> The palm tree grows straight up regardless of all hindrance. It puts forth its bud and in due time it bears fruit. The cedar trees of Lebanon grow strong and sturdy and are symbolic of everlasting life. So shall it be with the righteous, says the psalmist. "The righteous like the palm-tree shall bud, like a cedar in Lebanon become great." (Vs. 12, *Roth*.) These faithful ones have been taken out of the kingdom of darkness of this world and transplanted into the kingdom of God's dear Son, and each one who abides there must bring forth fruit. So says the psalmist concerning God's chosen ones: "Transplanted into the house of Jehovah, in the courts of our God shall they shew buds. Still shall they bear fruit in old age, full of sap and of bloom shall they be."—Vss. 13, 14, *Roth*.

<sup>56</sup> The tree does not produce the fruit that it holds forth, neither do the anointed of God produce the fruit that they bear or hold forth. The fruit symbolically represents the refreshing and life-sustaining truths which God has provided for those who love him. It is his fruit, and not the fruit of any creature, but each one receiving his approval must bear or carry this fruit of the kingdom to others who desire to hear and to know the truth. The prophet's words "old age" mean that when the fight is completed, and when the enemy is driven from the earth, then the fruit-bearers will be in full vigor and in the bloom of youth and strength and will continue to give praise to the name of the great Jehovah God. As the sturdy cedars of Lebanon stand as symbols of everlasting life and wave their arms with joy to the glory of the Creator, so shall the faithful remnant ever stand forth as monuments of integrity and sing with joy the praise of the great faithful and eternal God. Of these the psalmist says: "Full of sap [representing vigor] and of bloom [representing life] shall they be: [and shall continue] to declare that upright is Jehovah, [that he is] my Rock with no injustice in him." These are the people taken out for his name's sake and who will show forth his praises.

<sup>57</sup> Now the remnant know that Jehovah God has become King, because he has taken up and is exercising his power and authority by and through his beloved Son Christ Jesus. The day of iniquity must now come to an end, because God has declared as much. Satan's organization must now be cleared out from the universe that righteousness may fill its place. The peoples of earth suffer and groan in pain and anguish, not knowing the reason therefor. Satan and his clergy and their allies continue with all diligence to keep the people in darkness.

<sup>58</sup> The faithful remnant are the only ones under the sun that see and appreciate the entire situation and know how God will bring about relief to the people and how he will honor and vindicate his own great name. It is the blessed privilege of such to continue

to make known the greatness of his works and the manifestation of his loving-kindness. God has committed to the remnant the obligation to give this testimony, and the remnant must be faithful in so doing. For their aid and comfort Jehovah now continues to give the remnant 'refreshing oil', that oil which symbolically means that he continues to refresh them by showing them new beauties and greater wonders, as set forth in his Word.

<sup>59</sup> Knowing that the time is at hand when the name and word of the great Jehovah will be vindicated, the remnant stand forth and together joyfully sing: "Jehovah hath become king; in majesty hath he clothed himself. Jehovah hath clothed himself, with strength hath he girded himself; surely he hath adjusted the world, it shall not be shaken. Established is thy throne from of old, from age-past time art thou. The streams have lifted up, O Jehovah, the streams have lifted up their voice, the streams lift up their crashing; beyond the voices of many waters, more majestic than the breakers of the sea, majestic on high is Jehovah. Thy testimonies are confirmed with might, to thy house befitting is holiness, O Jehovah! to length of days."—Ps. 93, *Roth*.

## QUESTIONS FOR BEREAN STUDY

- ¶ 1-3. For what occasion were the words of Psalm 92: 1-4 written? Point out some of the many things which God's people now see and enjoy, the appreciation of which leads them to sing forth Jehovah's praise.
- ¶ 4-7. According to the tenor and apparent setting of this Psalm, when does it apply? To whom, and to what situation?
- ¶ 8-10. As to circumstance and time of its application, what is indicated in verse 5? Show how the facts support such conclusion. Quote the words of Paul which express the enlarged and increasing appreciation of Jehovah and his purposes by his people at this time.
- ¶ 11, 12. What does it mean to be "perfected in love"? How is love for God made manifest?
- ¶ 13-17. Explain and apply verse 6.
- ¶ 18-21. Identify the "wicked" and the "workers of iniquity", referred to in verse 7. How do the activities of the opposers affect the faithful remnant?
- ¶ 22-25. Explain and illustrate the two senses in which the term "anointing" is used in the Scriptures. In verification thereof, show how the facts fit the prophecy.
- ¶ 26-29. How and to whom are the words of Peter regarding "times of refreshing", and those of David in Psalm 23: 5, being fulfilled? Why to them? For what purpose?
- ¶ 30. Just what is meant by the statement, "I am anointed with fresh oil"?
- ¶ 31, 32. Point out the fulfilment of verse 11.
- ¶ 33, 34. What may the faithful expect as to further opposition? Quote some of the scriptures recorded for their assurance and encouragement.
- ¶ 35, 36. How shall the righteous 'bud like the palm tree'? How "like a cedar of Lebanon become great"? What is meant by their 'bearing fruit in old age' and their being 'full of sap and of bloom'?
- ¶ 37-39. Describe the present situation, and the position of the faithful remnant in relation thereto, which emphasize their privilege and obligation at this time. What will be their course of action, and what the nature and purpose of the song they sing?



## ORGANIZATION OF GOVERNMENTS

**S**TRICTLY speaking, a prince is the son of a monarch or potentate or king. Adam, the first man, was not a king, but he was the son of the great God; and Adam was therefore a prince. He was given dominion over all the earthly works of God's hand, but the title of king was not bestowed upon Adam. That title is properly applied to one having rulership over his fellow creatures. Adam was not given rulership over his fellows. Prior to the flood no one is designated in the Scriptures by the title of King.

God permitted man to choose his own course. Satan and his emissaries corrupted almost all the people of earth, and at the time of the flood the wickedness of man was great in the earth and every imagination of his heart was only evil continually. The one exception at that time was Noah and the immediate members of his household, according to the record in Genesis 6, verses 1 to 10.

In the tenth chapter of Genesis we read that after the flood the people who dwelt on the plains of Shinar were organized into a city or government, and over them Nimrod was made king. That was the beginning of earthly governments. The name of that kingdom or government was Babylon. It was the organization of men into a form of government created and built up in defiance of God, and upon it God showed his disapproval. Read of this, if you will, in Genesis 11, the first nine verses.

This alone proves that the invisible ruler of that kingdom or government was Satan the Devil, and that Satan is the one who inspired its organization.

Satan put Nimrod before the people as one greater than Jehovah God; and he was hailed by the people as "Nimrod, the mighty hunter before the Lord". This proves that Jehovah was named among the people, but he was named in derision and was counted less than Nimrod.

Under the supervision and direction of Satan, Nimrod, in defiance of the law of God's covenant, slew animals and defiled the earth with their blood and thereby gained for himself a great name. A record of this is found in Genesis 9, verses 3 to 5.

Doubtless Satan saw to it that the people were made acquainted with the fact that Nimrod was going in a way contrary to God's covenant and that God 'could not prevent him' from so doing. Nimrod was therefore given a name greater than that of Jehovah; hence he is called "the mighty hunter before the Lord". The word "before" in this sentence has the meaning of "superior to".

Nimrod's fame was such that he was made king. That was the beginning of kingdoms or governments on earth with Satan as the invisible overlord. The record in Genesis 14, verses 1 to 9, shows that the spirit of rulership then began to grow in the minds of men, and other companies of people were organized

into cities or governments, each having a king. That Satan the Devil was the invisible overlord of those governments is made plain by the fact that the people indulged in devil worship. They worshiped the Devil and the fallen angels and objects set up by the wicked one.

Early in the history of man following the flood the government of Egypt was organized. The influence and power of that nation grew until it dominated the other kingdoms of the earth. Egypt was the first world power; that is to say, it was the first earthly government that exercised superior power over all the other governments of the earth.

The invisible ruler of Egypt was Satan, and Egypt was therefore his organization. This is made certain by the fact that the government did not recognize and serve Jehovah God. When the king was in trouble he called upon magicians to aid him, as we read in Genesis 41:8.

God showed his favor to the Egyptians through his servant Joseph, and at that time the king was kind to Joseph. The government of Egypt did not recognize and worship Jehovah as God. When Joseph was dead there arose another king over Egypt, who knew not Joseph nor served God. The Egyptians oppressed those who claimed to serve God. When God sent Moses to make request of the king of Egypt that the Israelites be permitted to depart, the king of Egypt said to him: "Who is the Lord [Jehovah], that I should obey his voice?" (Ex. 5:2) This alone is proof conclusive that Egypt was under the invisible influence and control of Satan the Devil and that it was Satan's organization.

Then God slew all the first-born of the Egyptians and destroyed Egypt's army. This is further proof that the government of Egypt was Satan's government. In fact, Egypt, being the first world power, symbolically stands for the Devil's organization through all the ages.

Assyria was a nation or government which grew until it became a dominant world power. It followed second in order. Satan was the invisible god or ruling power over that nation. The king and others of the government worshiped Nisroch, an idol set up as the representative of the Devil.

The king of Assyria reproached and openly defied Almighty God. He brought a great army and stationed it before the walls of Jerusalem and threatened the Jews because they worshiped and served Jehovah God and because they would not pledge allegiance unto the Assyrian king. Then God slew the Assyrian army. The record in Second Kings, 19th chapter, is interesting. A part of it reads: "It came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand [one hundred eighty-five thousand]; and when they arose early in the morning, behold,

they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword."

This is also proof that the Assyrian government was not Jehovah's government but was set up as Satan's organization and existed under his supervision and control.

Babylon, although being the first government organized by Satan, was not the first world power. It was third in the list of world powers. That Babylon was set up as Satan's government from its inception is shown from the Scriptures; that it continued to be Satan's organization, over which he was the invisible overlord, is further shown by the facts that the king of Babylon worshiped images and compelled the people to do so, as stated in Daniel 3, verses 1 to 6. In the fifth chapter of Daniel we read that Belshazzar the king of Babylon reproached God and worshiped the Devil and devil images.

Then followed the world power of Medo-Persia, which also had for its invisible overlord or ruler Satan the Devil, who was assisted by his aides the wicked spirits.

The next world power in order of time was Greece, the invisible overlord and ruler of which was Satan the Devil. The people ignored Jehovah God and worshiped images and many false gods, of which Satan the Devil was the chief. In Acts 17:16 it is written that while Paul the apostle waited in Athens for some of his friends, "his spirit was stirred in him, when he saw the city wholly given to idolatry." Athens was, of course, the capital city of the Grecian empire.

Then followed the government or world power of Rome, which was an idolatrous government, the invisible god or overlord of which was Satan the Devil. Rome was the power that dominated the nations of the earth when Jesus the Son of God was on earth. It was at that time that Satan laid claim to rulership of all the kingdoms of earth, and that claim Jesus did not dispute. Furthermore, Jesus referred to Satan as the "ruler of this world", according to the record in John 12:31, and John 14:30.

In corroboration of this, Paul wrote under inspiration and said that Satan is the god (invisible ruler) of the nations and kingdoms of this world. This is found in Second Corinthians 4:3, 4.

In all of these world powers, nations and governments, there appear three distinctive elements as the

visible rulers or representatives of the invisible overlord. These three are the commercial, the political, and the religious classes. The controllers of commerce, who hold the greater amount of material wealth, claim and enjoy special privileges. They exercise a controlling influence. Their love for money is greater than their love for righteousness and justice. They have been at all times exceedingly selfish.

Active men must be provided to conduct the affairs of government. These have been designated by the title of professional politicians or statesmen. They have at all times yielded to the power and influence of the holders of wealth and have become the representatives of the classes rather than of the people.

Man is so constituted that he will worship; and Satan, knowing this, has at all times seen to it that a state religion or formalistic worship was established amongst the people. The leaders in the religious system have been known as priests or clergymen. They being the weaker, the stronger power has seen to it that the religious element has kept in step with the commercial power; and even many religionists that started to follow in the way of righteousness yielded to the influence of Satan, exercised through the holders of greater material wealth, and have fallen easy preys of the Devil's government.

Therefore it is truthfully written, in First Timothy 6:10, "The love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." That such things proceed from Satan the Devil is further made manifest by the admonition given to the lover of righteousness, in these words: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

What was true in the days of Jesus and Paul is true of and concerning all governments of this world. Satan has been the invisible overlord or ruler of all of such governments.

Had Jehovah God, by exercising his supreme power, supervised and controlled the governments of the world, those governments would have been administered wisely, justly, and in righteousness, and unselfishly for the benefit of the people. The fact that the history of all of these world governments shows that great injustices have been practiced against the people, that the governments have not been wisely administered, that special favors have been shown to a few while the major portion have been downtrodden and oppressed, proves that the invisible ruler of these nations has been Satan the wicked one.

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*THE KINGDOM and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all rulers shall serve and obey Him.*

Daniel.

## REBELLION, HYPOCRISY, AND FAITHFULNESS TO GOD

**I**S THERE a personal Devil? and who created him? These have always been much mooted questions. The Bible alone answers them truthfully and satisfactorily. It tells us that one of God's earliest creations was a perfect and holy cherub named Lucifer, which name means, according to the Hebrew, "bright-shining one." Hence the Scriptures also call him "son of the morning" and "morning star". When Jehovah God placed the perfect man Adam and his wife Eve in the garden of Eden, he appointed Lucifer to be in charge of the garden and all its occupants, human and animal. Lucifer saw the opportunity to use his position of power and authority selfishly, and rebelled against God and then tempted Adam and Eve into rebellion against their God and Creator. God forthwith sentenced Adam to death and ushered him out of the garden of Eden. He also pronounced the doom of the rebellious Lucifer but for certain wise reasons did not at once kill him.

No longer did God permit his creature Lucifer to go by the name which signified a "bright-shining one". His name was changed from Lucifer, and he was thereafter known by the four names, to wit: Satan, which means adversary or opponent; Devil, which means slanderer; Serpent, which means deceiver; and Dragon, which means devourer. He has been defiant and arrogant, and has opposed God ever since the time of Eden. He has slandered God's holy name and brought reproach upon him and upon everyone who sought to do the Lord's will. He has used every possible means to deceive the people and turn their minds away from God. He has sought to devour or destroy everyone who has faithfully tried to obey God's holy will.

This archenemy has had many emissaries on earth who have paraded themselves in the name of the Lord and as the Lord's representatives. Amongst these were the clergy of Jesus' time, and to them and of them he said: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

The rebellion did not stop with that of Lucifer and man. In heaven there was a host of angels, many of whom afterward rebelled. The children of Adam increased. The women were beautiful in form and fair to look upon. The angels saw that men and women cohabited and children resulted. It was the will of God that the angels should remain on the spirit plane and that they should not leave their estate or life on the spirit plane and mingle with human creatures and cohabit with women. But many of these angels, misled and seduced by Satan the Devil, joined in the rebellion against God, as it is written: "And it came to pass . . . that the sons of God saw the daughters

of men that they were fair; and they took them wives of all which they chose. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Gen. 6:1, 2, 4, 5.

In due time these rebellious ones who kept not their first estate were imprisoned, as is stated in Jude, verse six, and Second Peter, chapter two, verse four. Many other angels of heaven joined Satan in his rebellion, and for centuries these have been serving with him and following his wicked course of reproaching God and oppressing men. (Dan. 10:13; Eph. 6:12; 1 Ki. 22:22) The Scriptures declare that in God's due time all these wicked angels who joined the rebellion with Satan shall be destroyed.

What terrible havoc this rebellion wrought! The great, beautiful and wonderful Lucifer, now degraded and covered with perfidy, becomes the very embodiment of wickedness. Many of the pure and holy angels of heaven, once enjoying the smile of the great Jehovah God and the fellowship of the faithful Logos, turned to wickedness; and in due time they are to be destroyed. Adam, once pure, holy, perfect, strong and vigorous, was driven from the perfect Eden into the unfinished earth. His offspring have ever since been compelled to earn their bread in the sweat of their faces and to suffer disease and sickness; and eventually in sorrow they go down to the grave. Above all, man was deprived of sweet communion with the mighty eternal God. All these centuries man has been in bondage to sin and death, groaning and travailing under his burdens, desiring, begging and praying that some time and in some way he might be delivered.

Early God began the operation of his marvelous arrangement for the deliverance of man and for his restoration. Exercising his power in exact harmony with justice, wisdom and love God has been working out his great purpose to this end. Now the time has come for the peoples of earth to begin to get a clearer vision of God's great provision for salvation and to learn how and when he will bring about man's complete deliverance.

Much of the Bible is written in symbolic language and could not be understood until God's purpose had progressed in course of its fulfilment, and, at that, not until God's "due time".

The serpent is used as a symbol of Satan the enemy, and those who yield willingly to the influence of the Devil and support his cause are called 'the seed of the serpent'. "Woman" is used as a symbol of the righteous organization of Jehovah God; and those who love righteousness and hate iniquity and who strive to follow in the righteous way are spoken of as

'the seed of the woman'. When God pronounced judgment at the time of the rebellion he said to the Serpent, the Devil: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) From that very day forward Satan the Devil has opposed God and fought against everyone who has diligently tried to serve Jehovah. By resorting to ridicule and mockery Satan has delighted to reproach God in every possible way. Of course God could have imprisoned or destroyed the Devil; but his Word discloses that it has been the purpose of Jehovah to let this wicked one come to the full in wrongdoing, before he executes his final judgment against the Devil.

About two hundred and fifty years after the expulsion of Adam from Eden, Enos the grandson of Adam was born. By that time, so far as the Bible discloses, every one of the human race followed the course of wickedness. The Bible record does not indicate that between Abel and Enoch there was even one good man who loved God and righteousness. This warrants the conclusion that all were under the control of Satan, the wicked one. That being true, Satan must have thought that he had succeeded in having all men to worship him, in turning away all men from God; and that therefore by mockery and hypocrisy he would reproach God forever. It was in the days of Enos that hypocrisy began to be manifest for the first time, and that was in connection with religious worship. According to the marginal reading of the Bible in Genesis four, verse twenty-six, it is written: "Then began men to call themselves by the name of the Lord." It seems quite clear that this was a scheme of Satan to have men call themselves by the name of the Lord and yet to pursue a course in opposition to God, thereby to ridicule God and hold up his name to scorn. These men were tools of Satan the Devil and were therefore hypocrites.

This discloses a scheme of Satan which he has ever followed since; namely, to have in his system of government an organized religion by which means he could deceive the people and ridicule Jehovah God. This is mentioned here because it discloses the fixed policy on the part of the Devil to use religion as a part of his deceptive and fraudulent schemes. Evidently he does this because he knows men are so constituted that they will worship something; and if he is unable to induce them to worship himself directly he will cause them to worship something else or to ridicule God at any cost. It is to be observed that Satan has many such schemes in vogue now on the earth, causing the people to worship anything except the true and living God.

A few generations later Enoch was born. He was the seventh generation from Adam. Of course Adam was wicked, because he had violated God's law and continued in the wicked course. Aside from Abel

everyone from Adam to Enoch was evidently wicked. The human race was going the road of corruption and wickedness. Enoch was the exception. He believed in Jehovah God. He believed that some day God would reward all those who would obey him. Satan the Devil had been so active that the peoples of earth by that time even doubted the existence of Jehovah God. It was necessary for Enoch to exercise faith that God actually exists. This was necessary in order for him to please God. Hebrews, chapter eleven, verse six, reads: "Without faith it is impossible to please him [God]; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." That he pleased God is shown by the statement in Genesis, chapter five, verse twenty-four: "And Enoch walked with God; and he was not; for God took him." To the same effect Paul testifies in Hebrews, chapter eleven, verse five, saying: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God."

Enoch, because of his faith in God, was an outstanding figure amongst all the men of earth. He was a witness on the earth for God. Surely he was known amongst the other men and known by the fact that he believed on God and served him while all others were against the Lord. Such faith under such adverse conditions was pleasing to God, and God rewarded that faith by translating Enoch. In those days it was usual for men to live upward of eight hundred years. Enoch lived three hundred and sixty-five years and then God took him away. No one saw him go, no one buried him, and no one knew where he went. Satan the Devil had the power of death, and without doubt would have killed Enoch had not God prevented him from so doing. God has the power of death, of course; but he did not put Enoch to death for any wrongful act on Enoch's part. Nor did Enoch die because of sickness, the result of the inheritance from Adam, his grandfather. The Devil had nothing to do with putting Enoch to death. He was a young man compared with other men of his day. While in the vigor of youth, and while he walked with God and joyfully conformed himself to God's righteous law, the Lord manifested his pleasure in the faith of Enoch by taking him suddenly away from earth's wicked scenes, putting him peacefully to sleep without his having to pass through the bitter waters of a violent or agonizing death.

It seems reasonable that Enoch never saw anyone die; because Paul testifies that Enoch did not see death. The apostle, after mentioning a number of faithful ones, including Enoch, says, in Hebrews, chapter eleven, verse thirteen: "These all died in faith." It follows, of course, that Enoch was not taken away to live on some other planet, but that God took him quietly and suddenly, putting him to

sleep without pain or anguish and without fear of the terrible monster death. Here God began to indicate that at some time he would destroy death and deliver all those who have faith in him from all their enemies, including the enemy death. This is clearly stated in First Corinthians, chapter fifteen, verses twenty-five and twenty-six.

It is recorded that Enoch prophesied that in some future time the Lord would come with a mighty host of saintly angels and execute judgment upon the ungodly. Jude, verses fourteen and fifteen, records this. Of course Enoch would give utterance to this prophecy in the presence of other men, and they in turn would mock and jeer and taunt him, and the Devil would use every power at his command to destroy Enoch. But the Lord Jehovah held his hand over Enoch. According to this scripture it seems quite evident that God had told Enoch, or by some means put it into Enoch's mind, that some time in the

future he was going to send his mighty Representative to execute judgment upon all the enemies of God and to deliver the people from bondage. The spirit of the Lord moved upon the mind of Enoch and caused him thus to prophesy, because his heart was right toward God. This was the first prophecy of a coming Deliverer.

Thus by these two men, Enos and Enoch, are made manifest hypocrisy, a detestable thing in the sight of God, and true faith, which is pleasing to God. Hypocrisy, the fruit of wickedness, is from the Devil; faith is a gift from God. Thus God early made manifest his rule, from which he will never deviate, that those who have faith in him and walk with him in the way of righteousness and in obedience to his command shall be rewarded by deliverance from the enemy and be given the blessings of life. The goodness and mercy of the Lord endure forever. His loving-kindness is marked by his every act.

## PROPHETIC SACRIFICES

**T**HE power of the almighty God, Jehovah, created the animal life of our earth. He was the One who gave life to these animal creatures, and he has the sovereign right to decree when and under what conditions the lives of such creatures shall be taken away. Worldly-wise men overlook this great truth when they sneeringly say that Jehovah is a bloody God because he ordained the sacrifice of bulls and sheep and goats and birds by the Jewish nation. Such men manifest a dense ignorance of the purpose of Jehovah God in establishing such sacrifices in Old Testament times. A brief examination and study of God's purposes in ordering and approving such offerings of creature life will be very helpful at this time.

Jehovah gave respect to the sacrifice of animals. The offering of animals as sacrifices prophetically pointed to what God would require for the release of man from bondage. Abel and Cain each brought an offering for sacrifice unto the Lord. The sacrifice of Abel was the firstling of his flock, and God had respect to that sacrifice. The act of giving respect to that sacrifice by Jehovah must have prophetically pointed to *what* would be required for man's release from bondage, because two thousand five hundred years thereafter God commanded the Israelites or Jews to make a similar sacrifice.

On this point compare the two scriptures, Genesis, chapter four, verse four, and Numbers, chapter eighteen, verse seventeen.

The sacrifice of Cain was not acceptable unto the Lord. The reason is now apparent to the careful student, to wit, that Cain's sacrifice was only the fruit of the ground and did not require the giving up of life; whereas the sacrifice that Abel brought

required the shedding of blood. Hebrews, chapter eleven, verse four, states: "By faith Abel offered unto God a more excellent sacrifice than Cain." This does not mean that God took pleasure in the slaying of animals. It does mean that it prophetically pointed forward to the time when God would accept a life as a substitute for the life which Adam had forfeited, and that such life would be the price of redemption.

There is no Scriptural evidence that men in early times had any knowledge of the real purpose of sacrifice, but faithful men learned that the sacrifice of life had respect by Jehovah and that this had something to do with man's future blessing. Their faith in God was pleasing to him. By receiving such sacrifice the Lord was making prophecy. Jehovah had no real pleasure or satisfaction in the sacrifice of animals, but such was his method of prophesying concerning his purpose of providing redemption for man. In his due time he would reveal to the faithful ones the meaning thereof, and thereby their faith and confidence in him would be made strong. Hebrews, chapter eleven, verse six, declares: "But without faith it is impossible to please [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." That men had such faith in Jehovah God is proven by what followed.

When Noah came out of the ark he slew animals and offered them in sacrifice unto God, and the Lord had respect to such sacrifices. (Gen. 8:20) That time was far removed from the time of Eden, but undoubtedly the sacrifice offered by Noah was a remembrance of sin and of the necessity for a substitute for the sinners; hence the sacrifice was a prophetic act.

Abraham was justified by faith and he manifested

his faith in God by offering up animals in sacrifice. This he did as soon as he reached the land of Canaan. (Gen. 12:7) It is not to be understood that Abraham knew God's arrangement for redemption, but he had faith in God that whatever God did was right; and God directed Abraham's action, and his sacrifice of animals unto God was a silent prophecy pointing to something better in the future. Then God subsequently directed Abraham in making a sacrifice that spoke with prophetic eloquence of the great sacrifice to be made in the future for man's redemption.

God commanded Abraham to take his only son Isaac, whom he loved, and offer him for a burnt offering. The account of this is found in Genesis, chapter twenty-two, verses one to nineteen. Abraham proceeded to do as he was commanded; and when he had gone to the very point of slaying his only beloved son, God stayed his hand. Immediately Jehovah provided an animal for sacrifice in the place of Isaac. By the acts there performed a great prophecy had been uttered with just as much force as if the son had been actually killed. Here was not only a prophecy of what God would require as the price for man's redemption, but an interpretation of the meaning of the sacrifice of animals. It showed that the sacrifice of animals was merely a prophetic picture saying in substance that in some future day there must be a sacrifice of life that will furnish the great cost price for the redemption of man, and that that life must be a substitute for Adam and must therefore be a perfect life.

In that prophetic picture Abraham represented God, while Isaac, Abraham's only son, represented God's only beloved Son Christ Jesus. Offering up his only son was a great cost to Abraham and prophetically said: Jehovah God is the Redeemer of man by reason of the fact that he makes provision for redemption, and that provision is made with great cost to Jehovah. There was nothing in what Abraham did in connection with the sacrifice to interpret the prophetic picture. But today the student of the Scriptures can well see that God did thereby foretell how the Redeemer would be found and provided, and that in order to be the redeemer of man such Redeemer must die sacrificially.

When God was about to deliver his people from the bondage of Egypt, which bondage represented the bondage of mankind to their oppressor, the enemy Satan, he caused the Israelites to offer a male lamb without blemish. Its blood was sprinkled over the doorpost of each residence, and where that blood was sprinkled the first-borns were protected from death. The Passover lamb was sacrificed, and then Moses, as the active deliverer, led the Israelites out of bondage. Read the record of this in Exodus, chapter twelve. Primarily the slain lamb stood for Moses, who could not die and still lead the Israelites out; and therefore the lamb prophetically foretold the

Greater than Moses and the One whom Moses represented, and that He should die as a sacrifice.

When God gave the Israelites his law at Mount Sinai he provided for the sacred tabernacle and prescribed the ceremonies to be performed in the use thereof. The description of this tabernacle, its furnishings and its attendants, is found in the book of Exodus, beginning with chapter twenty-five. The tenth day of the seventh month of each year was the one day of the year on which the Israelites were to afflict themselves because of their shortcomings and transgressions. That was their annual atonement day. On that day animals must be slain and the priest must take the blood of those animals and carry it into the Most Holy or inner sanctuary of the tabernacle and sprinkle the blood upon the mercy seat, that is, the golden lid that covered the ark or box containing the stone tablets on which were written the ten commandments of God's covenant with the Israelites. First the blood of the bullock, and then the blood of the Lord's goat, was thus sprinkled. That ceremony made atonement for the sins of the people for the year. Doubtless that is all the Jews could see about what was done. They could not understand the real meaning of these sacrifices.

There again, however, a great prophecy was uttered. That prophecy showed that one must be found to be offered up as a sacrifice for mankind, and also showed how atonement should be accomplished. The court that surrounded the tabernacle was the place where the animals were slain, and represented the planet earth where the great sacrifice must be made. The Most Holy represented heaven itself, and there the blood must be sprinkled; this saying in effect that the great redemptive price for the release of man must be paid in heaven and that that price must be a life poured out in sacrifice.

Jehovah caused his chosen people, by their very course of action, to utter prophecy relating to the future. He showed that the Redeemer must also be the Deliverer. Egypt was holding the Israelites in restraint, with Pharaoh as the ruler thereof representing Satan and his organized power holding mankind in restraint. Moses, strong in the Lord and in the power of his might, delivered the Israelites, thereby uttering a prophecy which said: 'The day will come when the Greater than Moses shall rise who will redeem and deliver the human race from the bondage of the enemy.' Likewise, in later Jewish history, King David, in rescuing the Israelites from their enemies, representatively prophesied that God would send a Mighty One who would rescue the people and deliver them from their enemies.

Then God caused men who were really devoted to him to speak words of prophecy concerning the Redeemer. It is not to be expected that those men would understand the meaning of the words they uttered



concerning the Redeemer, but they spoke or wrote as the power of God moved them.

Job is one of the prominent characters of the Bible. In his great suffering and tribulation Job represented, among other things, humankind, suffering and desiring to be delivered. Job first speaks of the goodness of God and the insignificance of man, and how impossible it is for imperfect man to bring himself into harmony with his Creator. Then he adds these words: "There is no umpire [mediator] betwixt us that might lay his hand upon us both." (Job 9:33, *R.V.*) This prophecy said in substance: There must be one to go between God and man, which mediator God will provide for the deliverance of man. Then Job gave utterance to these prophetic words: "But I know that my redeemer liveth, and as the Last over my dust will he arise; and though after my skin is struck off this followeth, yet apart from my flesh shall I see God."—Job 19:25, 26, *Roth*.

Jehovah caused his prophet Hosea, in chapter thirteen, verse fourteen, to utter these words: "I will ransom them from the power of the grave; I will redeem them from death." The word "redeem" in this text means to buy back with a price, and the word "ransom" employed in the same text means to rescue, make free and deliver. The prophecies, therefore, mean that some day in his appointed way God would buy back the right of man to life, and would buy this

right with a price, and would rescue, deliver and set men free from the power of death and the grave.

Relating to the same matter God caused his prophet to write, in Psalm forty-nine, verses six to nine, these words: "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem [deliver and make free] his brother, nor give to God a ransom [that is, provide the covering or redemptive price] for him: . . . that he should still live for ever, and not see corruption." Regardless of all the riches a man might possess, he could not provide the price required to make himself or his brother or the human family free. God must make the provision. Then the prophecy is uttered that God will do that very thing for man. Verses fourteen and fifteen of the same Psalm go on to say: "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me."

Thus the sacred Scriptures show the absolute need of redemption if mankind is ever to be saved from death and the grave and to live for ever. Thus, too, the ancient animal sacrifices of God's chosen and faithful people become loaded with prophetic meaning, and God's reputation is cleared of all wrong imputations.

## LETTERS

### PRIVILEGE TO HOLD FORTH TRUTH

DEAR BROTHER RUTHERFORD:

Greetings in the name of our King and his kingdom. Have wanted to drop you a few lines about the work that has brought us so much joy right here in what was once considered "Impossible New York City".

This is the third winter that Sister Chrysomallis and I have been wading through the factory districts with the blessed message of God's truth. We carry booklets in about nineteen languages, and sometimes find people in one factory alone reading six or eight languages. We sometimes wonder how we get in to speak to the people while they are at work; and our only answer is that the Lord opens the way. The Jewish managers buy the Jewish books; and otherwise we are meeting many oppressed of the people.

Those canvassing the financial districts and office buildings have to deal more with the oppressors. The radio folders quickly identify the books where the people have radios. On entering a building we use the elevator once by riding to the top floor. We walk down, stopping on each floor. We generally leave the tenement districts for Sunday mornings, when the bread winners are at home.

In the fall we were working on the river front, and had the privilege of placing books with the employees on thirteen ocean ships belonging to the White Star Line. On the other side of our territory we could place books on the Bowery; and in Chinatown we saw several spectacular Chinese funerals. How wonderful to have the privilege of holding forth truth in such darkness!

In endeavoring to reach those living in hotels and high-class apartments we have been getting together a card file of names taken from the election lists and from certain exchanges in the

phone books, and have had some success in calling on these people personally.

Every effort brings its blessings. We get many blessings also from the weekly service meeting. Praying God's guidance and strength for his people, I remain

Your sister in his service,

PEARL ELLIS, *Colporteur*.

### KINGDOM SERVICE MEAT AND DRINK

DEAR BROTHER RUTHERFORD:

After reading each of the books as they came out I have thought that I would like to write and express my deep appreciation of them; but knowing how very busy you must be, I have refrained from doing so until now. But after receiving and reading *Light* I can't keep silent any longer, I believe this is the most comforting, encouraging and thrilling book I have ever read. Surely the Lord has been leading and guiding all the way and will continue to do so until Armageddon has been fought and we shall have the glorious privilege of seeing our loving Father and his dear Son our Lord and those holy angels face to face.

The witness work grows more interesting all the time, as we can see the clergy losing their influence over the people and the tide of Truth rising higher and higher.

Am not very strong physically, but am so thankful that I can have the privilege of doing a little toward this great work of vindicating the name of Jehovah God. Surely this is "the day which the Lord hath made [for the vindication of his name] and we will rejoice and be glad in it". And the kingdom service is indeed meat and drink to the faithful ones. May the Lord bless and keep you always. Pray for us. With much Christian love and many thanks for the new books and booklets, in which Brother Powell joins,

Yours in kingdom service and joy,

MRS. G. C. POWELL, *Colporteur*.

# The WATCH TOWER

## RADIO SERVICE

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

**AUSTRALIA**  
Adelaide ..... 5KA  
SuA 10-11; P 8.30-10  
Daily (except Su)  
P 7-7.05  
Ballarat ..... 3BA  
SuP 7.15-7.30  
Brisbane ..... 4BC  
SuP 6-6.30 (each  
fourth Su P 6-7.30)  
Newcastle ..... 2HD  
SuA 10-12; P 7-8.30  
Perth ..... 6ML  
SuP 9-10  
Toowoomba ..... 4GR  
SuA 10-10.45;  
P 8.45-9.30  
Wanganui ..... 2ZK  
WeP 7.15-7.30

**CANADA**  
**Alberta**  
Calgary ..... CJCJ 6  
Lethbridge ..... CJOC 35

**British Columbia**  
Kamloops ..... CFJC 21  
Vancouver ..... CJOR 38  
Victoria ..... CFCT 10

**Manitoba**  
Winnipeg ..... CKY 26

**New Brunswick**  
St. John ..... CFBO 10

**Nova Scotia**  
Sydney ..... CJCB 29  
SuP 9-10

**Ontario**  
Chatham ..... CFCO 37  
Cobalt ..... CKMC 26  
Mt. William ..... CKPR 39  
Hamilton ..... CKOC 12  
London ..... CJCJ 12  
Waterloo ..... CKCR 12

**Prince Edward Island**  
Charlottetown CFCY 6

**Saskatchewan**  
Fleming ..... CJRW 10  
Saskatoon ..... CJOQ 19  
Yorkton ..... CJGX 6

**CUBA**  
Havana ..... CMK 15

**ESTHONIA**  
Tallinn .....

**FRANCE**  
Paris ..... VITUS

**NEWFOUNDLAND**  
St. John's ..... VOJA  
MoP 8-9

**UNITED STATES**

**Alabama**  
Birmingham ..... WBRC 6  
Mobile ..... WDX 20  
Montgomery ..... WSFA 8  
Talladega ..... WFDW 6

**Alaska**  
Ketchikan ..... KGBU 50

**Arizona**  
Phoenix ..... KTAR 10  
Tucson ..... KVOA 6

**Arkansas**  
Little Rock ..... KLRA 6

**California**  
El Centro ..... KKO 6  
Hollywood ..... KNX 6  
SuP 1-2  
Los Angeles ..... KTM  
SuA 9-10  
Oakland ..... KROW 8  
SuA 10-11; P 1-2.30,  
6-7, 8-10  
SuP 8.15-8.30  
ThP 8-8.15  
We P-P 2.30-2.45

**Colorado**  
Colorado Sp'gs ..... KFUM 6  
Denver ..... KLZ 1  
Grand Jct. .... KFXJ 6  
Greeley ..... KFKA 6  
Pueblo ..... KGHF 6  
Trinidad ..... KGIW 6

**Connecticut**  
Bridgeport ..... WICC 6  
Hartford ..... WDRC 10

**Delaware**  
Wilmington ..... WDEL 6

**District of Columbia**  
Washington ..... WOL 6

**Florida**  
Miami ..... WIOD 22  
Orlando ..... WDBL 6  
Tampa ..... WDAE 6

**Georgia**  
Atlanta ..... WGST 39  
Augusta ..... WRDW 26  
Columbus ..... WRBL 6  
Savannah ..... WTOG 22  
Thomasville ..... WQDX 49

San Diego ..... KGB 6  
Stockton ..... KGDM 4

**Idaho**  
Boise ..... KIDO 32  
Nampa ..... KFXD 13  
Pocatello ..... KSEI 47

**Illinois**  
Chicago ..... WCFL 6  
Chicago ..... WCHI 15  
SuP 12.30-1, 2-3  
Mo Tu We Th Fr  
SaP 3-3.15  
Decatur ..... WJBL 6  
La Salle ..... WJBC 6  
Quincy ..... WTAD 27  
Rockford ..... KFLV 6  
SuP 6-6.30  
Rock Island ..... WHBF 48  
MoP 6.30-7  
Springfield ..... WTAX 6  
Tuscola ..... WDZ 6

**Indiana**  
Anderson ..... WHBU 20  
Fort Wayne ..... WOVO 10  
Gary ..... WJKS 41  
Indianapolis ..... WKBF 6  
Muncie ..... WLBC 8

**Iowa**  
Cedar Rapids ..... KWCR 6  
SuA 10.30-11; P 1.30-2  
WeP 9-10  
Council Bluffs ..... KOIL 6  
Davenport ..... WOC 6  
SuP 6.30-7  
Des Moines ..... WHO 6  
SuP 6.30-7  
Muscatine ..... KTNT 17  
SuP 1-1.30

**Kansas**  
Milford ..... KFKB 6  
SuA 8-9; FrP 4.30-5  
Topeka ..... WIBW 22  
Wichita ..... KFH 5

**Kentucky**  
Hopkinsville ..... WFIW 10  
Paducah ..... WPAD 6

**Louisiana**  
New Orleans ..... WJBO 2  
ThP 8-8.30  
Shreveport ..... KTBS 6  
Shreveport ..... KTSL 29  
ThP 8.30-9.30

**Maine**  
Bangor ..... WLBZ 5

**Maryland**  
Baltimore ..... WCBM 10  
SuP 6-7  
Cumberland ..... WTBO 25

**Massachusetts**  
Boston ..... WBZA 8  
Boston ..... WLOE 30  
SuA 11-12.15; ThP 8-9  
Lexington ..... WLEX  
SuP 2-3  
New Bedford ..... WNBH 6  
Springfield ..... WBZ 8  
Worcester ..... WORC 6

**Michigan**  
Bay City ..... WRCM 10  
Calumet ..... WHDF 6  
Detroit ..... WMBC 30  
Flint ..... WDFE 51  
Grand Rapids ..... WOOD 44

**Minnesota**  
Duluth ..... WFBC 6  
Fergus Falls ..... KODE 6  
Minneapolis ..... WDGY 6  
St. Paul ..... WRHM 19

**Mississippi**  
Greenville ..... WRBQ 6  
Gulfport ..... WGCM 26  
Hattiesburg ..... WRBJ 26  
Meridian ..... WCOC 11

**Missouri**  
Columbia ..... KFRU 37  
Joplin ..... WMBH 10  
Kansas City ..... WHB 6  
St. Joseph ..... KFEQ 2  
St. Louis ..... KMOX 10

**Montana**  
Billings ..... KGHF 6  
Butte ..... KGIR 33  
Great Falls ..... KFBB 6  
Wolf Point ..... KGCS 12

**Nebraska**  
Lincoln ..... KFOR 6  
Norfolk ..... WJAG 6  
York ..... KGBZ 6

**Nevada**  
Reno ..... KOH 6

**New Jersey**  
Atlantic City ..... WPG 6  
Paterson ..... WODA 6

**New Mexico**  
Albuquerque ..... KGGM 6

**New York**  
Auburn ..... WMBO 38  
Binghamton ..... WNEF 42  
SuP 7-9; ThP 8-9  
Buffalo ..... WMAK 6  
Jamestown ..... WOCL  
MoP 6.30  
New York ..... WBBR 9  
SuA 8.30-11; P 5-8  
MoA 6.30-7, 10-12; P 2-7  
TuA 6.30-7; P 12-2, 6-8  
WeA 6.30-7, 10-12; P 6-8  
ThA 6.30-7, 10-12;  
P 12-3, 6-8  
FrA 6.30-7; P 2-4, 6-8  
New York ..... WMCA 6  
New York ..... WOV 33  
Rochester ..... WHEC 6  
Schenectady ..... WGY 6

**North Carolina**  
Asheville ..... WWNC 10  
Charlotte ..... WBT 6  
Greensboro ..... WBIG 10  
Raleigh ..... WPTF 6  
Wilmington ..... WRBT 6  
Winston-Salem ..... WSJS 5

**North Dakota**  
Bismarck ..... KFYY 7  
Fargo ..... WDAY 10  
Grand Forks ..... KFJM 10  
Minot ..... KLPM 31

**Ohio**  
Cincinnati ..... WFBE 5  
Cincinnati ..... WKRC 6  
Cleveland ..... WGAR 6  
Cleveland ..... WHK 40  
SuA 8.50-11; P 2-3,  
6.30-7.30  
Mo Tu We Th Fr  
SaA 7.30-8; ThP 7-8  
Cleveland ..... WJAY 1  
Columbus ..... WTAU 5  
Columbus ..... WCAH 6  
SuP 12-1, 9-10; ThP 7-8  
Dayton ..... WSAK 6  
Mansfield ..... WJW 8  
Steubenville ..... WBR 43  
Toledo ..... WSPD 6  
Youngstown ..... WKBN 6  
Zanesville ..... WALR 6

**Oklahoma**  
Chickasha ..... KOCW 20  
Oklahoma City ..... KFJF 6  
Ponca City ..... WBBZ 6  
S. Coffeyville ..... KGGF 22

**Oregon**  
Eugene ..... KORE 6  
Medford ..... KMED 40  
Portland ..... KTBR 6

**Pennsylvania**  
Altoona ..... WFBG 10  
Erie ..... WEDH 12  
Harrisburg ..... WHP 12  
Jeannette ..... WGM 15  
Johnstown ..... WJAC 31  
Lancaster ..... WGL 2  
Oil City ..... WLBW 5  
Philadelphia ..... WCAU 4  
Philadelphia ..... WPEN 6  
Pittsburgh ..... KDKA 12  
Pittsburgh ..... KQV 18  
SuP 12-2, 7-8  
FrP 8.30-9.30  
Reading ..... WRAV 4  
Scranton ..... WGBI 53  
Williamsport ..... WRAK 6

**Rhode Island**  
Providence ..... WLSI 33

**South Carolina**  
Charleston ..... WCSC 22  
Columbia ..... WIS 22  
Spartanburg ..... WSPA 6

**South Dakota**  
Sioux Falls ..... KSOO 6  
SuP 3.30-4.30

**Tennessee**  
Bristol ..... WOPI 12  
Chattanooga ..... WOD 6  
Knoxville ..... WROL 4  
Memphis ..... WREC 6

**Texas**  
Amarillo ..... KGRS 2  
Austin ..... KUT 6  
Beaumont ..... KFDM 6  
Brownsville ..... KWWG 34  
Dallas ..... WFAA 5  
El Paso ..... KTSM 3  
Galveston ..... KFLX 6  
Houston ..... KPRC 6  
San Angelo ..... KGL 24  
San Antonio ..... KTS 4  
Waco ..... WACO 39  
Wichita Falls ..... KGKO 6

**Utah**  
Salt Lake City ..... KSL 8

**Virginia**  
Danville ..... WBTM 31  
Lynchburg ..... WLVA 39  
Newport News ..... WGH 10  
Norfolk ..... WTR 3  
Petersburg ..... WLBG 6  
Roanoke ..... WDBJ 6

**Washington**  
Bellingham ..... KVO 6  
Everett ..... KFBL 5  
Seattle ..... KJR 6  
Spokane ..... KHQ 6  
Tacoma ..... KVI 24  
Wenatchee ..... KPO 6  
Yakima ..... KIT 6

**West Virginia**  
Charleston ..... WOBU 40  
Fairmont ..... WMAN 6  
Huntington ..... WSAZ 45

**Wisconsin**  
Madison ..... WIBA 6  
Manitowoc ..... WQMT 46  
Milwaukee ..... WISN 6  
Racine ..... WRJN 10

**Wyoming**  
Casper ..... KDFN 6

### EXPLANATORY

#### WATCHTOWER

electrical transcription program is indicated by heavy-face number that appears after station call letters. Number also indicates time of presentation according to following schedule:

Sunday	8.30	5.00
1	8.45	5.15
2	9.00	5.30
3	9.15	5.45
4	9.30	5.60
5	9.45	5.75
6	10.00	6.00
7	10.15	6.15
8	10.30	6.30
9	10.45	6.45
10	11.00	6.60
11	11.15	6.75
12	11.30	6.90
13	11.45	7.05
14	12.00	7.20
15	12.15	7.35
16	12.30	7.50
17	12.45	8.05

#### Monday

PM	4.45	7.30
18	12.15	
19	12.30	
20	12.45	
21	12.55	6.15
22	1.00	6.30
23	1.15	6.45
24	1.30	6.60
25	1.45	6.75
26	2.00	6.90
27	2.15	7.05
28	2.30	7.20
29	2.45	7.35
30	3.00	7.50
31	3.15	7.65
32	3.30	7.80

#### Tuesday

PM	4.45	7.30
18	12.15	
19	12.30	
20	12.45	
21	12.55	6.15
22	1.00	6.30
23	1.15	6.45
24	1.30	6.60
25	1.45	6.75
26	2.00	6.90
27	2.15	7.05
28	2.30	7.20
29	2.45	7.35
30	3.00	7.50
31	3.15	7.65
32	3.30	7.80

#### Wednesday

PM	4.45	7.30
18	12.15	
19	12.30	
20	12.45	
21	12.55	6.15
22	1.00	6.30
23	1.15	6.45
24	1.30	6.60
25	1.45	6.75
26	2.00	6.90
27	2.15	7.05
28	2.30	7.20
29	2.45	7.35
30	3.00	7.50
31	3.15	7.65
32	3.30	7.80

#### Thursday

PM	4.45	7.30
18	12.15	
19	12.30	
20	12.45	
21	12.55	6.15
22	1.00	6.30
23	1.15	6.45
24	1.30	6.60
25	1.45	6.75
26	2.00	6.90
27	2.15	7.05
28	2.30	7.20
29	2.45	7.35
30	3.00	7.50
31	3.15	7.65
32	3.30	7.80

#### Friday

PM	4.45	7.30
18	12.15	
19	12.30	
20	12.45	
21	12.55	6.15
22	1.00	6.30
23	1.15	6.45
24	1.30	6.60
25	1.45	6.75
26	2.00	6.90
27	2.15	7.05
28	2.30	7.20
29	2.45	7.35
30	3.00	7.50
31	3.15	7.65
32	3.30	7.80

#### Saturday

PM	4.45	7.30
18	12.15	
19	12.30	
20	12.45	
21	12.55	6.15
22	1.00	6.30
23	1.15	6.45
24	1.30	6.60
25	1.45	6.75
26	2.00	6.90
27	2.15	7.05
28	2.30	7.20
29	2.45	7.35
30	3.00	7.50
31	3.15	7.65
32	3.30	7.80

#### Sunday

PM	4.45	7.30
18	12.15	
19	12.30	
20	12.45	
21	12.55	6.15
22	1.00	6.30
23	1.15	6.45
24	1.30	6.60
25	1.45	6.75
26	2.00	6.90
27	2.15	7.05
28	2.30	7.20
29	2.45	7.35
30	3.00	7.50
31	3.15	7.65
32	3.30	7.80

#### Monday

PM	4.45	7.30
18	12.15	
19	12.30	
20	12.45	
21	12.55	6.15
22	1.00	6.30
23	1.15	6.45
24	1.30	6.60
25	1.45	6.75
26	2.00	6.90
27	2.15	7.05
28	2.30	7.20
29	2.45	7.35
30	3.00	7.50
31	3.15	7.65
32	3.30	7.80

#### Tuesday

PM	4.45	7.30
18	12.15	
19	12.30	
20	12.45	
21	12.55	6.15
22	1.00	6.30
23	1.15	6.45
24	1.30	6.60
25	1.45	6.75
26	2.00	6.90
27	2.15	7.05
28	2.30	7.20
29	2.45	7.35
30	3.00	7.50
31	3.15	7.65
32	3.30	7.80

Time of local programs other than transcription service is shown with following abbreviations:

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