



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

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

VOL. LII

SEMI-MONTHLY

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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.

W.T.B.T.S.

Upon the earth distresses 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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**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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## CONVENTIONS

For convenience of all readers of *The Watch Tower* throughout the world, announcement is now made of conventions of those who love and serve Jehovah, as follows:

May 23 to 26, 1931, Paris, France.

May 30 to June 1, 1931, Berlin, Germany.

June (exact date announced later), 1931, London, England.

July 24 to 30, 1931, Columbus, Ohio, U. S. A.

Let all in America and Canada, if possible, make arrangements for their vacations during the period of the Columbus convention, in order that they may attend. This promises to be a very important convention to the people of God, at which many blessings from Jehovah may be expected. The president of the Society hopes to attend all the above conventions. A more detailed announcement will be made in *The Watch Tower* shortly.

## MEMORIAL FOR 1931

The beginning of the Jewish month Nisan, the "beginning of months" according to Jehovah, is dated from the appearance of the new moon nearest the Spring equinox, according to the authorities. Such new moon this year appears at 2:51 a.m., March 19. The first day of Nisan would begin, therefore, at 6 p.m., that evening, which time of day is the beginning of the Scriptural Jewish day.

Hence the fourteenth day of Nisan would commence at 6 p.m., April 1. It follows that the proper date for the celebration of the memorial of Jesus' death would be after 6:00 p.m., Wednesday, April 1, 1931. That will be the time at which the Lord's anointed ones will desire to assemble together at their respective meeting places and celebrate the memorial instituted by our Savior.

Secretaries of classes are requested to report to *The Watch Tower*, immediately following celebration of the memorial, the number partaking in their respective places.

## SERVICE CONVENTIONS

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

Houston, Tex. Feb. 20-22  
H. A. McElvy, 1518 Stanford St.  
Colored: J. W. Hall, 2401 Loraine St.  
Spanish: Jose Benteria, 1807 Congress Av.  
San Antonio, Tex. Feb. 27-Mar. 1  
Dr. W. H. Dunn, 3012 Broadway  
Colored: N. H. Keller, 222 Douglas Way  
Spanish: P. C. Moreyra, 1718 Guadalupe St.  
Denver, Colo. March 6-8  
K. C. Reddish, 4785 Quitman St.  
Los Angeles, Calif. March 13-15  
W. F. Crawford, 526 W. Washington St.  
San Francisco, Calif. March 27-29  
N. A. Yuille, 195 W. Portal Av.

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LII

FEBRUARY 15, 1931

No. 4

### HIS TEMPLE

*"The desire of all nations shall come."—Hag. 2: 7.*

#### PART 2

**J**EHOVAH does everything orderly. He chooses his own good time and seasons to bring to pass certain parts of his work, and this includes the messages he sends from time to time to his faithful people. The fact that the Lord is so explicit in the prophecies to name the month, day, and year, indicates that there is a specific time that the Lord sends to his people a message for their encouragement.

<sup>1</sup>The last verse of the first chapter of Haggai's prophecy shows the Jews doing work on the house of the Lord in the twenty-fourth day of the sixth month, in the second year of the reign of Darius, the king of Persia. The second chapter of Haggai's prophecy begins with the statement that on the twenty-first day of the seventh month of the same year Jehovah commands his prophet to speak to Zerubbabel the captain, and to Joshua the high priest, and to the remnant of the people. The time here mentioned was about one month after the work had been begun afresh on the Lord's temple. According to the law concerning the feast of tabernacles this day would be a sabbath day or holiday time when the people would be assembled at the altar for service unto Jehovah. That was a convenient time for the Prophet Haggai to address the leaders and the remnant, and it is certain that the Lord Jehovah had chosen that time. The message of the Lord was directed specifically to the leaders; therefore showing that a responsibility is laid upon them to be examples to the remnant, and examples of God's favored ones in the course of action that they would pursue.

<sup>2</sup>It is easy to see that there is a correspondency in the events then and in the action of the Lord's people at this time. At certain fixed times the Lord sends a message to his people, and this shows a responsibility upon those who are put in position as leaders to be examples to the others, and examples of God's flock.—1 Pet. 5: 3.

<sup>3</sup>Solomon's temple, which had been destroyed by the Babylonians some years previously, to wit, in the year 606 B. C., is described as being a glorious structure. Hearing of its greatness, and the grandeur of King Solomon, the Queen of Sheba made a pilgrim-

age to Jerusalem. It is written that when she had seen Solomon's way of ascent by which he went up into the house of the Lord there was no more spirit in her and she said to the king: "The half was not told me." (1 Ki. 10: 5-7) When the foundation of Zerubbabel's temple was laid, which was about sixteen years prior to the occasion of Haggai's prophetic speech here under consideration, there were then present some 'who were ancient men that had seen the first house of the Lord', or Solomon's temple. Some of these men saw the foundation of Zerubbabel's temple laid before their eyes, and when they saw it they wept with a loud voice. (Ezra 3: 10-12) Those ancient men must have been few in number, if any, at the time when Haggai delivered the message to the remnant as set forth in his prophecy, because it was then eighty-six years after the destruction of Solomon's temple.

<sup>4</sup>On the sabbath day aforementioned, when Haggai stood up before the people he began his speech by saying to the leaders and the remnant: 'Who is there among you [the remnant] that saw this house in its former glory?' Solomon's temple had been completely destroyed, and now another temple was to be built at the same place; and the prophet speaks of both as the same house. The temple represented God's organization; and although there comes from time to time a change in the personnel of God's organization, that makes no difference, because it is still the same organization. Such is the lesson here taught. The humble-minded would learn from this that regardless of what man of importance or prominence is in God's organization, when he passes from the stage of action the organization is not affected one jot or tittle, but the work of Jehovah goes straight forward just the same.

<sup>5</sup>Manifestly Haggai's prophecy was not intended to cause these ancient or old men to dream of the departed glory that they had once seen, nor to cause them to weep because of desiring the days that were gone. He called their attention to the glory of Solomon's temple in order that they might have a beneficial lesson, to wit, a lesson of faith in Jehovah and his Word. Thus trusting God, they could see a future

infinitely more grand and glorious than that of the past. God would now strengthen the faith of his people, and therefore directed his prophet to thus speak to them. Here was a splendid opportunity to exercise faith in God.

<sup>7</sup> At the time Haggai thus spoke more than sixteen years had elapsed since the altar had been placed and the foundation laid. In all that time from the beginning the work had lain in neglect. The foundation, therefore, was all of the new temple now visible to human eyes. With these conditions about them Haggai said to the people: 'How do you see the temple now? is it not in your eyes in comparison of it as nothing?' (Vs. 3) The people were asked to believe that although there appeared only the foundation that had been previously laid, out from it would come something far surpassing the glories of Solomon's day. That required a great deal of faith on their part. It was therefore a lesson of faith in Jehovah and his ability to accomplish his purposes.

<sup>8</sup> Jehovah chooses his own way to humiliate human pride. He selects 'the things which are not, to bring to naught the things that are, that no flesh may glory in his presence'. (1 Cor. 1:28, 29) All who then heard the words of God's prophet must have agreed that "except the Lord build the house, they labour in vain that build it". (Ps. 127:1) Zechariah also prophesied concerning the same work, "For who hath despised the day of small things? for they shall rejoice to see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." (Zech. 4:10, margin) To be sure, Jehovah could have chosen those to do his work who are far more brilliant mentally, and who have a better and higher standing amongst the people than the ones he did choose, but had he chosen them they would have boasted. God will not have his work done by those who pride themselves on their own ability to accomplish it. This should long ago have taught a lesson to many of the consecrated that no one can have pride in what he calls "character development" and thereby think he can make himself thereby qualified for God's use in his kingdom. Each one can be a co-worker with God, but he must work according to God's rules.

<sup>9</sup> Jehovah knows better than any creature that men must have their faith strengthened, and he provides that which is necessary to strengthen their faith; and so on the occasion that, through his prophet, he addressed the builders of the temple at Jerusalem, for their encouragement he said: "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you; fear ye not."—Hag. 2:4, 5.

<sup>10</sup> Abraham is called "the father of the faithful". He had his faith put to the strong test and he showed his complete confidence in Jehovah. Of him it is written that 'he was strong in faith, giving glory to Jehovah the Almighty God'. (Rom. 4:20) It is those who have a faith similar to that of Abraham that God has chosen as material for the building of his glorious antitypical temple.—Heb. 2:16, *Diag.*

<sup>11</sup> Christ Jesus, the primary antitype of the prince and high priest who built the typical temple, was at all times strong in faith in Jehovah. He is God's instrument in building the antitypical temple. When his enemies pressed him he said to them: "Destroy this temple [like as Satan's organization had destroyed Solomon's temple] and in three days I will raise it up." (John 2:19) The Lord God had sent Zerubbabel to lay the foundation of the typical temple and he would have the people made strong in faith that it would be finished because his word and his name were involved. Therefore he caused to be written: "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you." (Zech. 4:9) The Lord will now have the faith of his people made strong, and therefore he gives his word of assurance that his temple and the work in connection therewith shall be completed in his own due time and to his own glory.

#### URGING TO SERVICE

<sup>12</sup> Some who have for a long while claimed to be followers of Christ Jesus have made strenuous objection to *The Watch Tower's* repeatedly calling upon the anointed to be active in the service of the Lord God. Their criticisms have been caustic and with the manifest purpose of doing injury. The remnant see that such objectors are wrong. God has not called anyone to be a dreamer. Note that the emphasis of Haggai's prophecy is upon faith and work: "Be strong, all ye people of the land, . . . and work; for I am with you, saith the Lord of hosts." Thus the prophet was urging upon the people diligence in engaging in the service of the Lord.

<sup>13</sup> The words of the prophet were therefore truly a service speech to his brethren. Those of God's temple class must now follow that example or lead. They too must make service speeches to one another, that all may be encouraged to press on in the work. It is therefore certain that the Lord has directed his organization on earth to have what we call service meetings and service conventions, because the whole purpose of the remnant now on earth is service unto the Lord in connection with the temple.

<sup>14</sup> Writing concerning this very day of Jehovah, his prophet says: "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with

joy; he will rest in his love, he will joy over thee with singing." (Zeph. 3: 16, 17) The Elijah work of the church is gone, and the present is no time to dream of it, its glories, its sweet times, its conventions or its assembling to talk about "character development". The work of the remnant must now be done, and done speedily, in connection with the temple. No other work would meet with the Lord's approval. Those who pursue any other course are workers of iniquity because they are going contrary to God's commandments.

<sup>15</sup> As the Lord organized his people to rebuild the temple at Jerusalem, even so now he has an organization on earth; and it is worse than foolish for anyone who claims to believe in God to say that he has no such organization. Every one who will admit the facts must say that the Watch Tower Bible and Tract Society, or those who faithfully stand together and who are called the "Society", constitutes God's visible organization. Christ Jesus, the glorified Head of the temple "not made with hands", is directing the work now being done by the remnant. The remnant are joyfully doing this work in obedience to the commandments of the Lord, and they thus do it by telling the testimony of Jesus Christ which he has committed unto the remnant to be delivered.—Rev. 12: 17; 14: 1.

<sup>16</sup> Jehovah's promise to the builders of Zerubbabel's temple was: "I am with you, saith the Lord of hosts." This means a fight or work amidst opposition, because the Mighty One speaks of himself as the "Lord of hosts" or 'Lord of battle'. By this the Lord also tells what work he will approve and prosper and how he will protect the workers while they are thus doing his will. It should be manifest to all that anyone who would take a course contrary thereto is a lawless worker, hence a worker of iniquity. These are the ones that the Lord Jesus sends his angels to gather out. The Lord shows his approval of those who are obedient to his commandments, and this approval is shown by bringing them under the robe of righteousness. The garments worn show that these are identified as being completely devoted to God and to his work. Satan and his emissaries will interfere, but the Lord will rebuke the enemy and bless his own people.

<sup>17</sup> The promise of Jehovah to the Israelites was: "My spirit remaineth among you; fear ye not." It is even so with God's remnant of the present time. His spirit in the midst of his people is the power that accomplishes his work. Without his spirit no results could be had. "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." (Zech. 4: 6) Approximately 1922 there was a special effusion of the holy spirit upon God's people, and that spirit has continued with those who have remained true to the covenant for the kingdom. These have not feared man or devil, but have manifested boldness in this day of judgment and have thus proven their unselfish devotion to Jehovah. (1 John 4: 17) As the Samaritans

persecuted and threatened the Jews when rebuilding the typical temple, even so now their counterpart, the religious hybrids and the "man of sin", threaten God's remnant and accuse them of all kinds of wickedness. But the remnant have no fear of any of these or of the Devil himself; but, trusting in the Lord, they go joyfully on in the service.

#### WHY NOT FEAR

<sup>18</sup> The fact that the building of the temple was begun was a certain indication to the Jews that the end of their oppression was near and that then they would be secure in their own city. It was in 1918 that the construction of the antitypical temple began, and that fact is evidence to the faithful that the end is near when Satan's organization shall be cleared out and God's people shall be ever secure. This is indicated by the words of the Prophet Haggai, to wit: "For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." (Hag. 2: 6) Jehovah now makes known to his people what he can and will do to the enemy, and thus assures his people that they need not fear. God has announced his purpose to destroy the enemy and his organization, and the remnant know that he will do it. They believe what the Lord says: "At his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."—Jer. 10: 10.

<sup>19</sup> Paul first calls attention to one shaking at Mount Sinai, where the typical tabernacle was erected, and then he adds: "Yet once more I shake not the earth only, but also heaven, and this time everything in opposition to the temple of God shall be removed." (Heb. 12: 19-27) To encourage the people of the Lord he makes known that it is not a great while now, but is "a little while", until Jehovah God will completely clear out the enemy and thus finish the workers of iniquity. Referring to the same time, through his prophet Isaiah, God says: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." (Isa. 26: 20) Thus he again assures his people that while doing his work in connection with the temple they shall be under his protection and that it will be but a little while until his indignation will be completely expressed against the enemy. Already the Devil's heavens have been shaken and have fallen to the earth or in close proximity thereto.

<sup>20</sup> This shaking began in 1914; and the shaking still continues, and will continue until all opposition to the Lord and his kingdom is removed. Of the "heavens" and "earth" being shaken, the words are here used or stated in contrast to each other. Also the "dry land" and the "sea" are spoken of in contrast. The "dry land" well represents the order-loving people who have a sincere desire for righteousness, and

this includes a great multitude who once agreed to do God's will but who have not faithfully lived up to their privileges. The "sea" represents that godless people, alienated from Jehovah, who by organized efforts carry on the affairs of the present wicked world, and particularly the commercial and political and religious elements thereof, which with their mouths call upon the name of God and Christ Jesus and yet deny the Lord completely. It also includes particularly "the man of sin", which is anti-God and anti-kingdom, all of which are like the troubled sea. (Isa. 57: 20, 21) When the remnant see these things coming to pass they are told that they need have no fear but should rejoice in the fact that they are on Jehovah's side and go boldly on in proclaiming the greatness of his work and singing praises to his name.

#### SHAKING ALL NATIONS

<sup>21</sup> The prophet of Jehovah now speaks of the shaking of all nations, evidently referring specifically to the nations of "Christendom". This shaking must take place in "the day of the Lord", where we now are. We are progressing to the final shaking. The prophet of the Lord says: "And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts." (Hag. 2: 7) Following the World War, from and after 1918, the nations began to settle down and try to bring about peace. They even joined together to heal the deadly wound of one of the heads of the beast that came up out of the sea. (Rev. 13: 3) They assembled together and formulated peace treaties, schemes of refinancing, disarmament compacts, and thus began to make themselves apparently feel somewhat secure, advancing to the day when they would cry, "Peace and safety." Not yet has the claim of universal peace reached its climax; and when it does come, and the announcement is made, then sudden destruction shall come upon them.—1 Thess. 5: 3.

<sup>22</sup> It appears to be clearly settled that the Lord will not permit the nations to bring about their own peace and safety and mend their conditions. The shaking financially and politically continues to increase each day, and all over the world at the time these words are written the rulers are in perplexity and the distress of the people increases. The shaking of the nations constituting Satan's organization on earth continues, and it will continue until the final destruction. All things made by Satan, and which come under the control of Satan, must go down to destruction. Referring to the same shaking, the apostle wrote: "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." (Heb. 12: 27) It is manifest from these words that nothing shall be able to stand in this time of shaking except those who are in the secret place of the Most High, abiding under the shadow of his pro-

tection. This should be and is an added encouragement to God's remnant on earth.

<sup>23</sup> The day or hour of the complete overthrow, no one knows. But surely it is but just "a little while", as the Lord says. When God's faithful remnant have given the testimony committed to that class and that work is completed, then doubtless the final shaking and destruction will come. The remnant have thrown their fears to the winds, and must continue to do so and go boldly and joyfully on in obedience to God's commandments, doing the work of the Lord in the face of all enemies and all opposition. It seems reasonable that when these are apparently hemmed in by Satan's organization then the final conflict will come to pass. When all parts of Satan's organization are gathered together to do battle against God's anointed, the promise is, the remnant shall not be cut off from God's organization. 'For then shall the Lord go forth to fight'; and when he fights, everything in opposition to him shall fall. (Zech. 14: 1-3) This and other scriptures show that the temple class will not and cannot be shaken.

<sup>24</sup> God's temple will not be removed, nor destroyed as was Solomon's temple. The remnant constitute that part of the temple yet on earth, and therefore are 'those things which cannot be shaken but which will remain'. This is further proof that the temple will remain to the glory of Jehovah God's name. This proof is further supported by the words of Jehovah's prophet Haggai, when he says: "And I will fill this house with glory, saith the Lord of hosts." The fact that Jehovah here speaks of himself as "the Lord of hosts" shows that this time of 'filling of the house with glory' has reference to a time of war or fight, because thus Jehovah describes himself as the God of battle going on to victory and giving victory to his own.

<sup>25</sup> Those who can now by self-examination determine that they are of the remnant of the Lord have no occasion for fear, but every reason to rejoice. Many of such are now being arrested and thrown into jail because they are faithfully giving the witness to the name of Jehovah. A money fine is imposed upon some of these, and this they pay in order to again go free. While it is true that all the money belongs to the Lord, it might be more pleasing to the Lord to stand firm and endure by going to prison rather than to pay fines. Anyone who quietly goes about preaching the gospel of God's kingdom by carrying the printed message thereof to the people is doing so in obedience to God's commandments and therefore could not be violating any law that is properly made and righteously enforced.

<sup>26</sup> Satan's instruments, the clergy and their allies, frequently have some of these faithful ones arrested and thrown into prison on the charge of 'violating the Sunday law' because they are carrying the gospel of the kingdom to the people. In this the clergy must know that they are doing wrong. In America Sunday



has always been recognized as the day especially set aside for preaching the Word of God. Those who are now engaged in thus preaching the gospel on Sunday, by carrying the books containing the message thereof to the people, are doing good to many and doing injury to no one.

<sup>27</sup> The clergy are not interested in seeing that the name of Jehovah is kept free from reproach on Sunday. Their own selfish course of action proves this. Their real purpose is to prevent the people from having the truth. The Samaritans tried to prevent the rebuilding of the temple. Their counterpart, particularly those who were once enlightened in the truth and who have become wicked, try now to prevent the remnant from doing work in connection with the anti-typical temple. Let no one fear what these workers of iniquity do or can do. Be of good courage; fear not, and press on, "For I am with you, saith the Lord of hosts." Let no one who is of the remnant now agree with the enemy organization to refrain from or stop from preaching the gospel in order to escape punishment at the hands of Satan's organization. The Lord is permitting this opposition for his own good purpose. We may not now clearly see why he is permitting it, but the fact that he does not restrain the persecuting hand of the enemy is sufficient reason to know that he has a good purpose in so doing. Probably the Lord's purpose is to permit the enemy to convict himself by his own wilful course of action in persecuting those known to be doing good in the name of Jehovah.

<sup>28</sup> God's people are fighting the greatest battle that has ever been fought on earth, and it is now their privilege to have boldness in pressing the battle to the gate. No one should be harsh or discourteous or guilty of unseemly conduct toward the opposition, because such could not be pleasing to the Lord and would only increase the burdens of those who are already burdened. When opposition is presented by those who would interfere with the work, calmly, firmly, and yet boldly say in substance:

<sup>29</sup> 'I am not doing any harm to any person, but I am doing good to all who will hear. I am not engaged in a business enterprise for money gain, and therefore I could not be violating any tax or police law. I am voluntarily preaching the gospel of God's kingdom because God has commanded this to be done in honor to his own name and for the benefit of the people. If you interfere with my work, then you must answer, not to me, but to Jehovah God. His kingdom is now at hand. A great crisis is now approaching, and it is his will and command that the people should be told about it, and no one should attempt to interfere with that work, and those who do interfere must take the responsibility.'

<sup>30</sup> Thus doing you will be a witness to the name of Jehovah, regardless of the immediate results. Let the remnant trust in the Lord of hosts; for he is more than all that can be against us.

#### "DESIRE OF ALL NATIONS"

<sup>31</sup> The prophet then states that after the shaking of all nations "the desire of all nations shall come". Various opinions are expressed by the translators in regard to these words, as used in Haggai 2:7. Some others render the text as follows: "The precious things [things to be desired, margin] of all nations shall come." (*A. R. V.*) "The desirable things of all nations shall come." (*E. R. V.*) These renderings of the text could hardly be correct, for the reasons hereinafter stated.

<sup>32</sup> Another rendering of the text is: "And the delight of all nations shall come in." (*Roth.*) This latter rendering and that of the *Authorized* (or "King James") *Version* seem more nearly to express the proper conclusion in harmony with other scriptures. "The precious things of all nations" or "the desirable things of all nations" could not be the correct meaning, for the reason that all precious and desirable things which all the nations of the earth could contribute would not fill the house of the Lord with glory, as the text states 'must follow'. It is that which shall come in conjunction with the 'coming' that 'fills the house of the Lord with glory'. All nations will be so shaken at Armageddon that they will be completely destroyed, and therefore they could not contribute anything desirable to the house of the Lord. Besides this, the glory here mentioned seems to begin before the final shaking at Armageddon. Nor could the nations mentioned be confined to the ruling powers of the people, for the reason that these desire extremely selfish things. The nations here mentioned therefore seem clearly to mean the people composing earth's human creation.

<sup>33</sup> To what place does this "desire of all nations" come? The scripture text and the context certainly show that the coming is to the temple. Leiser's translation supports this conclusion as it says: "shall come hither." This is corroborated by Rotherham, who renders it: "And the delight of all nations shall come in" to the temple. The Lord Jesus Christ, having completed the work of preparing the way before Jehovah, suddenly or straightway came to the temple in 1918. About four years before that time the shaking of the nations began; and it continues. Christ Jesus is the "messenger of the covenant, whom ye delight in". Therefore Christ Jesus, the Head of the Christ, primarily must be "the delight of all the people" when they know him, because he is God's representative. Jesus Christ came to the temple as the vicegerent of Jehovah. He is the "seed of promise" and is the desire of all nations and peoples, even though they know it not yet. Of him it is written: "In thy seed shall all the nations of the earth be blessed."—Gen. 22:18.

<sup>34</sup> The order-loving peoples of earth have a real desire for the coming of the true Messiah and Deliverer; but they have not been able to discern him, because of

the blinding influence of Satan. The organization of Satan, working under the supervision of "the wicked one", has kept the people in ignorance of the very one whom they really desire. This is proven by the words of the Apostle Paul: "The earnest expectation of the creature waiteth for the manifestation of the sons of God." (Rom. 8:19) Today there are, without a doubt, millions of people of all nations who would gladly welcome the great Messiah if they knew him and his mission. Early in the history of man God caused this prophecy to be written: "Until Shiloh come, and unto him shall the gathering of the people be." (Gen. 49:10) That God will extend his mercy and favor to the people after the temple is completed, and after the coming of Shiloh, the great Prince of Peace, is manifested to the world, is certain. That this will come at the completion of the temple is further shown by the words of the prophet: "Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people."—Deut. 32:43.

<sup>25</sup>The kingdom under Christ will bring the honest desires and the things precious, such as life, liberty and happiness. The delight of all the nations, however, is The Christ, and the desire of these nations is that of his coming in. The peoples of earth now groan in pain for deliverance, and wait for that deliverance that will come through Christ, even though they do not now know or understand the means of their deliverance. It was the great desire of his faithful followers that Christ should come, and he in whom these delight did come to his temple in 1918 and is now building up the temple class. Before the people can see and understand and be blessed the remnant must go out and preach the truth as a witness unto all the nations. The remnant must now point out to the people that Christ has come to his temple and that he is the one they have long desired. It is not so much the desirable things, but it is the Mighty One who brings the blessings, that is the desired One. Of this the people must be informed.

<sup>26</sup>The house of Jehovah is the desire of the people, and Christ Jesus is the Head of that house. He has already come, and is gathering together unto himself all who will be of "the house". The first work after his coming, in regard to the gathering, was the resurrection of those who had died faithful unto the covenant for the kingdom. And now those who die in the Lord are changed in a moment, in the twinkling of an eye; and finally those of God's little remnant on the earth will be made a permanent part of the glorious house of God. With this completion of the temple class the coming will be full and complete and the "manifestation of the sons of God" will then be made, and will be the delight of all who love righteousness.

<sup>27</sup>The shaking of the "heavens" and the "earth", the "sea" and the "dry land", began in 1914, and in

1918, "the desired one" came to his temple; and the remnant are the first ones permitted to discern this fact and to rejoice. The nations of earth composing Satan's visible organization settle down to what they think is going to be lasting peace, and then there is a further shaking. During that time of assumed and comparative peace the faithful remnant, seeing the Lord has come to his temple, go forth with joy in the Lord and give testimony to the people that Jehovah is God and Christ is King, and that he is the One desired. Such is temple work on their part, and as they thus work the enemy desperately attempts to interfere and the Lord protects them and they go boldly on. With the complete desolation of Satan's organization blindness will be completely removed from the eyes of the people and God's word and name will be vindicated. The temple completed, then the people will realize that the one they have so long desired, that is to say, The Christ, has come and that with his coming their deliverance and blessing has also appeared. God's temple is the mediatorial arrangement between Jehovah and the people of earth, and this will be the place the people will seek for their blessing. Concerning the house of the Lord thus completed it is prophetically written: 'My house shall be called the house of prayer for all people.'—Isa. 56:7.

<sup>28</sup>When the temple is completed, then the prophecies following will have a fulfilment, and the Lord now graciously shows his people in advance that such will come to pass in a little while. (Isa. 42:9) "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee." (Ps. 22:27) Then "all nations shall serve him . . . and men shall be blessed in him; all nations shall call him blessed". (Ps. 72:11, 17) "O praise the Lord, all ye nations: praise him, all ye people." (Ps. 117:1) "And nations that knew not thee shall run unto thee because of the Lord thy God." (Isa. 55:5) "And the Gentiles [nations] shall come to thy light." (Isa. 60:3) "And the nations shall bless themselves in him, and in him shall they glory."—Jer. 4:2.

<sup>29</sup>The name "Jew" in the following prophecy stands for the temple class, Christ and his body members, because these are the ones that give praise to Jehovah God in his organization, which is pictured by Jerusalem; therefore it is written: "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."—Zech. 8:22, 23.

<sup>30</sup>Then the name of Jehovah will be exalted. "From the rising of the sun even unto the going down of the same [symbolically meaning all the time] my



name shall be great among the Gentiles [nations], . . . saith the Lord of hosts."—Mal. 1:11.

#### HIS GLORY

<sup>41</sup> It is Jehovah's name that is involved. He is the One that will be glorified, and this glory of Jehovah will be upon his house, as the prophet states: "And I will fill this house with glory." Note that this statement follows the building of the temple. From the time the Lord Jesus Christ came to the temple and began the 'gathering together his own unto himself' the glory of the Lord appears upon the temple, and only the temple class see it for the present time. "The glory of the Lord is risen upon thee. . . . The Lord shall arise upon thee, and his glory shall be seen upon thee." (Isa. 60:1, 2) The temple is Jehovah's house, and the place of his final residence, because it is the temple class that execute his commandments. Therefore it is his glory that fills the house.

<sup>42</sup> There is no record in the Bible that the glory of the Lord filled the temple of Zerubbabel at its dedication or at any other time. The reference in this verse must therefore be to the antitypical temple of God. With the coming of Christ Jesus to the temple the glory of the Lord does start to fill the house. (Isa. 6:1-4) The words of Jesus refer to the same glory, when he said: "These things said Esaias, when he saw his glory, and spake of him."—John 12:41.

<sup>43</sup> Now 'that day of the Lord' is here and the temple is being brought to a completion, and for the encouragement of the remnant it is written in the prophecy: "In that day shall the Lord of hosts be for a crown of glory . . . unto the residue [remnant, the temple class] of his people." (Isa. 28:5; Rev. 15:8) The "smoke" mentioned in the last above cited text symbolizes Jehovah's glorious presence at his house. This glory of the Lord continues until he entirely fills the house with his glory. In due time the peoples of earth will come to discern the glory of the Lord upon his house. "And, behold, the glory of the God of Israel came from the way of the east, and his voice was like a noise of many waters: and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar: and I fell upon my face. And the glory of the Lord came into the house, by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house."—Ezek. 43:2-5.

<sup>44</sup> Jehovah would have his people of Judah know that he was with them in building the temple and that if their faith in him was complete failure would be impossible. Therefore he caused his prophet to say: "The silver is mine, and the gold is mine, saith the Lord of hosts." (Hag. 2:8) In the building of the antitypical temple Jehovah is the real builder of the

house. Christ Jesus is the chief active Agent, but he is doing the work under Jehovah's direction. Jehovah, therefore, would have his people understand that he is responsible for the temple and that having begun the good work, he will finish it in his own good time and to his own glory. The words of the prophet concerning the "silver" and the "gold", used here, are both literally and symbolically true. It all belongs to Jehovah. Some men have assumed the ability to build the house of the Lord themselves; but they could not, and in this they have failed. Others have said that God has committed to one man all the truth that is brought forth in connection with the building of the temple of Jehovah; and in this they are wrong, and by reason of thus giving glory to the creature rather than to the Creator they have fallen into the snare.

<sup>45</sup> The truth is likened unto silver "tried in a furnace of earth, purified seven times". The truth, like all the silver of the earth, belongs to Jehovah God, and he makes it known to his faithful people in his own due time and for their encouragement. Men do not purify the truth, because the truth does not belong to them. God does that, and he performs this work through his Chief Executive Officer in his own due time. (Mal. 3:3) The Lord shows those who have made a covenant to do Jehovah's will that they can acquire riches, represented by "gold", only by faithfully engaging in his service, which faithful service necessarily brings upon them fiery trials and reproaches. (Rev. 3:18) Aside from engaging zealously in the service of the Lord as opportunity affords, it is impossible to have a part in the building of the temple of God. Let no one deceive himself or be deceived into believing that he may remain silent and inactive in this day of battle and be blessed by the Lord God as one of his remnant.

<sup>46</sup> The ready money to carry on the Lord's work does not always appear to be available or just at hand, and such as have little faith might become fearful that the work would be hindered or retarded for this reason. God would have his people know that his work shall not fail for want of money, because all of it is his, and the work of building the temple is his. Those who use their money in his work appreciate that to do so is a real privilege. Only those who love God will avail themselves of this privilege. The remnant of Israel that returned from Babylon must have been quite poor, and for this reason the word of the Lord was given to them that they need not fear because of their material poverty. Likewise today, God's people on earth are quite poor so far as earthly holdings are concerned. They see the financial condition of the world growing worse, many persons out of employment, and distress increasing, and some may be inclined to think that they can do no more work or that the work is about done. No one needs to be disturbed on this account. The work of the Lord must and will

continue to go forward until it is completed, to his glory.

"Then God through his prophet further said to the Israelites at Jerusalem, who looked upon the foundation of the temple: 'The glory of this latter house shall be greater than [that] of the former, saith the Lord of hosts.' Without a doubt those words were spoken for the purpose of encouraging the builders. Even so now, the remnant know that the temple of Jehovah shall soon be completed and that its glory and beauty will far exceed anything ever before built. The remnant of Israel had no need to be discouraged when looking upon the work that was begun on the temple, because of its appearance, but were admonished to have faith in God that he would make it a glorious structure. In like manner, those of the remnant of God's people on earth look at themselves and at one another and they do not see much. They see that the number of zealous workers is small, and becoming even smaller: they see that many who once claimed to be of the Lord are now actually opposing the work, and these conditions tend to discourage the weaker ones. Jehovah would have such to know that if they will exercise faith in Him they will see the antitypical temple completed and infinitely greater than the typical temple. God is building it, and will make it the meeting place between himself and those who desire to be reconciled to him and live.

"Jehovah continues to shower the remnant with his blessings of goodness. As the wrath of the enemy increases and the opposition to his people becomes more severe the Most High increases the light upon his Word and illuminates and increases the remnant's vision, permitting them to see his bountiful provision for their protection and sustenance. In a little while the fight will be done, and of this the remnant are fully assured. In just a little while the name of Jehovah will be vindicated, and those of the temple will see Jehovah in full brightness of his glory. There is much for the remnant yet to do, however, and they must continue to feed upon God's Word and do his service as the opportunity opens to them.

(To be continued)

#### QUESTIONS FOR BEREAN STUDY

- ¶ 1. What lesson lies in Jehovah's explicit record of day, month, and year, in connection with many of the prominent prophecies?
- ¶ 2, 3. To whom was the Lord's message by Haggai given? When? Point out the significance of each of these facts.
- ¶ 4, 5. Compare Zerubbabel's temple with Solomon's, (a) in regard to the site of the temple. (b) In regard to its glory. What did each of these temples represent? What highly important present lesson do these facts contain?
- ¶ 6, 7. Explain the purpose of Haggai's words of verse 3.
- ¶ 8, 9. What do the Scriptures clearly show as to the basis on which Jehovah chooses those whom he uses to do his work? How does he strengthen them to accomplish his purpose?
- ¶ 10, 11. How does Romans 4:20 qualify all who would have Jehovah's approval?
- ¶ 12-14. Prove that *The Watch Tower's* repeated encouragement and urge to activity in the service has been clearly Scriptural and therefore right.
- ¶ 15-17. What is clearly the position and the function of the Watch Tower Bible and Tract Society? How do the words of Jehovah, "I am with you," have their application and complete fulfilment? How is Zechariah 4:6 manifestly fulfilled to the remnant at this time?
- ¶ 18-20. When and how do Haggai 2:6 and Hebrews 12:27 have their fulfilment? In this connection, what is the assurance Jehovah gives to his people?
- ¶ 21-24. Explain how and when Haggai 2:7 has its fulfilment. What is the privilege and duty of the remnant in the meantime? Identify "those things which cannot be shaken", and account for their being thus designated.
- ¶ 25-27. Describe that which was foreshadowed in the opposition by the Samaritans to the building of Zerubbabel's temple. In this connection, how does Haggai 2:4 have special application at the present time?
- ¶ 28-30. In circumstance of opposition, what is the proper attitude and procedure? Why?
- ¶ 31-34. What is "the desire of all nations", referred to in verse 7? "Shall come" where? How?
- ¶ 35-37. To what extent, and how, has this "desire" already "come" to the remnant? What is the present privilege of the remnant in this regard?
- ¶ 38-40. Quote scriptures showing how the people of earth will welcome the mediatorial arrangement inaugurated when the temple is completed.
- ¶ 41-43. Point out the time and manner of fulfilment of the prophecy, "I will fill this house with glory."
- ¶ 44-46. Why does Jehovah here say, "The silver is mine, and the gold is mine"? What does Revelation 3:18 enjoin upon those who would be truly rich? How only can such riches be acquired?
- ¶ 47. What lesson and encouragement do God's people now find in his declaration that "the glory of this latter house shall be greater than that of the former"?
- ¶ 48. What may the remnant now expect on the part of the enemy? How has Jehovah graciously provided for his people in this regard? What is their great privilege and joy in the meantime?

#### THUS SAITH JEHOVAH OF HOSTS

*Yet once a little it is, and I am shaking the heavens and the earth, and the sea and the dry land; and I will shake all the nations, and the Delight of all the nations shall come in; and I will fill this house with glory. . . . Mine is the silver and mine the gold. . . . Greater shall be the last glory of this house than the first, . . . and in this place will I give prosperity.*

## JEHOVAH

**J**EHOVAH, the Almighty God, the Most High, is the Maker of all things good. He is from everlasting to everlasting, and there is none other. He covers himself with light for his garment, and all light proceeds from him. He created the heavens and stretched them out like a curtain and filled them with his reflected glory. He laid the chief corner stone and foundations of the earth and built it according to his sovereign will. In its youth he made the cloud for its garment of covering and the thick darkness for its swaddling-cloth. He set the sun in the heavens for the light of the earth by day, and the moon and the myriad of stars for its light by night. He even numbered the stars and gave each one a name. With him everything is order and there is no confusion. He causes the stars and the planets to take their respective places and move continuously in their assigned orbits. He has made the mountains to lift their heads high above the sea and has commanded the eagle to mount up above the rocky crag and to make her nest in the strong places. He has clothed the earth in verdure and filled the great forests with beasts and fowls of the air.

He created man in perfection and made him the prince of the earth. The eternal destiny of all creation he holds in his mighty hand. The depth of the riches of his wisdom and knowledge, and the height of his power and love, are too great for the comprehension of man. The Almighty One, however, condescends to invite man to come and reason with him and to learn of his way. To know and to obey God means to have life everlasting in peace and happiness. Where then should man expect to find knowledge and wisdom except in the revelation of the Almighty God? His Word is a fountain of knowledge and wisdom, ever flowing to supply refreshment and life to those who drink therefrom. He is the Fountain of life everlasting.

Jehovah God is the origin and source of all true prophecy. In proof of this statement it is written in Isaiah 44: 6: "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts; I am the first, and I am the last; and besides me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I established the ancient people? and the things that are coming, and that shall come to pass, declare unto them."

The great Creator has revealed himself to his creatures by several names, each one of which is deeply significant. By his name JEHOVAH is meant his purposes toward his creatures. His name GOD denotes that he is the Creator of everything that is good. His name ALMIGHTY signifies that his power is without limitation and that nothing can successfully resist him. His name MOST HIGH means that he is supreme and above all.

Why is there such gross ignorance concerning God and his goodness toward men? The correct answer is

that long centuries ago Satan the enemy of God turned man into the paths of unrighteousness and rebellion and since then has blinded men to the truth. In doing this Satan has employed divers agencies, many of which have claimed to represent God but who in fact have misrepresented him. Practicing hypocrisy these men have been used by Satan to turn the people away from Jehovah and into darkness. God could have prevented this, to be sure, but his wisdom led him to permit the enemy to do his worst, that God might in his due time prove to all intelligent creation that he is supreme and that those who would have life must obey him and walk in the way of righteousness.

The greatest truth that all men must learn is that of and concerning the kingdom of God. That kingdom will completely vindicate God's Word and his name and it will bring paradise and endless joy to the people.

There is no government on earth that is satisfying to honest men. There never was a government that was satisfactory to honest men. The reason is that there is so much dishonesty practiced amongst men; and all people are afflicted with disease, sickness and death. That unhappy condition began more than sixty centuries ago, when perfect man was in Eden. The rebellion of Satan led to the downfall of man and brought death upon all human creation. In that hour of distress God gave his word of promise that 'the seed of the woman shall bruise the head of him who brought death upon mankind'. The "woman" there mentioned symbolically pictured God's universal organization of righteousness. The promised "seed" is the offspring of that woman, or universal organization of God, and constitutes his kingdom. At the beginning God put his kingdom to the fore as the most important of all truths.

Years thereafter God gave Abraham and his wife the promise that by their seed all the families of the earth shall be blessed. God used them to make a prophetic picture. Abraham was a picture of God himself, while his wife Sarah pictured the universal organization of Jehovah God. The promise then made further disclosed that the "seed" that would bring blessings to the nations of the earth would be produced by and through a long period of testing and suffering and, when brought forth to completeness, shall constitute the kingdom of God.

To meet his requirements Jehovah has kept this seed shrouded in mystery for many centuries. Gradually he has unfolded this mystery to his prophets and faithful servants. He gave his Word of promise that the mystery should be completely solved and understood at the end of the world, otherwise known as "the last days".

That time has now arrived. We are at the end of the world and in the last days. That does not mean the end of the earth, because the earth abides forever. It does not mean the end of time, because time shall

never end. It means the end of the long dark period of time in which wickedness has predominated. It means the lifting of the veil of darkness and ignorance from the people to the end that the great light of God's loving-kindness may shine into the mind of every man. That time is first marked by a great amount of trouble and suffering culminating in the greatest tribulation that earth has ever known. That trouble will be brief and will be the last, and it will usher in the rule of righteousness on earth. That rule of righteousness will bring the desire of every honest heart. As it progresses the earth will be filled with a happy and joyful race of people who will give honor and glory to the Most High God. To gain a knowledge of the kingdom of God is therefore of greatest importance to all people.

These precious and satisfying truths are set forth in the Bible, which is the Word of God. The study of the Bible is the most profound in which man can engage. Its understanding is to be preferred by far to all the gold and silver the world can produce. It enlightens the mind, makes glad the heart, and gives much strength to the man.

It has been claimed that the understanding of the Bible is limited to a few men called "the clergy". That claim is not the truth. The Bible is given for the understanding, aid and comfort of all who love righteousness and who earnestly seek to know and to do God's will. It is the Word of God. In Psalm 25:14 it is written: "The secret of the Lord is with them that fear him; and he will shew them his covenant."

Fear of the Lord God does not mean a morbid dread of impending disaster. A godly fear is awe and veneration of the creature for the Creator. It is man's proper appreciation of the majesty and loving-kindness of the Most High, the man being deeply apprehensive lest he should transgress God's righteous and unchangeable laws. The fear of man leads one into a snare. The fear of God is the beginning of wisdom and leads one in the way of life. In order for man to obtain life everlasting it is necessary for him to be brought to a knowledge of the truth. The truth of primary importance is that concerning Jehovah God. It is written in the Scriptures that 'this is life

eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent'.—John 17:3.

Jehovah God has not pushed his name to the fore. At stated intervals he has brought his name prominently before his creation. This he has done by a demonstration of his unlimited power, which has always proved that the Devil is powerless against Jehovah when the latter deems it proper to exercise his great power against the wicked one. At these stated intervals God has brought his name before his creation, not for a selfish reason, but for the benefit of his creatures. Unselfishness has been his motive. This is another proof that "God is love".

During the ages God has magnified his word of promise above his name. The time has come, however, when Jehovah's name and word shall be exalted among his creatures. Then all creatures will know that the word of God is always true and that his name is above all and worthy to be praised.

God's word of promise is perfect. It is his expressed will. In the ages he has moved majestically forward in carrying out his will as expressed in his Word. At stated intervals, to save the people from complete infidelity, he has brought his name prominently before them. Now the "seed of promise" is about completed and the time is at hand when the Lord will magnify his holy name before mankind. The issue will then be finally determined against Satan in favor of Jehovah. He will have a witness given in the earth of his purpose, and this witness must be given now. Who will profit by the testimony given?

The meek are those that are teachable. The wise man is he who desires to be taught the truth and to be guided by the truth. It is written in Psalm 25:9: "The meek will he guide in judgment, and the meek will he teach his way." It is furthermore written: "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." The student soon finds that the Bible is a great storehouse of knowledge and wisdom because it tells of Jehovah God. A knowledge of the Bible is now within the reach of all. Learn its contents and be greatly blessed. "Where do we get our Bible?" many ask. That question shall be answered in another address.

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WHO hath proved the spirit of  
Jehovah? or being his counsellor hath been giving him knowl-  
edge? With whom hath he taken counsel? . . . Lo! nations are  
as a drop on a bucket, and as fine dust on a balance are accounted.  
Lo! islands like an atom can he hoist. . . . All nations are as  
nothing before him. . . . Hast thou not known, hast thou not  
heard, that the God of age-past time, Jehovah, the Creator of the  
ends of the earth, fainteth not, neither groweth weary? There is  
no searching of his understanding. . . . They who wait for Je-  
hovah shall renew their strength.—Isaiah.

## THE PURPOSE OF MAN'S EXISTENCE

**W**AS man placed upon this earth to show what he could do, and thus to glorify and immortalize himself? You know, scientists and philosophers of this age think that the achievements of men are simply so wonderful and important to the universe that it would be a shame if the intelligence of earth's great men perished at death; and so they believe that the mind or intellect of these great persons must live on after death that thus these precious minds might be preserved for the good of the universe.

Thus men attach much importance to men and to man's attainments. But we are forced to ask, What about God? Surely man did not bring himself into existence. What things man achieves are confined to this green earth, and the mind and intellectuality which he develops from birth onward are not so wonderful and necessary to God's operation of the universe that he must immortalize them after death. God suffers no loss or damage by the death of earth's great musicians, poets, authors, composers, scientists, and builders; for God made the brains, the bodies and the faculties with which these men worked. Psalm ninety-four, verses eight, nine and ten, says: "Understand, ye brutish among the people; and ye fools, when will ye be wise? He that planted the ear, shall he not hear? he that formed the eye, shall he not see? He that chastiseth the [nations], shall not he correct? he that teacheth man knowledge, shall not he know?"

The sacred Word also says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish." (Ps. 146: 3, 4) This rule applies to the thoughts of men of great earthly careers; none of them is an exception. There is no immortalizing of their minds at death, for Ecclesiastes, chapter nine, verse five, says: "The dead know not any thing." Unless the Bible gave promise of a resurrection of the dead because of Jesus' death in behalf of humanity, these great men would never live again. It does not do, therefore, for us to deify man and to magnify his importance and what he has accomplished in life.

Man did not call himself into being. It is equally certain that man did not formulate the purpose for which he was created. The great supreme God, Jehovah, who made man and gave him life, is the One who originated the purpose of man's being. Hence men should not decide in their own minds what shall be their purpose in life, for in so doing they will err, no matter how much of a success they may appear to the world to attain. The proper thing, and the wisest, is to find out what was God's will and purpose in bringing man into existence on this earth, and then to bring one's whole life into accord with that divine purpose. The very fact that God made man superior to the brute beast and endowed him with such higher intelligence implies that God meant that man should use

his mind to learn the will of his Creator and then do it lovingly and joyfully.

People have gotten the idea that man was made to exist only temporarily upon this earth, and by his earthly experience be prepared at last to die and go to a "next world"; and that the purpose of his earthly existence is, therefore, that he might be brought into contact with evil and be tested by it and thus be proved worthy of eternal life in a heaven of joy or deserving of everlasting suffering in a place of fiery torment. This idea is unscriptural.

Many scriptures state that God made this earth for man's permanent home (Isa. 45: 12, 18; Ps. 115: 16); that this earthly planet will never pass out of existence (Ps. 78: 69; Eccl. 1: 4); and that God placed man upon it to stay. Furthermore, when God placed the first man here, not only was man perfect as the handiwork of God, but there was no wickedness or evil in the earth. Hence man could not then have been tested by evil.

God did not create any wickedness, nor any evil or wicked creature, in order to test out man. Hence the first man and woman were not tested out in the midst of evil and wicked conditions in the earth. They were in the garden of Eden, where everything was ideal, beautiful, and perfect. God tested them by merely informing them what his will and law were and commanding them to obey that they might live on forever in perfection on this earth. God allowed them the full opportunity to choose for themselves whether they would obey and thus prove their loyalty to God, or disobey and die. Here was where the test lay, and that amid sinless and perfect conditions on earth.

The test specially came to Adam and Eve when God's disobedient son, the Devil, used the serpent to suggest that they disobey God's law for the experience that they would get. The Devil deceived Eve into thinking this experience would be beneficial to herself and her husband. But Eve was soon disillusioned, for disobedience brought the evil of death. (Rom. 5: 12) From then on evil has existed on this earth, both the evil of moral wickedness and also such evils as calamities, plagues, accidents, wars, floods, fires, earthquakes, and death. All this proves that it was not God's purpose to bring mankind into this earth to test each one by contact with evil. The fact is that the race of Adam has not been on test or trial during this reign of wickedness and death. Adam was under test in Eden and he failed. Hence his children inherited imperfection and were born unfit for eternal life. And so they have died all along and are still dying. There is no need, therefore, for them to be on trial, seeing that they are already in a sinful and condemned state, and seeing also that man is not meant to go to heaven at death.

However, God has availed himself of the existence of evil to test the loyalty and devotion of those of men

who dedicate themselves to him to serve him rather than the Devil. Jesus and all his footstep followers till now have been thus tested, as were also God's faithful witnesses and prophets prior to the death and resurrection of our Lord. Because of Jesus' faithfulness under the most extreme circumstances of evil God rewarded him with a resurrection from the dead and exaltation to the highest place in heaven next to God himself. Jesus' followers, also, must keep their faith and covenant with God clear to the end, in spite of the temptations, wickedness and hardships of this world. So doing, they will be counted worthy of a resurrection to immortal life in heaven and to reign as kings and priests with Jesus in his throne.

The faithful prophets of the Old Testament did not have the opportunity to become disciples of Jesus. This precludes them from sharing in the heavenly resurrection; but the Apostle Paul assures us in Hebrews, chapter eleven, verse thirty-five, that God will reward their devotion to him by granting them "a better resurrection" than the rest of the non-Christian world. This resurrection will mean a raising of them at once to life as perfect human creatures and making them "princes in all the earth" as the visible, human representatives of Christ's kingdom. (Heb. 11: 39, 40; Ps. 45: 16) The faithfulness of these prophets as well as of Jesus and his disciples during this time of the permission of evil has glorified and vindicated the name of Jehovah God.

God has set a time limit for evil to run its course. That limit is about reached now. God has appointed the kingdom of his Son Jesus as the agency for restraining the great evildoer Satan, and for stopping evil in the earth and establishing righteousness therein. Consequently God's promised kingdom is the biggest thing now in the purpose of God as far as known to man. Jesus told his disciples to make the interests of that kingdom the chief purpose in their lives; he said to them, "Seek ye first the kingdom of God, and his righteousness." (Matt. 6: 33) That kingdom is at the door, and millions of earth's present population may be expected to witness the oncoming "battle of that great day of God Almighty" which will rid the earth of Satan's wicked organization and so make room for the full control of man's affairs by the new King, Christ Jesus.

God's purpose in placing man on this earth was that the earth might be the realm where human creatures might perfectly praise and glorify their God and forever perform his will. God put the perfect man and woman in the garden of Eden, instructed them to reproduce their kind and fill this earth, and to subdue the whole earth and beautify it like the garden of Eden. But Adam and Eve refused to make this the one purpose of their existence. They chose to turn aside.

Christ's kingdom will correct all this. It will fulfil God's purpose toward man. It will banish wickedness and all evil or calamitous things. It will raise all the

human dead to renewed existence on this earth. Satan will no longer be able to deceive, because he will have been bound. Jesus the great Master, through his earthly representatives, the resurrected prophets, will teach all mankind and bring them to an accurate knowledge of the divine truths which are required to be believed and obeyed to gain eternal life. Mankind will be washed from their sins by his blood, and he will lift them up out of moral degradation, physical and mental imperfection, and dying conditions, up to the standard of perfect men and women. Meantime, the efforts of our race will be turned to transforming the earth into a paradise, and under the blessings of God's kingdom the garden of Eden will be restored and made to cover all the earth. When all this work is completed by Christ's government, mankind will be fully restored to conditions on earth which will be the exact duplicate of the perfect conditions which Adam and Eve enjoyed in the primeval garden of Eden. Then, first, so the book of Revelation, chapter twenty, assures us, will Satan be loosed from his imprisonment to demonstrate his unreformed condition of heart.

The loosing of Satan will of course constitute a severe test upon the restored human family; but whereas now men and women are too weak to resist Satan and his temptations without God's grace, then they will be perfectly able to meet the test and maintain their integrity toward God. Here again we note that God does not test the human family as to their loyalty to him by placing them in the midst of imperfect and sinful conditions, but in conditions just as favorable and perfect and holy as those in the original garden of Eden. And then the true and noble purpose of man, restored to God's image and likeness, will be to devote himself undividedly to God, to resist the Devil, and to prove faithful to God and obedient to his law and worship, and thus to please and glorify him.

This is forcefully and simply stated in the book of Ecclesiastes, chapter twelve, verse thirteen: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." All those not choosing to fulfil this duty and purpose, including the Devil himself, will be for ever destroyed in the second death.

God's kingdom, then, occupies the most important place in God's arrangement at this time. Since Jesus' counsel was to seek first that kingdom and God's righteousness, all men should make it their one, chief purpose in life, from now on, to prepare themselves for the full establishment of that government over our earth, that so they may promptly come into harmony with its laws and work and may heartily and joyfully cooperate therewith. Therefore, let the people turn to the Bible and study about that kingdom and proclaim it to others. Thus doing, they will be fulfilling the God-approved purpose of man's existence on earth.



# LETTERS

## STRENGTHENED TO SERVE JEHOVAH

DEAR BROTHER RUTHERFORD:

Having just read the review of your two latest books, *Light*, in Number 287 of *The Golden Age*, and the exposition you give of Revelation 14: 10, 11, we send you from the bottom of our hearts our thanks for the feast of fat things that so evidently will soon be our portion. We have not yet received our copies; and the foretaste granted us in *The Golden Age* only served to deepen our longing for this food from the Lord's table, of which we have heard so much.

The church has waited long for this, dear brother; and now in the Lord's due time, and when its strengthening nutriment is most needed, he supplies our need, satisfies our hunger, and fills us with joy and thanksgiving for his gracious care. True appreciation demands that this strength must be returned to the Giver in joyful service.

Being not ignorant of the Devil's devices and of his besetments upon Jehovah's "servant" class, and yourself in particular at this time, we remember you all in our prayers, asking that he might grant his strength and add his blessing to the works of your hands, to his own praise and glory.

For ourselves we take the solemn vow that as "Light" is granted unto us, so shall we, to the best that we are able, seek to carry that "Light" farther, hiding it not under a bushel, but holding it forth to the accompanying shout of "The Sword of the Lord and of His Anointed".

We have so far been very successful in the new territory to which you, as the Lord's instrument, sent us. Poor India, in common with the whole world, is in sad need of the Lord's kingdom.

We rejoice with you in the privilege that now is ours to vindicate the name of Jehovah. With much love,

Yours in joyful service,

R. TIPPIN AND C. S. GOODMAN, *India*.

## FROM HAWAII

DEAR BROTHER RUTHERFORD:

The brethren here are desirous of making known their great love for you because of the zeal and fearlessness shown in connection with what the Lord has given you to do. It would be absolutely impossible to accomplish the work done, since you have been directing the affairs of the Society, without the Lord's full approval; and all can see by your attitude toward those who oppose that it is your sole purpose to have this at all times.

We wish to thank you for the strength and encouragement received from our study of *The Watch Tower*, as it is plain that each article contains something of vital importance to us. If a special effort had not been made to enlighten us as to our duties and privileges along the lines of service we would have been asleep long ago. The Lord would have held you responsible, as has been repeatedly pointed out.

It is unfortunate that the radio cannot be used as effectively here as on the mainland. There is no doubt that this would make it possible to reach many who will not purchase literature now, but who probably would if the way could be opened by the radio.

Assuring you of our daily prayers on behalf of yourself and the other faithful ones at Brooklyn, and our desire to labor shoulder to shoulder at all times, we are

Your brethren in the Lord,  
HONOLULU (Hawaii) ECCLESIA.

## THANKFULNESS

DEAR BROTHER RUTHERFORD:

We have just finished reading the books *Light*. It is impossible for me to express my thankfulness in words; but with God's help I shall carry *Light* to others, endeavor to be his faithful witness.

For thirty-three years God has favored me with *The Watch Tower*.

We love you, dear brother, and pray God to keep you and protect you.

Your brother in Christ,

DEFOREST KOON, *Michigan*.

## A NEW IMPULSE

DEAR BROTHER RUTHERFORD:

Greetings! Words cannot express the blessing which I received when reading *Light*. It was a revelation in the fullest sense of the word. In the conditions of the church, from Ephesus till Laodicea, I saw, like moving pictures, twenty years of my life reflected.

As never before, I understood the full meaning of the comforting message: 'I know your works, and tribulation, and poverty; but you are rich, rich in God's favor.'

What a revelation about the Nicolaitanes, the bosses, which I have hated all the years, very often with a troubled heart; and now, oh joy, to learn that the Lord has hated them, too, and hates them still! And all the other features of Revelation, which reveal the King in action, were a real inspiration.

The "Light" has given a new impulse in the whole class. We had a weekly average of 387 books and 1,326 booklets, but after having studied only a few chapters of Revelation in the wonderful "Light", we had a week's result of 988 books and 4,615 booklets.

I just returned from a four weeks' journey over the fields of twenty-five classes. All the dear friends hailed the "Light". On this tour I came through Wilhelmshaven, a navyport on the northern coast. I saw in this place the barracks again, where forty years ago I received, as a marine, my first drill for the Devil's business. Glad to say, I became an unfit soldier, because fourteen years ago, when "Smyrna" was on the way, I refused to do the Devil's business; by the Lord's grace I could tell the Devil's agents that I would not even touch their bloody arms.

And now a few weeks ago I went, as a witness of the Lord, through the same barracks, delivering the message of the King of Peace. Where the sighs of many thousand marines once were heard, suffering under Satan's claws, a new scene has appeared. The poorest of the poor have a primitive home in these barracks. You may well imagine how my heart bubbled over, as I went from door to door, telling the prisoners behind the doors, of a better home not very far.

There is a lot more to write, but I dare not go to length. Thanking you for all your labor for all those who have like experiences in the King's service, I am determined to act my thankfulness by faithful obedience.

With warm love in the Lord, I am

Your brother in Christ,

H. VON AHLFEN, *Germany*.

## A BLESSED DECADE

DEAR BROTHER RUTHERFORD:

Your time is so thoroughly occupied that it seems almost out of order to add any additional burdens, but I do want to tell you how much I've enjoyed working with you these past ten years.

It will be ten years tomorrow since my arrival at Bethel, and in every way the most profitable and enjoyable years of my life. Arriving soon after the publication of *Golden Age* No. 27, it has been a most wonderful experience to see the growth of the work, from the small band of workers at Myrtle Avenue, who labored in the preparation of the *Millions* books, to the present with its more than ninety-three millions of books and booklets. Nothing but the Lord's approval could have blessed such a wonderful witness in behalf of the kingdom.

Your devotion to the Lord has always been a source of inspiration to me. Have wanted to tell you so many times, but it is easier for me to write such things than to speak about them.

May our heavenly Father continue to bless your hands and mind, and make them very fruitful in the interests of the kingdom.

Sister Woodworth is enjoying her privileges in the pioneer work, and joins with me in sending Christian love.

Yours by his grace,

W. ELTON WOODWORTH, *Bethel*.

# 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.

### EXPLANATORY

#### WATCHTOWER

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

Sunday	AM	Sunday	PM
1	9:00	27	4:00
2	9:15	28	4:15
3	9:30	29	4:30
4	9:45	30	5:00
5	10:00	31	5:30
6	10:10	32	5:45
7	10:15	33	6:00
8	10:25	34	6:15
9	10:30	35	6:45
10	10:40	36	7:00
11	10:45	37	7:45
12	11:00	38	9:00
13	11:15	39	10:00
14	11:30		
15	11:45		
16	12:00		

Sunday	PM	Tuesday	PM
17	12:15	40	7:30
18	12:30	41	6:15
19	12:45	42	7:30
20	12:55		
21	1:00		
22	1:30		
23	2:00		
24	2:30		
25	3:00		
26	3:45		

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

Su	Sunday	We	Wednesday
Mo	Monday	Th	Thursday
Tu	Tuesday	Fr	Friday
Sa	Saturday		

A AM period P PM period

### AUSTRALIA

Adelaide	SuA 10-11; P 8.30-10	5KA
Ballarat	Tu ThP 9-9.15	3BA
Brisbane	SuP 7.15-7.30	4BC
Newcastle	SuP 6-6.30	2HD
Perth	SuA 10-12; P 7-8.30	6ML
Toowoomba	ThP 9-9.15	4GR
Wanganui	SuA 10-10.45; P 8.45-9.30	2ZK
Wellington	WeP 7.15-7.30	

### CANADA

Alberta		
Lethbridge	CJOC	31
Red Deer	CKLC	9
British Columbia		
Kamloops	CFJC	20
Vancouver	CJOR	33
Victoria	CFCT	9
Manitoba		
Brandon	CKX	
SuA 10-11 (second, m'thly)		
Winnipeg	CKY	25
SuA 10-11 (first, m'thly)		
New Brunswick		
St. John	CFBO	9
Nova Scotia		
Sydney	CJCB	27
SuP 9-10		
Ontario		
Cobalt	CKMC	16
SuP 12.15-1		
Hamilton	CKOC	11
London	CJGC	11
Waterloo	CKCR	11

Prince Edward Island		
Charlottetown	CFCY	5
Saskatchewan		
Fleming	CJRW	11
Moose Jaw	CJRM	18
Saskatoon	CFQC	4
SuP 12.30-1.30		
Yorkton	CJGX	5
SuA 10.15-11 (third, m'thly)		

### CUBA

Havana	CMK	14
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### ESTHONIA

Tallinn		
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### FRANCE

Paris	VITUS	
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### NEWFOUNDLAND

St. John's	VO8A	
MoP 8-9		

### UNITED STATES

Alabama		
Birmingham	WBRC	5
Mobile	WODX	10
Montgomery	WSFA	7

Arizona		
Phoenix	KTAR	9
Tucson	KVOA	5

Arkansas		
Little Rock	KLRA	5

California		
Hollywood	KNX	5
SuP 1-2		

Los Angeles	KTM	
Oakland	KROW	7
SuA 10-11; P 1-2.30, 6-7, 9-10		

WeP 2.30-2.45, 8.15-8.30		
ThP 8-8.15; FrP 2.30-2.45		
San Diego	KGB	5

Colorado		
Colorado Springs	KFUM	5
Pueblo	KGHF	5

Trinidad	KGIV	5
Connecticut		
Bridport	WICC	5

Hartford	WDRG	9
Delaware		
Wilmington	WDEL	5

District of Columbia		
Washington	WOL	5

Florida		
Miami	WIOD	21
Orlando	WDBO	5

Tampa	WDAE	5
Georgia		
Atlanta	WGST	35

Augusta	WRDW	25
Columbus	WRBL	5
Savannah	WTOG	21

Thomasville	WQDX	42
Idaho		
Boise	KIDO	5

Nampa	KFXD	12
Pocatello	KSEI	40
Illinois		

Chicago	WCFL	5
Chicago	WCHI	14
SuP 12.30-1, 2-3		

Mo Tu We Th Fr	SaP 3-3.15	
Decatur	WJBL	5
La Salle	WJBC	5

Rockford	KFLV	5
SuP 6-6.30		
Rock Island	WHBF	41

MoP 6.30-7		
Springfield	WTAX	5
Tuscola	WDZ	5

Indiana		
Anderson	WIBU	27
Evansville	WGRF	4

Fort Wayne	WOWO	9
Gary	WJKS	7
Indianapolis	WKBF	4

Muncie	WLBC	5
Iowa		
Cedar Rapids	KWCR	5

SuA 10.30-11; P 1.30-2		
WeP 9-10		
Council Bluffs	KOIL	5

Davenport	WOC	5
SuP 6.30-7		

Des Moines	WHO	5
SuP 6.30-7		
Muscatine	KTNT	16
SuP 1-1.30		

Kansas		
Millford	KFKB	5
SuA 8-9; FrP 4.30-5		

Topeka	WIBW	21
Wichita	KFH	4
Kentucky		

Paducah	WPAD	5
Louisiana		
New Orleans	WJBO	1

ThP 8-8.30		
Shreveport	KTBS	5
Shreveport	KTSL	27

ThP 8.30-9.30		
Maine		
Bangor	WLBZ	4

Maryland		
Baltimore	WCBM	9
SuP 6-7		

Cumberland	WTBO	24
Massachusetts		
Boston	WBZA	7

Boston	WLOE	28
SuA 11-12.15; ThP 8-9		
Lexington	WLEX	

SuP 2-3		
New Bedford	WNBH	5
Springfield	WBZ	7

Worcester	WORC	5
Michigan		
Bay City	WBCM	9

Calumet	WHDF	5
Detroit	WMBC	35
Flint	WDFD	43

Grand Rapids	WOOD	38
Minnesota		
Duluth	WEBC	5

Fergus Falls	KGDE	5
Minneapolis	WDGY	5
St. Paul	WRHM	18

Mississippi		
Greenville	WRBQ	5
Gulport	WGCM	25

Hattiesburg	WRBJ	25
Meridian	WCOC	10
Missouri		

Columbia	KFRU	33
Kansas City	WHB	5
St. Joseph	KFEQ	1

St. Louis	KMOX	5
Montana		
Billings	KGHL	5

Butte	KGIR	30
Great Falls	KFBF	5
Wolf Point	KGX	11

Nebraska		
Lincoln	KFOR	5
Norfolk	WJAG	5

York	KGBZ	5
New Jersey		
Atlantic City	WPG	5

Paterson	WODA	5
New Mexico		
Albuquerque	KGGM	5

New York		
Auburn	WMBO	34
Binghamton	WNBZ	37

SuP 7-9; ThP 8-9		
Buffalo	WMAK	5
Jamesstown	WOCL	

MoP 6.30		
New York	WBBR	8
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		

TuA 6.30-7, 10-12; P 12-3, 6-8		
FrA 6.30-7; P 2-4, 6-8		
New York	WMCA	5

New York	WOV	30
Rochester	WHEC	5
Schenectady	WGY	5

North Carolina		
Asheville	WWNC	9
Charlotte	WBT	5

Greensboro	WBIG	9
Raleigh	WPTF	5
Wilmington	WRBT	5

Winston-Salem	WSJS	4
North Dakota		
Bismarck	KFYR	6

Fargo	WDAY	9
Ohio		
Cincinnati	WFBE	4

Cincinnati	WKRC	5
Cleveland	WKH	7
SuA 8.50-11; P 2-3, 6.30-7.30		

Mo Tu We Th Fr Sa		
7.30-8; ThP 7-8		
Columbus	WCAH	5

SuP 12-1, 9-10; TuP 7-8		
Dayton	WSMK	5
Mansfield	WJW	7

Toledo	WSPD	5
Youngstown	WKBN	5
Zanesville	WALR	5

Oklahoma		
Chickasha	KOCW	10
Oklahoma City	KFJF	5

Ponca City	WBBZ	5
South Coffeyville	KGGF	5
Oregon		

Eugene	KORE	5
Medford	KMED	36
Portland	KTBR	5

Pennsylvania		
Altoona	WFBG	9
Erle	WEDH	11

Harrisburg	WHP	11
Jeanette	WGM	14
Johnstown	WJAC	20

Lancaster	WGAL	1
Oil City	WLBW	4
Philadelphia	WPEN	5

Pittsburgh	KDKA	11
Pittsburgh	KQV	17
SuP 12-2, 7-8; FrP 8.30-9.30		

Reading	WRAW	3
Scranton	WGBI	44
Williamsport	WRAK	5

Rhode Island		
Providence	WLSI	30
South Carolina		

Charleston	WCSC	21
Columbia	WIS	21
Spartanburg	WSPA	5

South Dakota		
Sioux Falls	KSOO	5
Tennessee		

Bristol	WOPI	11
Chattanooga	WDOD	5
Knoxville	WROL	3

Memphis	WREC	5
Texas		
Amarillo	KGRS	1

Austin	KUT	5
Beaumont	KPDM	5
Brownsville	KWWG	30

Corpus Christi	KGFI	5
Dallas	WFAA	4
El Paso	KTSM	2

Galveston	KFLX	5
Houston	KPRC	5
San Angelo	KGKL	23

San Antonio	KTSA	3
Wichita Falls	KGKO	5
Utah		