



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

THIS JOURNAL

ITS SACRED MISSION

THIS journal is published for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

THAT JESUS was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine 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 plan of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all the families of the earth shall be blessed.

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

THAT THE HOPE OF THE PEOPLES of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British, South African and Australasian remittances should be made to *branch offices only*. Remittances from scattered foreign territory may be made to the Brooklyn office, but by *International Postal Money Orders only*.

(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 renewal or a new 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.

Entered as Second Class Mail Matter at Brooklyn, N. Y., Postoffice, Act of March 3, 1879.

PUBLISHED SEMI-MONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET BROOKLYN, N. Y., U. S. A.

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 495 Collins St., Melbourne, Australia
South African 6 Lelie St., Cape Town, South Africa

Please address the Society in every case

MEMORIAL FOR 1929

The beginning of the month of Nisan is determined in this manner: The appearance of the new moon nearest to the spring equinox according to the authorities. The new moon appearing nearest to the spring equinox in the year 1929 is at 3:37 a.m., March 11.

The rule is to omit the first day and count the last. Fourteen days thereafter, or, to wit, the fourteenth day of Nisan, would begin after 6:00 p.m. of March 24. Therefore the proper date for the celebration of the Memorial would be after 6:00 p.m., Sunday, March 24, 1929. That will be the time at which the anointed of the Lord in various parts of the earth will desire to assemble together at their respective places of meeting and celebrate the memorial of our Lord's death.

Immediately following the celebration of the Memorial, the secretaries of the classes are requested to report to *The Watch Tower* the number partaking in their respective places.

HAS YOUR SUBSCRIPTION EXPIRED?

From time to time the subscription department receives an expression of surprise from a subscriber who discovers that his name has been "dropped" from the *Watch Tower* list. For the benefit of subscribers it is here repeated, by way of explanation, that discontinuance of an expired subscription is accomplished mechanically in every case. Machinery used to print address on label or wrapper is so constructed that the plate bearing address is automatically "dropped" from the list at expiration. A renewal blank (carrying also notice of expiration) is sent with the journal one month before the subscription is due to expire. On foreign subscriptions the expiration notice is sent with the journal two months in advance.

(Continued from page 64)

| STATION | CITY AND PROGRAM PERIODS | K/C | METERS | WATTS |
|--|------------------------------------|------|--------|-------|
| WOOD | Grand Rapids, Mich. | 1270 | 236.1 | 500 |
| Sun pm 9-10 | | | | |
| WORD | Chicago (Batavia), Ill. | 1480 | 202.6 | 5000 |
| Sun am 10-7.30 pm | | | | |
| Mon Tue Wed Thu Fri Sat am 10-11, pm 7-8 | | | | |
| WOV | New York, N. Y. | 1130 | 265.3 | 1000 |
| Sun am 10-11* : Wed pm 4.30-5.30 | | | | |
| WRAW | Reading, Pa. | 1310 | 228.9 | 100 |
| Sun pm 7.30-8.30 | | | | |
| WREJ | Hattiesburg, Miss. | 1500 | 199.9 | 10 |
| Mon pm 8.30-9 | | | | |
| WRIM | Minneapolis, Minn. | 1250 | 239.9 | 1000 |
| Sun am 9.30-10.45 | | | | |
| WRR | Dallas, Tex. | 1190 | 252 | 500 |
| Sun pm 2.15-3; Fri pm 7-7.45 | | | | |
| WSMK | Dayton, Ohio | 570 | 526 | 200 |
| Wed pm 7.30-7.50 | | | | |
| WSPD | Toledo, Ohio | 1340 | 223.7 | 500 |
| Sun pm 2.30-3 | | | | |
| WTAR | Norfolk, Va. | 780 | 384.4 | 500 |
| Sun am 10-11* : pm 7-7.30 | | | | |
| WWRL | New York (Woodside), N. Y. | 1500 | 199.9 | 100 |
| Sun pm 5-6 | | | | |

*WATCHTOWER chain program from New York.

**Northwest network.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. L

FEBRUARY 15, 1929

No. 4

JUDGING HIS PEOPLE

"He shall call to the heavens from above, and to the earth, that he may judge his people."—Ps. 50: 4.

JEHOVAH is the great Judge; but he commits the work of judgment to his beloved Son, who acts in the name of his Father. (John 5:22) "For we must all appear before the judgment seat of Christ." (2 Cor. 5:10) All things are from the Father and are by the Son Christ Jesus. (1 Cor. 8:6) These divinely fixed rules enable us to locate the time of the fulfilment of the prophecy contained in the fiftieth Psalm.

² The mission of *The Watch Tower* is to serve as a medium for communicating the truth to the people of God. The truth is Jehovah's and is revealed by him for the encouragement, enlightenment and comfort of his people. The evidence in support of the truth which God has revealed is cumulative. This means that when God reveals a great truth he proves it by many testimonies set forth in his Word.

³ Among the great truths which the anointed must now keep in mind are, That Jehovah is God; that Christ is King; that the end of the world is come; that God has placed his King upon his throne; that God has gathered unto himself those who have made a covenant with him, and that he is using them for his present purposes; and that soon his righteous government will be in full sway in the earth. Knowing the difficulty of his people in having full faith and confidence and in fighting the good fight of faith, God has caused to be recorded in his Word many lines of testimony bearing upon these various important truths. Such is called cumulative evidence. Those who do not appreciate this say sometimes that *The Watch Tower* repeats much that has already been written and published. *The Watch Tower* could not take any other course than to emphasize great and important truths by frequently calling attention to the scriptures in support of such. The Lord knows the importance of feeding the mind upon that which will hold one in the faith, and it certainly must be the Lord's will that we should frequently call one another's attention to the evidence that he has given. *The Watch Tower* could not be faithful to its mission in this hour of stress unless it frequently mentioned

the important things that the church must now do. One prophecy will be used to prove a certain truth, and later we will find many other prophecies that bear upon the same thing, corroborating what has already been published, and this is helpful to those who desire to know and to do God's will. Cumulative evidence in proof of the outworkings of God's plan increases faith and makes the child of God strong in the Lord and in the power of his might.

⁴ In this issue of *The Watch Tower* consideration is given to the fiftieth Psalm. It mentions some great truths that have already been published. The prophecy of the Psalm only strengthens the evidence, which is the basis of our faith, showing us that we are in the right way. It will be observed that there are at least three separate and distinct divisions of this Psalm. These divisions have to do with the faithful remnant, with the great company class, and with those who have made a covenant with the Lord but have hated his instruction. The fulfilment of the prophecy has to do with the judgment of each class.

⁵ "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof." (Verse 1) It is Jehovah the Almighty God who speaks and calls to the earth, as here recorded. It specifically applies at the time when God begins the fulfilment of this prophecy. He calls to the whole earth within that period of time embraced in the prophecy. "The earth" here means all the organized powers and includes the people on the earth that claim to call upon the name of Jehovah. His words apply to so-called "Christendom". The above prophecy is supported by Isaiah's words: "Hear, O heavens; and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me." (Isa. 1:2) It is a call upon all the peoples of earth to give ear, because Jehovah is about to perform a great work. "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as

the showers upon the grass." (Deut. 32:1, 2) The time of the fulfilment of the prophecy of the fiftieth Psalm undoubtedly has reference to the same time of judgment mentioned by Moses: "For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. 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. 32:40, 41, 43.

⁶ Seeing that Jehovah God is the great Judge and that his judgment is rendered by his Son, then the fulfilment of the fiftieth Psalm must take place from and after the throne of judgment of Christ is set. (Isa. 6:1-5) It must follow after the Most High has placed his Son upon his throne or holy hill of Zion. (Ps. 2:6) Prior to that time God commanded that his Son must wait until his due time for putting down the enemy. (Ps. 110:1) The overwhelming proof shows that the 'waiting period' ended in 1914. It was after that time that judgment began, and it must continue throughout the period of time fixed for judgment. "The rising of the sun" is the beginning of the day, and "the going down thereof" marks the end of the period described as the day wherein such prophecy applies.

⁷ "Out of Zion, the perfection of beauty, God hath shined." (Verse 2) Zion being God's official family or organization, it follows that the shining of Jehovah out of Zion must take place when that organization is functioning to the glory of God. "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:16) Jesus being the Head of Zion, and being required to wait until God's time to place him upon his throne, and that great event having taken place in 1914, it follows that the building up of Zion was from and after that date. The shining of God out of Zion in fulfilment of the above prophecy was, therefore, after 1914.

⁸ How does God shine out of Zion? The shining of God would necessarily mean the shedding of greater light upon his Word of truth for the benefit of Zion. That would necessarily mean that those of Zion have greater light from God, which light shines to his own people by and through the Head of Zion, to wit, his beloved Son. This coincides with the time when the temple is opened in heaven and there is lightning. (Rev. 11:19) Jesus Christ is the great Stone laid before those of his household, and upon that Stone is perfect wisdom and complete light. (Zech. 3:9) This light proceeds from Jehovah and is reflected out of Zion, which is his organization. It is "the perfection of beauty" because it is God's organization. Therefore it is said, "Out of Zion . . . God hath shined."

⁹ "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." (Verse 3) In this verse the prophecy speaks of the manifestation of God's presence in a time of judgment. During that period of judgment God does not keep silence but manifests his power and causes his praises to be sung. He consumes his enemies: "Our God is a consuming fire." (Heb. 12:29) He also makes his messengers "a flaming fire". (Ps. 104:4) It is the time when God comes forth to judge, and his judgment consumes everything that is in opposition to him.—Mic. 1:2, 3.

¹⁰ "He shall call to the heavens from above, and to the earth, that he may judge his people." (Verse 4) This verse fully corroborates what is stated above and proves that the fulfilment of the Psalm is during the time of God's judgment. The judgment throne is set in heaven with Christ upon the judgment seat. Those who have died faithful must be awakened and stand before the judgment seat of Christ. The holy angels of heaven have some part in the judgment work. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." (Matt. 16:27) There is an assembly of all those who are in harmony with the Lord God, that they may have some part in the judgment or be witnesses to the judgment of the Most High. Within that period of time opportunity is afforded for all the people who profess the name of God to take their stand on his side.

¹¹ "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Verse 5) This verse of the Psalm must be construed in harmony with other parts of the same prophecy. The entire setting of the Psalm shows that its fulfilment begins after God's anointed One is placed upon his throne in Zion. For many years the belief has been amongst us that this scripture had its fulfilment from about 1874 forward, and that the period of time of such fulfilment is the "day of his [God's] preparation". The "day of his preparation" and the gathering of the saints have been understood to mean the same thing. Now the matter is more clearly seen since the coming of the Lord to his temple. It is God's due time for his people to have a better understanding. This prophecy began to have fulfilment in 1918, and not in 1874.

¹² Through his prophet God said: "Behold, I will send my messenger, and he shall prepare the way before me." There was a long period of time, which we call the "dark ages", during which time the truth became very obscure. In due time God sent his Messenger to prepare the way before him, and within that period of time the fundamental truths that had become obscure were restored to his people. That part of the work was foreshadowed by the experiences of Elijah. The work that follows was foreshadowed

by the experiences of Elisha. Another part of the work of 'preparing the way before the Lord' included the gathering of God's covenant people out from Babylon and drawing them together for the study of the truth; and thereby they were brought into closer relationship to Christ and to one another. To those gathered ones the Lord committed his kingdom interests represented by "his goods". In caring for his goods some were faithful and some less faithful. The time must come for a reckoning with the stewards commissioned to care for his goods, or kingdom interests. The way being prepared therefor, then the 'Lord suddenly comes to his temple'.—Mal. 3:1.

¹³ The Prophet Malachi shows that the coming of the Messenger to his temple is the beginning of the time of judgment. It is also written that judgment must begin at the house of God. (1 Pet. 4:17) It follows that those who are to make up Zion must be the first ones judged. The words of Jesus show that these are judged, and only after being found faithful are they made a part of the temple and do they therefore form a part of Zion. "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matt. 25:23) Clearly these words show the judicial determination or conclusion by Christ Jesus, in which he brings the faithful ones into the temple condition. In harmony with this, the prophet gives testimony that Jehovah has provided the robe of righteousness, a symbol of approval, and Christ Jesus brings the approved ones under the robe of righteousness, and that begins a time of rejoicing.—Isa. 61:10.

¹⁴ Those who form the temple class, and who are therefore of Zion, have something to do with assembling themselves together, within the meaning of the words of the prophet. God does not arbitrarily bring the called ones into a place of special favor. The ones called or selected must meet the requirements and must therefore be workers together with God. Each one who is approved must "work out [his] own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure". (Phil. 2:12, 13) One of the translators of Psalm 50:5 renders the text in this manner: "Gather yourselves unto me, ye my men of loving-kindness, who have solemnised my covenant over sacrifice." (*Rotherham*) Addressing those who have been brought into the covenant made with Christ Jesus by Jehovah, he directs them to gather themselves together. These are God's men of loving-kindness because they are devoted to him and are the objects of his loving-kindness. This seems to be in exact harmony with the expression of Psalm 110:3. Here the prophet speaks of those who are willing volunteers and who joyfully offer themselves unto the Lord for service: "Thy people will freely offer

themselves in the day of thine army, in the splendours of holiness, out of the womb of the dawn. To thee shall spring forth the dew of thy youth." (Ps. 110:3, *Rotherham*) The "men of lovingkindness" are the same ones mentioned by the Prophet Isaiah and to whom is given "the lovingkindness to David, well assured". (Isa. 55:3, *Rotherham*) Those who are in the covenant by sacrifice, when the time comes for judgment, separate themselves from the less faithful multitude and from the "evil servant" class. They gather themselves and devote themselves wholly unto God and to his organization.

¹⁵ It is not sufficient that one make a covenant to do the will of God. After making that covenant, he must prove his faithfulness by serving God and must be found faithful upon examination. It is only those who are found faithful and are approved upon examination that are brought into the temple class and made a part of Zion. It also follows that in order to continue in the temple condition such must continue to be faithful in his work or service to the Lord, prompted always by love. Therefore the saints have something to do with gathering themselves.

¹⁶ The Scriptural proof is that the period of 'preparing the way of the Lord' had its beginning with the presence of Christ and continued until the Lord came to his temple. God placed his Son upon his holy hill of Zion at the end of the period of waiting, which as heretofore stated was in 1914. That marked the time of the birth of the nation or righteous government, which is the beginning of Christ's reign. (Isa. 66:7) Then war followed between Christ and Satan, resulting in the casting of Satan out of heaven. The children of Zion were then born, or brought forth. (Isa. 66:8) Necessarily this must include the saints who have died faithful and who receive God's approval. That marks the time when the great Messenger of the Lord God suddenly came to his temple. (Mal. 3:1) It also marks the time for the beginning of the trial or judgment of those who were faithfully watching and safeguarding the kingdom interests at the time of the Lord's coming. (Matt. 25:19) That also marked the time for the beginning of the fulfillment of the prophecy, to wit, "Gather my saints together unto me; those that have made a covenant with me by sacrifice."

¹⁷ All these scriptures, when taken together, constitute cumulative testimony. Otherwise stated, they corroborate one another and conclusively prove the fact for determination. The great facts proven are, that Jehovah is in his holy temple for judgment; that Zion has begun to function, and that then and there Jehovah calls to the heavens from above, and to the earth, that he may judge his people first, and thereafter judge the nations of earth. The goodness and loving-kindness of our Father is clearly made manifest in giving a number of texts to corroborate a

great and important truth. Surely it must be his will, then, that we call attention to these texts and apply them where they belong, that our faith might be strong and our joy great.

¹⁸ "And the heavens shall declare his righteousness: for God is judge himself. Selah." (Verse 6) In this connection we know that Satan and his angels have been cast out of heaven and therefore all in heaven declare the righteousness of God. A voice from heaven says: "Therefore rejoice, ye heavens, and ye that dwell in them." (Rev. 12:12) Zion is now built up, and the Lord appears in his glory. "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:16) Those of Zion are made witnesses of Jehovah to testify and declare that he is God. The perfect light of truth shines upon the Head of Zion, Christ Jesus, and from him it is given to all the organization of Zion. Therefore, out of Zion shines the glory of God. All who are of Zion necessarily must show forth his glory. "And in his temple doth every one speak of his glory." (Ps. 29:9) This concludes the first division of the Psalm.

DIVISION TWO

¹⁹ The point of division of the prophecy of the fiftieth Psalm now clearly appears. Verses seven to fifteen inclusive constitute division two. With the opening of this part Jehovah addresses a class other than those who form his official family called Zion. He tells them that he is even their God. The words employed by the prophet of God herein show that the "great multitude" is the class whom Jehovah addresses. Since the coming of the Lord to his temple seems to be clearly fixed as in 1918, it must be that from that time forward the great multitude class must be separate from those who form Zion. The two classes must be distinguished in this manner, to wit: Those of Zion are eager to magnify the name of Jehovah by taking advantage of every opportunity to proclaim his name, his works, and his majesty. The other class is made up of those who have made a consecration unto God and have received some knowledge of the divine plan, but have contented themselves by doing what they could to make themselves ready for heaven. They have meditated, and continue to meditate, upon God's Word, and they offer 'their sacrifice of praise' by meeting with one another; but they do nothing to carry out God's commandments in giving witness concerning Jehovah, his name, his purposes, and his kingdom. They are doing nothing to testify concerning his vengeance and his purpose to overthrow Satan's organization. They say nothing about a great impending conflict which is about to fall. Therefore God says to them: "Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me."—Ps. 50:7, 8.

²⁰ Jehovah tells those who go to make up the great multitude class that he is their God. He brought them forth, and they must receive life from him or not receive it at all. He tells them that he will now give testimony against them. This proves that they are not of the class who receive the robe of righteousness and who are brought into Zion. Zion is the dwelling-place or meeting-place between God and man, and Zion is his delight. (Ps. 76:2; 87:2) He would not speak against Zion.

²¹ "The Lord is great in Zion, and he is high above all the people." (Ps. 99:2) "For the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it." (Ps. 132:13, 14) Who then are the ones addressed and against whom God says he will give testimony? It must be that class which is otherwise spoken of in the Scriptures under the symbol of Jerusalem, and which class finally gets life by going through a great time of trouble and receives the approval of God, and the members of which are delivered by him in a time of great stress.

²² It is a well-known fact that many who have consecrated to the Lord render some service as though God needed what they have to give. They serve the Lord after a fashion and feel that they are quite important in what they do. They insist on doing his service in their own way. They reason that, God having called them, he needs them in heaven to help him run the universe, and therefore it is important for them to develop a nice, sweet character; and it is quite frequent that they seek the approval of men, believing that such will bring the Lord's approval. The sacrifices which they bring are not sacrifices of whole devotion, of joyfully serving the Lord because of what he is. The Lord is not pleased with them, and therefore says:

²³ "I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats?"—Verses 9-13.

²⁴ These are strong words telling the ones addressed that whatever they do, they can bring no profit unto God. He called them for a purpose and told them what to do, but they insisted on doing it another way. Instead of thinking that their service was essential to God, and that it would be necessary for them to help God run his universe, they should have had in mind what Jesus had stated, namely, that, having done all, they are still "unprofitable servants".

²⁵ A duty is imposed upon each one by his covenant, and that duty requires him to be obedient to the commandments of God; and he should not be so self-

important as to believe that he can bring profit to the Lord. (Luke 17:10) Every one who has made a covenant of consecration to do the will of God has sworn a vow to be obedient. He must from that time forward serve God with thanksgiving and with a joyful heart in order to meet the terms of his covenant.

²⁶ Further addressing them, Jehovah says through his prophet: "Offer unto God thanksgiving; and pay thy vows unto the Most High." (Verse 14) This is what they should have done at all times; and there is an intimation here that one might yet be recovered by becoming zealous and paying his vows unto the Most High.

²⁷ As a further evidence that this division of the Psalm is addressed to the great multitude, the Lord says to them: "And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." (Verse 15) In the time of trouble many will call upon the name of the Lord, taking their stand wholly on his side, and he will deliver them through "great tribulation". They are therefore described in Revelation thus: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb." (Rev. 7:14) The robes received at the end of the tribulation show God's approval of them because of their faithfulness under stress.

²⁸ The language of the verse last above quoted is further proof that the Psalm has its fulfilment after the Lord comes to his temple and during the time when the Most High is making a name for himself. It further suggests that none can be pleasing to the Lord and therefore be of the remnant class, unless they are faithful in magnifying the name of Jehovah. This is also cumulative proof of the fact of the necessity for faithfulness in service at this time. It is another reason why *The Watch Tower* must continue to keep before the minds of the anointed the necessity for service. *The Watch Tower* is not making an apology for thus doing, but is stating the matter in this way in order that some might understand why its columns frequently speak of the Lord's coming to his temple, of the remnant, and of the necessity for the continued faithfulness of the remnant.

DIVISION THREE

²⁹ There is a third division of the Psalm, and it is addressed to the wicked. That does not mean that God is here speaking to those who have never known him. The wicked ones are those who have received a measure of enlightenment upon the Word and plan of God, and who have used it selfishly and wrongfully and who have despised its instruction. The term "wicked" includes many who are in the denominational church systems, and also those who have been instructed in the truth after making a consecration to

do the will of God. These afterwards cast away his words or cast them behind them. These go to make up the "evil servant" class.—Matt. 24:48, 49.

³⁰ Some who made a consecration or covenant with the Lord, and who thereby agreed to do his will, received not the truth in the love of the truth. They expected some personal selfish profit therefrom. They looked forward to the time when they might enjoy great honor and dignity, aiding Jesus to conduct the judgment of the world. Their selfish expectations were not realized at the time set by them, and they said in substance: 'The Lord has delayed his coming.' They began to smite their brethren because their brethren insisted that the Lord was giving his people more light. The evil ones said in substance: 'If there is any more light to be received, the Lord will not send it through any one except us, but our conclusion is that there is no more light to receive.' They further claim that all the light that God gave to his church was given prior to 1917.

³¹ They still claim to be in God's covenant, but they entirely disregard his commandments. They claim to be mouthpieces for the Lord, even though they speak words contrary to what he has instructed. With this let us now note the opening of the third division of the Psalm, in which the Lord, addressing the wicked, says:

³² "But unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing thou hatest instruction, and eatest my words behind thee." (Verses 16 and 17) The ones here addressed are impressed with their own importance. If any one attempts to bring to their attention some further light which God has caused to be shed upon the temple class, they push it aside. They hate instruction and hate the ones who bring it to their attention. They declare that they do not want any more light because 'there is none to be given'. They have no joy in the Lord, they do not understand what the joy of the Lord is, and of course they have not entered into that joy.

³³ Many clergymen in the denominational systems claim to represent God, while at the same time they are allied with the commercial and political parts of the earth which oppress the people. Such clergymen have made a common cause with the Devil's organization and have willingly become a part of it. They are the chief instruments being used by the Devil to steal the minds of the unsuspecting people away from God and from righteousness. This they do by misrepresenting Jehovah and denying his Word. The Lord designates them as thieves and adulterers. There are those who have been in the truth and who well know that the clergy are instruments of Satan. They know also that the clergy busy themselves in turning the minds of the people away from the truth and away

from God. They see that the clergy are thieves, and therefore they see the "thief" carrying on his wicked work. They are fully aware that the clergy are not only thieves, but adulterers, within the meaning of the Scriptures (Jas. 4:4), because of their illicit relationship with other elements of the Devil's organization while claiming to represent God.

³⁴ Those once enlightened in a knowledge of the truth, and claiming to walk with the Lord, now not only fail but refuse to declare God's vengeance against the hypocritical systems and their agencies the clergy. They go even further than that in this, that they severely criticize the followers of Christ who diligently serve God and declare his name. In substance they say of and concerning the faithful: 'Why have to say so much about the clergy? How could you expect to do them any good by calling attention to the fact that they are of the Devil's organization? It is like calling a dog to you and then throwing a rock at him. The clergy should not be exposed.' By such a course of action the class here mentioned consent to the clergy's stealing the minds of the people away from God and from an opportunity to hear the truth. Therefore God, through his prophet, addresses the wicked class and says: "When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit."—Verses 18, 19.

³⁵ Claiming to be of the truth, at the same time they take pleasure in seeing the remnant persecuted by those of Satan's organization who are defaming the name of Jehovah. They give themselves over to evil and to indulging in deceitful schemes. They make themselves a part of antichrist because they are against Christ's kingdom. They are not 'gathering with the Lord, but are scattering abroad' and doing evil against those who are striving to serve the Lord. They oppose the faithful remnant that is diligently giving the witness concerning the kingdom. They not only hate instruction and cast the words of the Lord behind them, but they take pleasure in seeing the truth opposed.

³⁶ Some of these have filed petitions to prevent the truth from being broadcast by radio. They go from bad to worse. When they come together they indulge in gossip about those whom they once called brethren. Having turned their own minds to evil, they assume that their former brethren are evil; and hence they speak evil against their brethren. The Scriptures declare that all who are called "are called in one hope", and therefore are all the offspring of one covenant or mother. Further speaking to the evil class, God says: "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son."—Verse 20.

³⁷ Those forming the evil servant class indulge in **slandrous speech** against those whom they once call-

ed their brethren and who are still striving to serve the Lord. They speak bitter words against them and hate them without a cause. (1 John 3:15) They busy themselves to concoct all manner of evil schemes against those who are active in the Lord's service. To this end they magnify small matters, and publish vile and libelous reports of and concerning those who are diligently striving to serve the Lord. Some of this evil class have even gone to the extent of stealing the *Watch Tower* mailing list and have thereby procured a list of names and addresses to which they regularly mail their vile accusations. Of course the Lord foreknew the development of such evil class and caused his prophet to write down what would come to pass.

³⁸ Then the Lord graciously permits those who are faithful to him to understand why he foretold the workers of iniquity and how the faithful would be the targets for their evil darts. Why did he do that? The answer is that whatsoever he has caused to be written was written that the faithful might have comfort and hope. (Rom. 15:4) Mention is here made of the fact concerning the evil ones because the Scriptures point it out, and in order that those who are striving to be faithful to the Lord might not be in the least disturbed or discouraged by vile and slanderous accusations that are laid against their brethren. The fact that the Lord foretold these things, and that one is the object of such persecution, should cause him to rejoice rather than to be discouraged. It was Paul who declared: 'Through much tribulation ye shall enter the kingdom.'

³⁹ The people composing the class that indulges in such wicked and lawless course of action deceive themselves into believing that they are 'doing God service' by slandering their brethren. They even think that God is as they are. God foreknew this, of course, and therefore caused his prophet to write these words: "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes."—Verse 21.

⁴⁰ This prophecy shows that God has been long-suffering with those opposers of the truth and has kept silence. But the time comes for him to speak. "But they shall proceed no further: for their folly shall be manifest unto all men." (2 Tim. 3:9) Those who have devoted themselves to the Lord's service are not to be discouraged by reason of the activities of the evil class against them: "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. . . . Rest [be silent to, margin] in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil."—Ps. 37:1, 7, 8.

⁴¹ The promise of the Lord is that he will give due attention to the workers of iniquity and that he will set his faithful ones in the proper light before all, and that in his own due time. God will vindicate his own good name and will also vindicate all who are diligently and faithfully representing him. *The Watch Tower* has not given space to answer slanderous reports leveled against it and those who write it, because the Lord will give attention to such in his own due time and good way.

⁴² Addressing himself further to the evil class, or workers of iniquity, the Lord says through his prophet: "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." This is another proof that the persons addressed are the ones who once knew God and had some knowledge of his plan. They had full opportunity to know God's will and to magnify his name, and to tell of the day of his vengeance and of his kingdom that will relieve mankind. Because of their selfishness they forgot God and his righteous cause. The Lord then gives warning of what shall be the end of the workers of iniquity. Therefore no true and faithful child of God will give his time and energy to explaining charges made against him by the evil ones, nor in defending himself before them. "Who shall lay any thing to the charge of God's elect? It is God that justifieth." (Rom. 8:33) The Lord knows them that are his, and his approval is worth while. The approval of no one else is worth while.

⁴³ Jehovah, through his prophet, then makes it clear as to whom he will show his great salvation: "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God." (Verse 23) It is those who joyfully sing the praises of Jehovah God and give glory to his name and do it out of a pure heart, unselfishly, that are pleasing to him. All of the temple class engage in that very work. In the language of the Lord: 'He who orders his conversation [course of action] aright' will be permitted to see the great salvation. The right course of action is pointed out by the Lord's Word; and those of the temple class see his lightnings and, following that light, they are led in the right way.

⁴⁴ Therefore we see that the entire prophecy of Psalm 50 deals with the judgment of those who claim to be of the house of God. To this end God causes his Word of truth to be heard by many during the period of preparing the way of the Lord. Then he sent his Messenger of the covenant to take account with those who had agreed to do his will. Taking this account the Lord found a faithful remnant, and these he brings into the temple condition, constituting such his witnesses to testify to his name. Therefore the gathering together of his saints, who made a covenant with him by sacrifice, began when the Lord came to his temple. The great lesson to the

remnant, found in this prophecy, is this, that all who are gathered unto the Lord according to the prophecy of Psalm 50:5 are gathered into the secret place of the Most High and, if faithful, shall dwell there under the shadow of the Almighty. Dwelling in that secret place they are free from the continued assaults of the enemy. The sole duty of such is to joyfully serve the Lord and not to employ any time or energy in giving heed to the slanderous assaults of the workers of iniquity.

⁴⁵ Jesus was faithful and true to his Father. All manner of accusations were laid against him. All who share with him in his glory must follow in his footsteps, be the objects of unwarranted attacks, suffer persecution with him, and prove faithful to the Lord under all adverse conditions. Let the faithful body members therefore adopt as their own the words which first applied to their Master: "For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." (Isa. 50:7) Those who have been gathered together under the robe of righteousness and into the temple condition are of Zion. They have come there by reason of the favor of God and in fulfilment of the prophecy. Let all therefore dwell in peace and delight themselves in glorifying the name of the Most High.

⁴⁶ For the benefit of all such, God furnishes them an opportunity to be his witnesses. Taking their stand firmly upon the side of Jehovah and unselfishly and faithfully bearing testimony to his name is a sure token that he will preserve them. The ultimate salvation of the remnant now depends upon constant and faithful devotion to Jehovah God. It becomes the duty and privilege of each member of the remnant class to call attention of his brethren to the great privileges the faithful enjoy. These see and know no God but Jehovah. They are on his side and they delight to sing praises unto their God.

QUESTIONS FOR BEREAN STUDY

What has been the relationship between Jehovah and his beloved Son in the accomplishment of all the divine purposes? What rule is therein illustrated that enables us to see the time of the fulfilment of this Psalm? By what means and for what purpose is God communicating his truth to his people? and how does he confirm his truth to them? ¶ 1, 2.

What are some of the important truths to be kept in mind at this time? What cumulative evidence has been provided in support of these truths? Explain the importance of having these truths and the scriptures supporting them brought again to our attention from time to time. ¶ 3, 4.

How does Jehovah 'call the earth'? When, and why at that time? Show the accord of the prophecies on this point, and how we may know of the time of fulfilment. ¶ 5, 6.

Explain how God 'shines out of Zion', and when it takes place. ¶ 7, 8.

Apply verse 3. How does God call 'to the heavens', and why 'to the earth', for the purpose of judgment? ¶ 9, 10.

Locate the fulfilment of verse 5 with reference to the 'day

of his preparation'. "He shall prepare the way before me" (Mal. 3:1) has reference to what work and to what period of time? ¶ 11, 12.

Describe what takes place when the messenger of the covenant 'comes suddenly to his temple'. Explain how verse 5 is fulfilled. ¶ 13, 14.

Mention the prominent 'kingdom events' marking the 'day of his preparation', and show the importance of having these repeatedly brought to our attention. What is the special occasion for the "heavens" to rejoice and declare his righteousness? ¶ 15-18.

Account for the existence of a "great multitude" class as distinguished from the temple class. ¶ 19-22.

What is meant by verses 9 to 13? Why, then, is verse 14 addressed to the same class? ¶ 23-26.

On what condition, and when, will the "great multitude" find deliverance? How will they then glorify God? Why, then, is it particularly appropriate for *The Watch Tower* to emphasize the importance of engaging in the service work? ¶ 27, 28.

Define "the wicked". Account for the development of such a class. Describe the attitude assumed by that class. ¶ 29-32.

Point out the Devil's chief instruments, and prove their position as such. Apply verses 18 and 19 in this connection. ¶ 33-35.

Relate facts showing the fulfilment of verse 20. Apply "I will reprove thee, and set them in order before thine eyes". ¶ 36-39.

How will the faithful regard the activities of the 'evil servant' class? Why? ¶ 40, 41.

Give evidence that the class here reproved have had some knowledge of God and of his plans. Point out the danger of their position. Account for their having forgotten God. ¶ 42.

Who are they that glorify God? By what means do they 'order their conversation aright'? What is the promise of blessing to these? ¶ 43.

Of what, then, did 'preparing the way of the Lord' consist? and for what purpose was it done? This Psalm contains what important lesson for the remnant? How are the benefits of the lesson available? ¶ 44-46.

PRAYER IN THE OLD TESTAMENT

THE subject of prayer is a very important one to the Christian. It may properly be called a large one, and it may well be considered to be too large to be dealt with exhaustively in this article. But some remarks we hope to make to advantage. The term "prayer" has come to include acts of worship and meditation, although the word itself signifies a request presented. A declaration of praise to Jehovah is properly called a prayer. Prayers and supplications are naturally joined together.

It is apparent that much misconception and misunderstanding exists about the privilege of prayer, and as to the place which it ought to occupy in the life of the Christian.

There are times and conditions where prayer can have but little relation to the life of a servant of God. It is, for instance, easy to think of the angels in heaven who have a well-ordered life and sphere of service as having nothing to pray for. In their case it would appear to indicate an unrest of mind, a desire to have something beyond that which it had been the good pleasure of the great Creator to provide. In much the same way we conceive that Adam in the garden of Eden had no experience which would bring from him a call to prayer. He had no difficulties to meet; no trials which would call forth a cry from him for help. He might break out in praises to his God: probably he did so; but a prayer offered must almost certainly indicate a measure of unrest or of discontent with the conditions in which his Creator had placed him.

As Adam grew in knowledge through his experiences and thoughts created by all he enjoyed, he might pray for wisdom to understand. Such a course would seem reasonable; and certainly the Scriptures say that while a man may get understanding, wisdom

is the gift of God. James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—Jas. 1:5.

It seems impossible to think of Abel offering his sacrifice without a prayer to God asking acceptance for it and for himself. Prayer had then become a necessary part of the life of the one who would live in harmony with God, for sin had entered into the life of man. It can hardly be supposed that Cain prayed; it can be supposed that he brought his offering to God acknowledging God as the Creator, but with a spirit of independence which would preclude God's giving him any blessing. Cain was angry even to hatred because Abel got an assurance from God that his offering had been accepted, but he gave no indication that he was sorry his own offering did not find acceptance with God. We readily think of Enoch asking for some guidance in the difficult way he took as he "walked with God" and therefore walked contrary to all his fellows.

Consideration of God's ways with men show that there are some things which are not the subjects of prayer, however good and however right in themselves they may appear to be. For instance, in those early days Noah might have called upon God for courage to face the enemies of his work; but surely he would hardly have been justified if he had prayed that, in view of the opposition he met with, God would give some assurance that he was right in going on with the work in building the ark. The fact that Noah had been given particulars of the structure of the ark, and that he knew all its dimensions (something which no imagination could have brought to him), was sufficiently definite evidence that God had spoken to him. It would be wrong for him to pray

for further evidence. It is entirely significant that the Bible has no record of prayers in those early days.

As to later days, after God had made the covenant with Abraham, it is easily possible for us to think of Abraham praying for help and guidance that he might keep his share of the covenant. Yet there is no suggestion that he did this or thought it necessary, and Jehovah did not teach him thus to pray. Ideally, prayer in such case ought not to be necessary; for if Abraham could properly enter into a covenant he ought to keep it without asking the help of the other party to the covenant. When Abraham first entered into the land of promise there was a famine in the south country, and he went on to Egypt to get out of its way. We may suppose that there were two other courses open to him: (1) He might have exercised faith assuring himself that if God had called him to reside in that land as his home God would surely bless him there and keep him, or would instruct him what to do; or, (2) under the unusual circumstances he might have prayed for guidance. It seems as if Abraham did not give God the opportunity of directing him.

It is noteworthy that the first prayer of the Bible is a supplication by Abraham, not for anything for himself, but on behalf of the others: indeed it was on behalf of the wicked city of Sodom.

Israel in Egypt cried aloud by reason of their heavy burdens, but they did not cry to God for deliverance. They seem to have lost sight of or hope in their relationship to Jehovah. But God, because he was faithful, even though he appeared to leave them to the mercy of their taskmasters, heard their cry.

There was nothing in the law of Sinai which made provision for prayer by the people. Instruction to Israel was contained in the law and the commandments with which it was accompanied. If Moses or, in later days, the priests or leader in Israel wanted direction from Jehovah in matters relating to Israel's welfare, there was an arrangement made for communication with Jehovah through the priest. This was the special use for the Urim and Thummim; evidently direction was given, directly positive or negative in form, by means of the lights from the jewels of the high priest's breastplate. Sometimes direction was given to God's people by means of casting lots. This also was direction given in positive or negative form.

It was the prayer of Hannah, the mother of Samuel, which began what we may call personal petitions. Hannah desired to have a son, a blessing hitherto denied to her. God heard her prayer. We ask, Why did God thus hear the woman's cry? The blessing of the womb was part of the inheritance of the women of Israel. Every woman hoped for marriage and motherhood. In Hannah's case it is stated that God shut up Hannah's womb. (1 Sam. 1:6) From this it is evi-

dent that God had a special purpose to be wrought out at that time. God was about to have use for one who would be his faithful servant in the reconstruction of Israel, and apparently Hannah was chosen to be the mother; but first she must have some sharp experiences which would bring her into the way of the Lord and of offering her son to the service of God. Hence God brought her to prayer that her barrenness might be removed.

Samuel and prayer are closely associated, though none of his prayers for Israel are recorded. His name means "asked" because it was in answer to prayer that he was born. His crying to God was known to all Israel. When his work was completed, and Israel wanted a king, and realized their wrong course, they cried to Samuel, "Cease not to pray for us." He replied, "God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you." —1 Sam. 12:23, 24.

The temple, erected by Solomon on the instruction of David, was to be a house of prayer, a designation which must have conveyed to Israel a definite idea different from any previously held, for the tabernacle of the wilderness, which it replaced, was not a place set for prayer. In the days of the kings of Israel the outstanding feature of prayers offered to Jehovah are those by Jehoshaphat and Hezekiah. Jehoshaphat's prayer was on behalf of the people; Hezekiah's was more personal, but both had to do with the welfare of Israel. Taken by surprise, Jehoshaphat learned that an army of a million men, the combined armies of Edom, Ammon and Moab, was only a few days' march from Jerusalem, with the intent of sweeping Judah out of the land and taking possession of it. Jehoshaphat called the people to a fast and the leaders of Israel presented themselves before the Lord in the courts of the Lord's house. He called upon Jehovah for help under the threatening danger of annihilation. His prayer was that the people were Jehovah's people, the children of Abraham, Jehovah's friend; that they were living in the land which Jehovah had given to them, and were now in danger by reason of this army of destruction. He recalled the promise to hear any prayers offered in Jehovah's house of prayer. (2 Chron. 20:8, 9) Jehovah must hear the prayer and must answer at once, for the circumstances were such as allowed of no delay. He saved his people, for their enemies mutually destroyed themselves.

Hezekiah also was threatened with an army of destruction, this time by the Assyrians under Sennacherib. At the same time Isaiah told him from Jehovah that he was to put his house in order, for he was to die. As he had been a faithful king he could not un-

derstand either why he should die or why Jerusalem should be allowed to fall into the hands of the Assyrians. He pleaded for a revision of the word which Jehovah had passed upon him. His prayer was heard: Jehovah of his grace gave him another space of fifteen years to be added to his life.

The two prayers are very different in character, but both are intimately associated with the name and honor of God. Hezekiah's prayer was personal, but only because that person was the king. Jehovah was using his servant for his own purposes. Hezekiah's experiences were for the benefit of others, and in other times, as well as for himself and in his own days.

Elijah must have prayed very earnestly for his people before he prayed that rain might be withheld from them. He saw the ruin through Baal worship, and seeking the good of Israel he prayed that God would withhold his blessings in order that they might realize that Jehovah was their God, and that even in the hard providences which might come upon them he was remembering his covenant. Elijah wanted to see the people of Israel brought to their senses. They were obsessed with the vile worship of Baal.

It was in David's time that prayer to Jehovah came more directly and definitely into the sacred Word. His writings, the Psalms, have much of prayer and supplication, and they almost uniformly carry a very personal note, and apparently are mostly from the mouth of David. But the prayers are not associated with specific incidents in his life. The subscriptions and superscriptions which link some Psalms with incidents in David's life are not part of the inspired Word. We ask, Why are one man's experiences and expressions placed on record and given so much prominence? Why should the prayers and emotions of one man become so important a part of the sacred writings? The Scriptures give their own answer. They show that the Psalms are prophetic, were written under the guidance of the holy spirit. Peter (Acts 2: 25-28) quotes from the 16th Psalm and says that David, though apparently speaking for himself, did not do so, but spoke prophetically of Christ; and Jesus quoted David in the 110th Psalm, and said of Christ, "How then doth David in spirit call him Lord?"—Matt. 22: 43.

The prayers of the psalmist are ever on a high level, that is, they are never for small personal things.

The psalmist sees himself as Jehovah's representative, and he prays with that in mind. If he prays for himself it is for his protection against evil men, and, if need be, for their destruction. He prays for the honor of the name of Israel's God, and for the good of God's people. His prayers are ever those of a man of Israel representative of them before God, and of God before the people of God's choice.

The prayer of Jabez (recorded in 1 Chronicles 4: 10), who apart from this record is an unknown man, is unique among the prayers of the Old Testament. Apparently very sensitive of his weakness, and perhaps oppressed with thoughts of his helplessness (his name means "sorrowful"), he prayed to the God of Israel for blessing and protection from evil, and God granted him his request. This was in no sense a selfish prayer: it was the request of a true son of Israel for the blessings of Israel's covenant. By his prayer he honored the God of Israel.

The many references in the Old Testament to prayer show that the privilege was taken advantage of. In times of trial or danger God's people sought for communion. Daniel in Babylon prayed three times a day, opening the window of his chamber which looked out toward Jerusalem, so far away. No doubt his prayer was impersonal, and was for his people and for the honor of his God rather than for himself.

Reviewing what is recorded, it appears that there is nothing in the Old Testament to lead a Christian to the conclusion that Jehovah encouraged his people to call upon him in connection with their daily lives. If there were special circumstances God's ears were open to the call of his people, and he was ever ready to respond at the time or in the manner his wisdom allowed.

Jehovah's people under his care as their great protector would have been a free and happy people with all their needs supplied according to his covenant with them. But when they transgressed, then began their need to call upon him. Yet every true Israelite would use his privilege of prayer, not to have his own personal wants or wishes fulfilled, but for the honor of the name of Jehovah, and that his people Israel might be saved from their distresses that Jehovah might be honored thereby. Prayer is for the service of God, not for that of the one who prays.

Prayer is appointed to convey,
The blessings God designs to give.
In every case should Christians pray,
If near the fount of grace they'd live.

'Tis prayer supports the soul that's weak,
Though thought be broken, language lame
God through his Word to us doth speak;
And we to him in Jesus' name.

Depend on him; thou canst not fail;
But ask according to his will;
Then always shall thy prayer prevail,
And nothing shall to thee work ill.

PRAYER IN THE NEW TESTAMENT

ONE of the many differences between the Old Testament and the New is in respect to prayer and the place it occupies in the lives of God's servants. The difference is apparent even to the ordinary reader, that is, to him who does not specially study the Bible and its message.

In the Old Testament days prayer was never enjoined upon God's people. It was a privilege open to all who sought to worship Jehovah. But in the days of Jesus, and afterward, prayer became a necessity.

It seems as if there was no special call to prayer in relation to the covenants into which Jehovah entered with the patriarchs, and the one made later with the house of Israel. The parties were supposed to be able to keep their part of the covenant without asking the aid of Jehovah.

It may be said that in the Old Testament days prayer was an exception rather than a common experience. But in the New Testament prayer becomes prominent as being a necessity to the life of the disciple. The difference may be said to be one between a privilege which may be enjoyed and something which is an essential to life.

As for Israel, the ideal state of that people in their land was much the same as that of Adam in Eden; they had little need of prayer, for if they had kept their law they would have had neither fears nor troubles. Thus there was nothing in their covenant which enjoined them to prayer. It was when they were oppressed by their enemies, and perhaps carried captive, and had neither priest nor altar that they found the need of the privilege of calling upon their God.

Though prayer formed no integral part of Israel's worship, it is evident that in their later days prayer entered into their system of worship. This is shown by the fact that in Jesus' day the Pharisees were in the habit of going into the market-places to offer their prayers. This means that to many prayer had lost its meaning: it had become a mere formality. Indeed Jesus charged the Pharisees with mockery; for he said they went into the market-places to pray to be seen of men. (Mark 12:38) But the true Jews prayed, as well as the Pharisees, though they did not pray to be seen of men. This is seen by that which the disciples requested of Jesus about prayer. They said, "Lord, teach us to pray, as John also taught his disciples."—Luke 11:1.

With the coming of Jesus there came a great change in the relationship between Jehovah and the people of his choice, with whom he had entered into a covenant. With his coming the time of Israel's test came. If they failed to accept him as God's messenger, and the invitation to his special blessings which Jehovah sent them through him, as shown by the parable

of the great supper, then Jehovah's favors enjoyed by them for so long a time would go to others.

For a time even the apostles did not understand this change which was taking place in God's plan. Later they saw that he was now gathering another Israel, a spiritual nation, whom Paul names, "The Israel of God." (Gal. 6:16) The first Israel had been chosen as the sons of Jacob, and their children were born into the covenant; but the second Israel is formed of those who consecrate themselves to God through Christ.

It was not possible that this people could be dealt with in the same way as God had dealt with his ancient people Israel, for those were gathered one by one from among the Gentiles. While at the first there was a measure of unity when the churches realized their oneness as a people consecrated to God, and thus separated from the world, this was not to continue. It pleased God to allow the long time of the "dark ages" to come, when there would be few consecrated, and when it would be impossible that they should know each other and have any means of communion. It was at least partly for this reason that God provided a place of prayer, "the throne of grace" in heaven, where all could go, and where those who went could feel their union in spirit with all of like precious faith.

It is clear that Jesus did not say much to his disciples about prayer. They spoke to him about it first. Probably they saw he spent time in prayer; also John had taught his disciples to pray, and they did not wish to be behind. Though Jesus answered their request by giving them that which is known as "The Lord's Prayer", it was only at the end of his ministry that he really entered them into the privilege. And here is the reason for his apparent delay. It was then that he promised the holy spirit; it was then that he told them of their privilege of going to God in prayer for all their needs, saying, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7.

The connection is significant. The privilege of prayer is to be accompanied by the gift of the holy spirit. Only those who have that spirit are at liberty to ask what they will; only those can be answered.

If it should be objected that it was previous to Pentecost that the disciples prayed to God to guide them in the matter of the lot for the choice of another apostle to take the place of Judas, it is to be remembered that before Jesus left them he breathed on them and said, "Receive ye the holy spirit," which was his assurance or earnest of the blessing to come upon them at Pentecost. After Pentecost the whole company of the brethren continued in the apostles doctrine and fellowship, and in prayers. (Acts 2:42) What was there for which this company should pray?

Undoubtedly they were guided by the apostles to pray according to the manner of the Lord's prayer, even as Jesus said, "After this manner pray ye." The burden of their prayers would be for the interest of the church, the community, and that Jehovah's name might be honored by them.

After the apostles had been ill-treated and threatened by the leaders of the people, they prayed for boldness that they might speak the word of the Lord, and that more signs might be wrought by the name of Jesus.—Acts 4: 29, 30.

As in the case of the chief doctrines it was the Apostle Paul who was used as the teacher of the church, so it was Paul who said most about prayer. But there were no special instructions as to what the disciple is to pray for: rather, it is to the fact of prayer that attention is directed. Jesus had said, "Watch and pray, lest ye enter into temptation," as if he would have the disciples always on the watch and in an attitude of heart which meant readiness in prayer for wisdom, and care in all the affairs of life.

To the Ephesians Paul wrote, "Praying always with all prayer and supplication in the spirit." (Eph. 6: 18) To the Philippians, "In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God." (Phil. 4: 6) To the Romans he wrote, "Patient in tribulation; continuing instant in prayer." (Rom. 12: 12) To the Colossians, "Continue in prayer, and watch in the same."—Col. 4: 2.

We ask, What is intended by this injunction to constant prayer, and watchfulness in prayer? Some would read into Paul's words an instruction to have the mind always set in prayer and meditation; and some in the dark days, professing to follow Paul's directions, took a very literal interpretation and developed the monastery systems of Rome and other churches. This has ever proved a delusion and a snare, being artificial in character. All the world knows that this system of unnatural living has led to unnatural practices and is contrary to human interests.

It is true that Jesus called his church to be separate from the world, but he never intended that his followers should be separated from their fellow men. It was not men, but the policies of the world, as under the rule of Satan, from which Jesus would have his disciples separated.

It was natural that the monastery system should develop a "system" of prayer. Retiring for prayer came to mean much more than presenting a petition to God. Much meditation and preparation of the mind were said to be necessary before the prayer could be offered, in order to create the right attitude of mind in which to approach the Divine Being. And, as much time must be occupied by the approach to

God, so much is needed to be taken in retiring from prayer. This mechanical means of professed devotion is an invention of the Devil. It produces a form of "worship" which is not to the glory of God, and is to the satisfying of the mind of the flesh. Its object is self-satisfaction; and it gains its object.

In these later days Satan has overreached many devout persons in this matter. There are those who repudiate the theory of these monastic retirements who yet hold to something which in a measure corresponds thereto. Having a professed desire for holiness, they have occupied themselves with prayer as if it were the most important feature of a Christian's life. These would read Paul as literally as their circumstances would allow, and would spend much time in retirement, believing that thereby they sanctified themselves from the world. But this also leads to the satisfying of the mind of the flesh. There is a self-satisfaction gained which makes for the Pharisaical spirit expressed, "God, I thank thee that I am not as other men are."

Experience seems to show that there is a very grave danger of spiritual pride where there is this excess of outward "devotion". While on need the disciple must retire in order to pray even as Jesus said, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly" (Matt. 6: 6), he does not need to retire for devotion. Devotion is manifested in action, not by retirement.

But when it is considered that the majority of those who become the disciples of Jesus are taken from the humbler, the poorer, ranks of life, those who must find their means of living from hard work, it is apparent that Paul's injunction to constant prayer could not possibly be intended to mean that the disciples should be always praying. The disciple serving his employer could not be faithful to his master were his mind taken from his work and centered upon petitions he must constantly offer to God. It is evident that Paul meant the same as Jesus, namely, that there must be a constant watchfulness in life to be ever set upon the things which build up the hope and purpose of life, and to withstand the opposition of his enemies.

As to what the Christian should pray for, Jesus said, "If ye shall ask any thing in my name, I will do it." (John 14: 14) Does this mean that the disciple may go to God for anything, for everything, he may desire? The clergy of Christendom have badly misled the people in this matter. Ignoring the fact that Jehovah is not under any obligation to respond to prayer, or to hear it, save as it is from those who have entered into a covenant with him through Jesus, they have taught all church members and even adherents to treat themselves as if they were true followers of Jesus Christ, making no difference in the

matter of consecration. Indeed consecration has dropped from notice except as the clergy have claimed that they are the consecrated in that they are set apart for his service, even as the priests of Israel were set apart.

Some treat the great God as if he had set himself to be a great universal provider, as if he had opened a great store where anything purchasable could be got. They treat prayer as if it were money which might be used to purchase what they may happen to wish to obtain. If they call themselves Christian they treat themselves as having money wherewith they may go to the store for their need. They consider themselves at liberty to go or to stay, to purchase or refrain, just as they may wish. Many treat Jehovah similarly.

Undoubtedly there are many who think that because they ask God for what they want, even though it be only a casual request, they are thereby worshipping him and rendering to him all the allegiance he can properly claim. Such "praying" is selfish in the extreme. There is no reason for thinking that God pays any more attention to them than he does to the mummery of the performances of so-called Christian ritual of worship.

The Lord's prayer is his direction to his disciples, and is intended only for those who come to God by him. Taking that prayer as his guide, the disciple, concerned with the interests of God, who has 'called him out of darkness into his marvelous light' (1 Pet. 2:9), and therefore making requests only according to the spirit, sees that the Lord directs his prayer first to a remembrance of worship and adoration.

The first thought of the Lord's prayer is that of the unity of those who pray, "Our Father who art in heaven." It is the church, rather than the individual, to whom this simple prayer is given. After

acknowledgment of the name of Jehovah, the great Provider for his children, there comes the prayer for the setting up of God's kingdom, that God's will may be done on earth even as it is done in heaven. This is the great objective. It is for this that Jesus came to prepare for the establishment of the kingdom, in God's due time, so that the name of Jehovah might be glorified, and that men might do his will to the praise of the Creator, and to their own everlasting good. It is only after this adoration, and remembrance of God's honor, and prayer for God's interests, that there is seen any semblance of personal prayer. Even then it is for the whole community, rather than for the individual. It is, "Give us our [not give me my] daily bread." It is a prayer for the interests of the brethren as a whole, as if the Lord would say, 'You are all one, and the interests of the one are the interests of the many.'

Thus even a brief review shows that while the disciple is given the privilege of prayer, for anything, and at any time, there is the limitation that it must be in the spirit. The true follower of Jesus uses his privilege only for those things which are for the interests which devolve upon him as the steward of his consecration. If he should forget himself and pray for things which are selfishly desired, God may hear him to his own hurt. He may answer him according to the idol which he has in his heart (see Ezekiel 14:4), and thus a man would pray to his own hurt.

Undoubtedly the disciple has the privilege of ready access to the throne of grace, and at all times; but the spirit within him guides him as to the use of this great favor, and thus prevents him for using it selfishly for himself. Such a one, both in private prayer and in the congregation of those met for worship and prayer, will remember that no selfish petition can do other than harm him who prays.

RESOLUTION

THOSE attending the annual meeting of the Society held in Pittsburgh last October were specially impressed with the blessings the Lord has bestowed upon our brethren in foreign countries, who have been giving the witness under adverse conditions. As an expression of appreciation and loving-kindness toward the brethren in foreign lands the following resolution was offered, supported by a number of brethren, and, when put to a vote, was unanimously adopted:

The shareholders of the Watch Tower Bible & Tract Society, assembled in annual meeting of the corporation at Pittsburgh, Pennsylvania, U. S. A., this 31st day of October, 1928, desiring to express their love and appreciation of the cooperation of the brethren in foreign countries, do adopt the following resolution, to wit:

That we send greetings and Christian love to our brethren throughout the earth. Our hearts are thrilled at the evidences of loving zeal in the service of the Lord and of

the work accomplished by our brethren, especially in foreign lands, who under great opposition are exalting the name of Jehovah God and lifting up a standard for the people. The annual report as submitted by our president, Brother J. F. Rutherford, is gratifying beyond expression and is another evidence of the directing hand of Jehovah, through his chief executive our Lord Jesus Christ, and of the fact that his message of comfort and deliverance is reaching the people. To him we render our thanks and praise.

Further, that our prayers rise to the Lord for the continuance of his grace and favor throughout the coming year, to the end that an even wider witness may be given.

Further, that we appreciate our heavenly Father's guidance of the affairs of the Watch Tower Bible and Tract Society, and of his provision for his people's needs through *The Watch Tower* and associated publications.

Further, that a copy of this resolution be sent to our brethren in foreign lands; also that it be embodied in the Annual Report for the year now concluding.

International Bible Students Association

RADIO SERVICE

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

| STATION | CITY AND PROGRAM PERIODS | K/C METERS | WATTS | STATION | CITY AND PROGRAM PERIODS | K/C METERS | WATTS |
|---|--------------------------------|------------|------------|---------------------------------------|----------------------------------|------------|------------|
| 2HID | Newcastle, N. S. W., Australia | 1040 | 288 100 | WCAH | Columbus, Ohio | 1430 | 209.7 250 |
| Sun pm 7-8.30 | | | | Sun pm 12-1, 9-10 | | | |
| 2KY | Sydney, N. S. W. | 1070 | 280 1500 | Mon Tue Wed Thu Fri Sat 11.30-12 noon | | | |
| Mon Tue pm 8.30 | | | | Fri pm 9-10.30 | | | |
| 3HB | Melbourne, Victoria | 1150 | 255 500 | WCBM | Baltimore, Md | 1370 | 218.8 100 |
| Sun pm 6.30-8.30 | | | | Sun pm 6-8 (every other week) | | | |
| 4QG | Brisbane, Queensland | 779 | 385 5000 | Thu Sat pm 9.30-10 | | | |
| 4YA | Dunedin, New Zealand | 647 | 463 750 | WCSH | Portland, Me | 940 | 319 500 |
| Sun pm 8-9 | | | | Sun am 10-11* | | | |
| 5DN | Adelaide, South Australia | 960 | 313 500 | WDAE | Tampa, Fla. | 620 | 483.6 1000 |
| Sun pm 8.15-10 | | | | Mon pm 8-8.30 | | | |
| 6WF | Perth, Western Australia | 210 | 1250 5000 | WDAY | Fargo, N. Dak. | 1280 | 234.2 1000 |
| Sun (occasionally) | | | | Sun pm 2-3 | | | |
| CJGJ | Calgary, Alta. | 690 | 431.5 100 | WEBC | Duluth, Minn. | 1280 | 234.2 1000 |
| Mon pm 8-9 | | | | Sun pm 2-2.45 | | | |
| CJGC | London, Ont. | 910 | 329.5 500 | WEBC | Buffalo, N. Y. | 1310 | 228.9 100 |
| Sun pm 2-3 (every other week) | | | | Sun pm 2-3 | | | |
| CJHS | Saskatoon, Sask. | 910 | 329.5 250 | WEDH | Erie, Pa. | 1420 | 211.1 30 |
| Sun pm 1-2 | | | | Sun pm 9-9.30 | | | |
| CJRM | Moose Jaw, Sask. | 1010 | 296.9 500 | WFBE | Cincinnati, Ohio | 1200 | 249.9 100 |
| Sun am 10.15- | | | | Sun pm 5-6 | | | |
| CKOC | Hamilton, Ont. | 880 | 340.7 100 | WFBG | Alltoona, Pa. | 1310 | 228.9 100 |
| Sun am 10-11* | | | | Sun pm 7-7.30 | | | |
| CKY | Winnipeg, Man. | 780 | 384.4 5000 | WFBG | Syracuse, N. Y. | 900 | 333.1 750 |
| Sun (monthly) | | | | Sun am 10-11* | | | |
| KFBL | Everett, Wash. | 1370 | 218.8 50 | WFDL | Flint, Mich. | 1310 | 228.9 100 |
| Sun pm 7-8 | | | | Fri pm 9.30-10 | | | |
| KFEQ | St. Joseph, Mo. | 560 | 535.4 2500 | WFIC | Akron, Ohio | 1450 | 206.8 500 |
| Sun am 10-10.45 | | | | Sun pm 2-3 (every other week) | | | |
| KFH | Wichita, Kan. | 1300 | 230.6 1000 | Wed pm 7.30-8 | | | |
| Sun am 9.30-10 | | | | WGBF | Evansville, Ind. | 630 | 475.9 500 |
| KIHF | Oklahoma City, Okla. | 1470 | 204 5000 | Sun am 9-10* | | | |
| Sun am 9-9.30; Thu pm 8.30-9.15 | | | | WGBI | Scranton, Pa. | 880 | 340.7 250 |
| KPIZ | Fort Worth, Tex. | 1370 | 218.8 100 | Sun am 10-11* | | | |
| Sun pm 6.30-7.30 | | | | WGHP | Detroit, Mich. | 1240 | 241.8 750 |
| KIKB | Milford, Kan. | 1130 | 265.3 5000 | Sun pm 5-5.30 | | | |
| Fri pm 4.30-5 | | | | WIB | Kansas City, Mo. | 950 | 315.6 2500 |
| KIUL | Galveston, Tex. | 1290 | 232.4 1000 | Sun am 9-9.30 | | | |
| Sun am 10-11 | | | | WIK | Cleveland, Ohio | 1390 | 215.7 1000 |
| KFUM | Colorado Springs, Colo. | 1270 | 236.1 1000 | Sun am 10-12, pm 2-3, 7-8.30 | | | |
| Sun pm 6.30-7 | | | | Thu pm 7.30-9.45 | | | |
| KFWM | Oakland, Calif. | 930 | 322.4 500 | WIBM | Jackson, Mich. | 1370 | 218.8 100 |
| Sun am 9.45-11; pm 12.30-2.30, 7.30-9.20 | | | | Sun pm 2-2.30 | | | |
| Mon pm 12-1, 5-7.15, 8-10 | | | | WICC | Bridgeport, Conn. | 1190 | 252 500 |
| Tue pm 12-1, 2-3, 5-7.15, 8-10 | | | | Sun pm 2-3 | | | |
| Wed pm 12-1, 1.30-3, 5-7.15, 8-10 | | | | WINS | Bay Shore, N. Y. | 1210 | 247.9 100 |
| Thu pm 12-1, 2-3, 5-7.15, 8-10 | | | | Sun pm 5-6 | | | |
| Fri pm 12-1, 2-3, 5-7.15, 8-10; Sat pm 12-1, 8-10 | | | | WISN | Milwaukee, Wis. | 1120 | 267.7 250 |
| KGGH | Shreveport (Cedar Grove), La. | 1310 | 228.9 50 | Sun am 10-11 | | | |
| Thu pm 8-9 | | | | WJAD | Waco, Tex. | 1240 | 241.8 1000 |
| KGHF | Pueblo, Colo. | 1320 | 227.1 500 | Sun pm 6.45-7.30 | | | |
| Mon pm 8-8.30 | | | | WJBL | Decatur, Ill. | 1200 | 249.9 100 |
| KGHL | Billings, Mont. | 950 | 315.6 500 | Thu pm 8-8.30 | | | |
| Sun am 9.30-10.30 | | | | WKBF | Indianapolis, Ind. | 1400 | 214.2 500 |
| KGRC | San Antonio, Tex. | 1370 | 218.8 100 | Sun am 9-10* | | | |
| Sun pm 1-2 | | | | WLBG | Petersburg, Va. | 1200 | 249.9 100 |
| KGTR | Portland, Oreg. | 1300 | 230.6 500 | Sun am 10-11, pm 3-4, 4.30-5.30 | | | |
| Sun am 10-11* | | | | WLBV | Mansfield, Ohio | 1210 | 247.8 100 |
| KIIQ | Spokane, Wash. | 590 | 508.2 1000 | Sun pm 9-10 | | | |
| Sun am 10-11, pm 5.15-5.35 | | | | WLBX | New York (Long I'd City), N. Y. | 1500 | 199.9 100 |
| Mon Tue Thu Fri Sat am 6.15-7 | | | | Fri pm 7-8 | | | |
| KLZ | Denver, Colo. | 560 | 535.4 1000 | WLSI | Providence, R. I. | 1210 | 247.8 100 |
| Sun pm 7-7.30 | | | | Sun am 10-11* | | | |
| KNX | Hollywood, Calif. | 1050 | 285.5 5000 | WMAL | Washington, D. C. | 630 | 475.9 500 |
| Sun pm 1-2; Mon am 8-8.15 (fourth, monthly) | | | | Sun am 10-11* | | | |
| KOCW | Chickasha, Okla. | 1420 | 211.1 100 | WMIS | Harrisburg, Pa. | 1430 | 209.7 500 |
| Sun pm 6.30-7 | | | | Sun am 10-11* | | | |
| KOIL | Council Bluffs, Iowa | 1260 | 238 1000 | WMES | Boston, Mass. | 1500 | 199.9 50 |
| Sun am 10-11 | | | | Sun am 10.30-12, pm 2-3 | | | |
| KOMO | Seattle, Wash. | 920 | 325.9 1000 | WNAT | Philadelphia, Pa. | 1310 | 228.9 100 |
| Sun am 10-11** | | | | Wed pm 8-9.30; Sat pm 8-9.30 | | | |
| KPRC | Houston, Tex. | 920 | 325.9 1000 | WNBH | Endicott, N. Y. | 1500 | 199.9 50 |
| Sun pm 2.30-3 | | | | Sun am 11-1, pm 7-9; Thu pm 8-9 | | | |
| KQV | Pittsburgh, Pa. | 1380 | 217.3 500 | WNBH | New Bedford, Mass. | 1310 | 228.9 100 |
| Sun am 10-11*; pm 1-2, 7-8; Fri pm 8.30-9.30 | | | | Tue pm 8-9 | | | |
| KSOO | Sioux Falls, S. Dak. | 1110 | 270.1 1000 | WNBZ | Saranac Lake, N. Y. | 1290 | 232.4 10 |
| Sun am 9.30-11, pm 2-3 | | | | Sun am 10-10.30 | | | |
| KTBR | Portland, Ore. | 1300 | 230.6 500 | WNOX | Knoxville, Tenn. | 560 | 535.4 1000 |
| Sun pm 9-10 | | | | Fri pm 7.30-8 | | | |
| KTM | Los Angeles, Calif. | 780 | 384.4 500 | WNRG | Greensboro, N. C. | 1440 | 208.2 250 |
| Sun am 9-10 | | | | Fri pm 7-7.30 | | | |
| KTNT | Muscatine, Iowa | 1170 | 256.3 5000 | WOBV | Charleston, W. Va. | 580 | 516.9 250 |
| Sun pm 12-1 | | | | Wed pm 8.30-9 | | | |
| WBAW | Nashville, Tenn. | 1490 | 201.2 5000 | Sun pm 10.15-10.45 | | | |
| Sun pm 7-7.30 | | | | WODA | Paterson, N. J. | 1250 | 239.9 1000 |
| WBER | New York (Rossville), N. Y. | 1300 | 230.6 1000 | Sun am 10-11* | | | |
| Sun am 8.30-11*; pm 5-9; Mon am 10-12, pm 2-4 | | | | WOKO | Poughkeepsie (Mt. Beacon), N. Y. | 1440 | 208.2 500 |
| Tue pm 12-2, 6-8; Wed am 10-12, pm 9-12 | | | | Sun am 10-11*; Thu pm 9.30-10 | | | |
| Thu pm 1-3, 8-10; Fri pm 2-4, 6-8 | | | | WOL | Washington, D. C. | 1270 | 236.1 150 |
| WBRC | Birmingham, Ala. | 930 | 322.4 500 | Sun am 10-11* | | | |
| Tue pm 8-8.30 | | | | | | | |
| WBT | Charlotte, N. C. | 1080 | 277.6 5000 | | | | |
| Sun am 10-11* | | | | | | | |

(Continued on Page 50)