



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

VOL. XLIX

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

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Upon the earth distress of nations, with perplexity; the sea and the waves [the restless, discontented] roaring; men's hearts 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 AND ITS SACRED MISSION

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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

Notice to Subscribers: We do not, as a rule, send an acknowledgment of a renewal or a new subscription. A renewal blank (carrying a notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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MEMORIAL DATE 1928

Nisan, the month of the passover, is reckoned this year as beginning at sunset on the day numbered in our modern calendar as the 22nd of March (Palestine time). The time for commemoration of the death of the great pass-over Lamb, Nisan 14th, is calculated therefore as the evening of Wednesday, April 4, after sunset. Announcement is made now so that all who desire to commemorate this event can make due preparation.

DELIVERANCE QUESTION BOOKLET

For the convenience of classes studying the *Deliverance* book, we can now supply a question booklet. Price, 10c each, postpaid.

NEW SONG BOOK

With pleasure we announce that a new song book will be ready for shipment shortly. This contains many new songs which the classes everywhere will desire. The retail price, cloth-bound, is 75c. Foreign countries the same price. Price to classes in lots of 20 or more, 69c each. Please remit with order.

LOCAL CONVENTIONS

For the mutual encouragement of brethren in the South, three mid-winter conventions have been arranged. A number of pilgrim brethren will take part in the program at each of these conventions.

San Antonio, Texas, January 13-15. For further particulars address Elijah Smith, Secretary, 134 Divine St., San Antonio, Texas.

Dothan, Ala., January 27-29. Address Dr. M. S. Stough, Secretary, 402 N. Foster St., Dothan, Ala.

Jacksonville, Fla., February 3-5. Address D. F. Johnson, Secretary, 1618 Liberty St., Jacksonville, Fla.

WATCH TOWER STUDY

A number of the brethren seem to be agitated about what the Scriptures say concerning our Lord's second coming. In the February 1st and 15th issues *The Watch Tower* will discuss the matter in detail. It is believed that this will help many to see the matter in the proper light. It is suggested that those who are in difficulty suspend their conclusion until these issues of *The Watch Tower* are printed and have been carefully studied.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. XLIX

JANUARY 15, 1928

No. 2

A PEOPLE FOR HIS NAME

*"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name."
—Acts 15:14.*

JEHOVAH made a covenant with Israel and by the law of that covenant provided that certain things must be done. Among those things was that of circumcision. That and other things required by the law to be done became a mere formalism with the leaders of Israel. The people quickly fell into the same improper habit. The attempt of the Israelites to keep every provision of the law covenant became to them a mere religion. The heathen nations had their religions which they practised. They had their priests and those leaders performed certain ceremonies which in fact were foolish and devilish but which were sincerely believed by many.

² A religion is an outward form or ceremony by which persons express their recognition of the existence of a supreme power which fixes and controls man's destiny. The law covenant was much more than that. The leaders in Israel proceeded upon the theory, however, that if they observed the forms required by the law covenant it would make no difference concerning their honesty and sincerity. This is proven by the words of Jesus. He told those leaders that they shut up the kingdom of heaven against men by their dishonest practices; that they devoured widows' houses and for pretense made long prayers; that they compassed land and sea to make one proselyte for a selfish reason, and that they were blind guides of the people. (Matthew 23:13-16) God through his prophet had foretold that the leaders in Israel would fall into this very trap of the Devil and that they would draw near unto the Lord with their lips while their hearts would be far from him.—Isaiah 29:13.

³ In the law covenant God foreshadowed the outworking of his plan for the redemption and blessing of mankind. The Israelites had opportunity to learn much; but falling into formalism, which they practised as their religion, they lost sight of the true import of the covenant.

⁴ This exact condition has obtained in the Christian era. Jesus, the great Teacher, gave to his church the true doctrines. These truths were emphasized by the teachings of the apostles, written and spoken under inspiration from God. Shortly thereafter, however, leaders in the Christian church deemed it necessary to have and observe formalism and they made of Christianity a religion. The result is that today there is a religion called the Christian religion; but in truth and in fact organized Christianity goes through certain ceremonies

which are meaningless and which they call divine worship.

⁵ We must bear in mind that during the three and one-half years immediately following Pentecost Christianity was confined to the Jews. The formalism practised by Jewish leaders prior thereto would necessarily cling to all in some degree. As the followers of Christ came to a clearer understanding of the plan they would be freed from these formalisms. In due time God graciously brought the truth to the Gentiles. Peter was given the privilege of being God's instrument for this purpose. It was difficult for some of the Jews, however, to see that the Gentiles should have the truth. Many would hold to the forms of worship they had learned from their Jewish leaders. Had that practice been followed exclusively, Christianity would have been merely an extension of Judaism and early would have become a mere religious formalism. Those early Christians who held to such formalism understood that the coming of Christ was merely widening the form of worship which they had previously practised. Their worship had been in connection with the temple. The service performed there must be performed by the priests. Many thought that this manner of worship must continue and of course all ceremonies prescribed by the law should be observed.

⁶ A controversy arose in the church. Some in this controversy were honest. Others were misguided; while still others were attempting to prevent progress. Those who saw the matter clearly understood and held that formalism must be put away. They believed and taught that the sacrifice of Christ on Calvary fully complied with all the requirements of the law, hence there was no longer any need of the sacrifice of animals. Jehovah had accepted Christ as the great sacrifice; therefore he could not any more accept the sacrifice of animals, which merely had foreshadowed the real sacrifice for sin. That being true there was no further need for the Levitical priesthood as provided by the law. There was no further need for circumcision. These Christians saw that salvation must come through the sacrifice of Jesus Christ and that those saved must exercise faith therein.

⁷ God raised up Paul and he was appointed as special ambassador or apostle to the Gentiles. Perhaps this was the chief means employed by the Lord to bring the truth clearly to the attention of Christians. Paul went

beyond what the other apostles had taught respecting an absolute change from the things of the past. He held and taught that God having accepted the sinner in and by Christ, there was no longer any need for circumcision and therefore circumcision was improper. This was too much for some of the Jews who had become Christians. To them circumcision was the outward evidence of one's being a member of God's chosen people. It further seemed impossible for the Jew to accept the fact that the Gentiles could come into God's favor in the same manner that the Jew did. It was hard for the Jews to accept the fact that they were no better than the Gentiles. That same difficulty has held on to certain parts of the human race from then till now. In due time all must come to know that God is no respecter of persons but approves them who worship him in spirit and in truth and shows his favor to such.

⁸ Many of these early Christians thought Paul was going too far. The controversy grew. The false brethren who desired to prevent the church from growing made use of this difference to cause further disturbance.

⁹ Not even the apostles, aside from Paul, were clear in the matter. If they had been there would have been no occasion for the difference and disputations to arise. The church would have been as one and no true ones dissenting. Paul had been a Pharisee of the strictest sect; and having become a Christian, to him Christ was all sufficient. The formalism of the law was no further necessary. His brethren who had been favored by personal contact with Jesus did not see the matter so clearly, but they were loyal to their Master. Paul was the clearest thinker and less trammelled than others. He was not only honest but he was fearless in the expression of what he conceived to be the truth.

¹⁰ Some of the brethren from Judea were teaching that unless a man was circumcised after the manner of Moses he could not be saved at all. Paul and Barnabas disputed this question with them. This disputation resulted in the determination to have Paul and Barnabas and others go up to Jerusalem and meet the apostles and elders there to consider the question. They journeyed up to Jerusalem, and a convention assembled to consider questions at issue. James was chosen as chairman of the convention. In that convention there were some Pharisees who believed and who were not free from the formalisms or religious ceremonies that they had learned and long practised. They argued that it was needful to circumcise all and to command them to keep the law of Moses in order to be saved. After there had been much discussion pro and con, Peter took the floor and spoke to this effect:

¹¹ "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the holy spirit, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why

tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."—Acts 15: 7-11.

¹² This argument of Peter was so convincing that the convention became quiet and willing to hear Barnabas and Paul, who declared the miracles and wonders God had wrought amongst the Gentiles through them. Their argument must have been clear, cogent and convincing.

¹³ James, sitting quietly and listening to arguments from both sides and calmly and dispassionately weighing the same and having a desire to know the truth, was enabled by the grace of the Lord to discern the matter clearly. He saw the plan of God as it had not been seen before. He now saw that God had put aside the sacrifice of animals as provided by the law and had made an end of the Levitical priesthood; that he had no further use for the temple, and no further use for the ceremony of circumcision; and not only that but the Lord was no longer dealing exclusively with the natural offspring of Abraham. He saw and understood the meaning of the words of God's prophet Amos.

¹⁴ When the time came for James to sum up the matter he arose and, addressing the convention, said: "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."—Acts 15: 13-17.

¹⁵ There for the first time the apostles saw the plan of God and all became of one mind. Now they well understood that Jehovah had cast off the priesthood of the Levitical order, and that the Jewish people themselves were to be held in disfavor only for a time. They saw that the ceremonies of the law covenant were gone but that the promises of God given to the fathers remained sure and steadfast. Doubtless Paul saw at this time what he afterwards expressed in his letter to the Romans, that God had by no means cast off his people for ever, but after the selection of the church his favor would return to them.

RESULT OF CONFERENCE

¹⁶ The convention now had come to an end. It had accomplished much good because the majority at least had an honest and sincere desire to do the Lord's will. Paul was vindicated, and those who had held to the same truths were likewise vindicated. They saw that Christ is the way, the truth, and the life, and that there was none other. This was a critical time in the church, and this controversy had sharpened the desire of the true and sincere ones to have the truth, and had caused

them to earnestly seek the truth, and the Lord God had rewarded them.

¹⁷ But Jehovah gave much more on this occasion than these Christians were expecting. Guiding them by his spirit, he enabled them to discern his plan as it had never before been understood. They saw that the favor had come to the Gentiles and that God would take out from the Gentiles a people for his name and that then his favor would again return to Israel and that he would open the way for all men to return unto him.

¹⁸ It is exceedingly interesting to mark here God's method of dealing with those who earnestly seek to know and to do his will. At the present state of the church's development the sincere ones may look back and see how that the Lord has led his people and from time to time given them a clearer vision of his great plan than they had ever expected while in the flesh. As an instance of this, when the trouble came upon the church in 1918 many thought, 'The work is done; there is nothing more to do.' Later at a conference held by the church in 1922 a clearer understanding of God's purposes concerning his people on earth was had than ever before. The church began to discern the Lord in his temple illuminating the minds of his people that they might see and perform the duties he had laid upon them.

PEOPLE FOR A PURPOSE

¹⁹ On the occasion of the conference at Jerusalem James saw and announced that God had set for himself a work to do and, that work finished, his favor would return to Israel. Just when that favor would return was not then understood. It was understood that God's purpose then was to visit the Gentiles and take out for himself a people for a purpose. It was not stated that these should share the blessings which God had reserved for the Israelites. The statement was to the effect that a people was being selected for a special purpose. It was a new thing now announced, namely, that God would take out from the Gentiles a people to be used by him in a peculiar sense, that is to say, a people for his name. Clearly it must be taken from this that God intended that the people taken out must bear witness to his name.

ORTHODOX ERROR

²⁰ The orthodox reader of the Bible has not understood the words there spoken by James. To him they are meaningless. To the orthodox Christian, so called, if a man is elect, or is saved by believing, he goes straight to heaven when he dies. If he is of the non-elect, and does not find salvation, then he goes to eternal torment. Of course this teaching emanated from Satan and by this he has deceived mankind. The evident purpose of Satan in thus turning the minds of many in the wrong way was to prevent an honor to the name of Jehovah. With the second presence of the Lord the light began to shine more clearly upon God's Word, and the text uttered by James was more clearly understood by many.

Now since the Lord has come to his temple the matter is even clearer than ever before. It is to be expected that the Lord in his temple would give greater light to the temple class. It is a time when there are flashes of light from the temple of heaven. (Revelation 11:19) The Lord promised that the light upon his Word should be progressive and that it would increase more and more unto the perfect day.

²¹ The formalism long practised, and which is called the Christian religion, resulted in hiding the truth. The creeds covered up the truth of the divine plan. With the second coming of the Lord came times of refreshing. God turned his face toward his people and began to illuminate their minds and to give them a clearer vision of his purposes. They then began to appreciate the fact that according to the promise given to Abraham God would have a "seed" which should become the blessing of all the families of the earth. They understood that this "seed" is spiritual and composed of Jesus Christ, the beloved Son of God, and his faithful followers. These are children of Abraham in this, that they are selected and accepted by Jehovah because they have the faith like unto Abraham. Paul expressed this same thought when he said: "For verily he laid not hold upon angels, but he laid hold on the seed of Abraham." (Hebrews 2:16, *Diaglott*) It is only those who have the faith like unto Abraham, and who unreservedly give all to God in consecration, and are accepted by him through Christ as a part of the "seed of promise". Such separate themselves from the organization of the world and become of the organization of God. The true followers of Jesus have devoted themselves to the service of Jehovah and have become a people for his name.

²² This people, chosen for a purpose and who are "a people for his name", is the same class mentioned by Jesus when he said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) The more critical version renders this text: "Dear flock of God." These indeed are dear to Jehovah because as his servants, following in the footsteps of the Master, their purpose is to honor the name of God both by their living and by their service. Because of their faithful devotion to the Lord God unto the end the promise is that they shall have the highest place in his favor open to his creatures. That place of favor is to be with Christ Jesus in his throne and the enjoyment of eternal life on the divine plane. These are to be given the kingdom with Christ Jesus the Head. They do not merely enjoy the blessings of the kingdom but they are to be joint-heirs with Christ and reign with him in his kingdom.

²³ The words of James, to wit, a people for his name, have been construed to mean that these are a people for the name of Jesus. This company will constitute the bride of Christ and as his bride bear the name of the Bridegroom. Such, however, is not the true meaning of the words of the text. The members of the church will constitute the body of Christ and are joint-heirs with

him. They are of the house of sons, of which house Jesus is the Head; and of course will bear the name of that house and the name of their Lord, the Head thereof. God provides that they must be conformed to the likeness of the Lord Jesus. His promise is that they shall be invested with immortality and that they constitute the members of the family of Jehovah. The words spoken by James on the occasion of the conference do not refer to these things, however.

TRUE MEANING

²⁴ What then is the true interpretation of the words of James? With the coming of the end of the Christian era greater light is shed upon the Word of God. The statement of James is really a prophecy. Prophecy can be understood only when in course of fulfilment or after having been fulfilled. Prophecy is now being fulfilled, and this text becomes much clearer than heretofore. Texts of scripture that have heretofore been "dark" are now actually bearers of light. Texts which were once dimly seen and understood now stand out with boldness. This increased light has caused some readjustment in the minds of Christians concerning the divine truths, but these readjustments have brought greater joy.

²⁵ Now God is making it clear to his anointed ones that he intends to vindicate his name in the minds of men and before all creation and that he intends to thus vindicate his name before the final end of Satan's organization. God discloses to his people that he has placed his beloved Son upon his throne and that following such he will have a great witness work done in the earth, which witness work is to be followed by a time of trouble such as never before was known. (Daniel 12: 1; Matthew 24: 22) In that time of trouble God's name will be vindicated.

²⁶ What does it mean to vindicate the name of Jehovah? This we must learn from the Scriptures themselves and only by that means. Does it mean that the character of Jehovah is to be vindicated? Certainly not! God is The Character and no one could do him an injury. He is pure and holy. In him are equally balanced wisdom, justice, love and power. He is love because he is the perfect expression of unselfishness. But the reputation of Jehovah God has long been at stake. This has resulted from the opposition of Satan. The enemy has turned mankind away from God the Creator. This opposition has grown to such an extent that the masses of mankind know not God. God could not grant eternal life to creatures on earth and permit opposition by them and any others with them to continue. His name must be brought before them because all life proceeds from him. His good name, fame and reputation must be set properly before the minds of his creatures. The vindication of God's name is not for a selfish purpose on his part but for the good of those who desire life.

²⁷ Heretofore conditions have existed which God has used for the purpose of foreshadowing what he intends to do following the end of the world. A picture of this

is given with the experiences of Israel. The Israelites, God's chosen people, were in bondage in Egypt and under the cruel hand of Pharaoh. It is made clear by the Word of God that he intends that picture of Israel in Egypt for a lesson for those who are now upon earth. Pharaoh continued to refuse to hear Moses, who spoke as the mouthpiece of Jehovah. Then God said to Pharaoh, through Moses: "For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. . . . And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." (Exodus 9: 14, 16) This and other scriptures related thereto prove that there was a special purpose of Jehovah being worked out with Pharaoh to foreshadow what he proposed to do at the end of the world. Pharaoh represented Satan the Devil, and Pharaoh's government represented the Devil's organization.

²⁸ At that time the peoples of earth were in danger of losing knowledge of Jehovah the Creator of man and of heaven and earth. Previously Jehovah had brought his name before the people. In the great deluge that came he demonstrated his power for his creatures' good. In the throwing down of the tower of Babel God was teaching the people the importance of keeping in harmony with his name. These lessons, however, were at that time almost completely forgotten by men. The great world power of Egypt had arisen and was proud of its strength. In the sight of men Pharaoh the king of Egypt seemed able to do as he pleased. It was the greatest power on earth at that time. It was unbending and arrogant. Thus when Moses, in the name of Jehovah, made request to Pharaoh concerning Israel, that potentate arrogantly replied: "Who is Jehovah, that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go."—Exodus 5: 2.

²⁹ Pharaoh trusted in the power of his magicians and his gods and in his own strength, and he defied Jehovah. He was the Devil's special representative and represented the thoughts of men of his empire and of the world. Because of his defiance of the name of Jehovah it became necessary for Jehovah to set his name right before men for their good. Jehovah God, therefore, must do something to vindicate his name and his authority. In the language of the Scriptures he went down to Egypt to get himself a name before men. His name and his authority were in question. For man's benefit it must not be obliterated.

³⁰ His servant David made reference to this when, speaking of Jehovah and his people, he said: "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?" (2 Samuel 7: 23) This text is

founded upon the words of Jehovah spoken through Moses to Pharaoh when he said: "For this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." —Exodus 9:16.

⁸¹ The Scriptures, therefore, mark out those days and circumstances as foreshadowing the things which must come to pass in the last days, when the affairs of men and nations come to a great crisis. Upon this earth at this time there exists a condition clearly foreshadowed by the conditions then in Egypt. Never before has there been anything in human history since the days of Pharaoh until now which could so well fit that which was foreshadowed by Pharaoh and Egypt. That which God did to Egypt at that time to vindicate his name foreshadowed the manner in which he will vindicate his name before all of his creation at the end of the world.

⁸² Today the earth seems to have forgotten Jehovah God. Truly the words of the Psalmist now apply concerning the wicked: "God is not in all his thoughts." (Psalm 10:4) The Psalmist also says: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God." (Psalm 14:2) This describes the condition of things when human policies, human greed and position have brought their harvest to the full. At the present time, though there is much profession amongst so-called Christian communities, the thoughts of the people composing organized Christianity are far from God.

⁸³ Mankind has reached the danger point. The state of humankind is such now as would make it necessary to destroy the organization of earth even as God destroyed it in the flood. The people are not so blameworthy as their leaders. The latter are really the destroyers of the earth. (Revelation 11:18) The people are much to blame for their lack of knowledge of Jehovah. They have had the opportunity to follow the teachings of Jehovah rather than evil earthly leaders. They have chosen the latter. The trouble coming on the earth will be such as could not well be described in human words. God will cut it short.

⁸⁴ The conditions now are different from what they were in former times. Formerly it was Egypt involved as a great world power. Now the whole world is involved, and now God will have the people delivered from the bondage under which they have so cruelly suffered. The poor have been oppressed by those holding authority. The teachers have frightened the people and burdened them with the nightmare of eternal torment. Satan, the arch enemy, has oppressed them and with his wicked organization has opposed God and turned the minds of the people away from God. It is Satan's organization, made up of the governing factors of the earth and those who support it and who, therefore, have the mark of the beast in their hands and in their foreheads, that shall be severely punished in the great time of trouble. God will not take this action without giving due notice. The

time indicated by him to serve that notice is immediately before he takes a decided action against the powers of evil.

HIS WITNESSES

⁸⁵ To accomplish his work God must have some instrument or some persons to do that work. The work corresponds to that which was done by Moses. At this time God has not raised up an individual to do his work but he has raised up a company of faithful followers of Christ Jesus whom he names his "servants". These, when the Lord came to his temple, he found faithfully safeguarding the interests of the kingdom and he made them ruler over all his goods. Collectively, therefore, such become that "faithful and wise servant" mentioned by the Lord.

⁸⁶ Isaiah had a vision and he heard the voice of the Lord saying to him: "Who will go for us?" And the response was: "Here am I, send me." That picture foreshadowed God's people at the present time who make up the "faithful and wise servant" class. These are shown the conditions that exist. They hear the voice calling to them: Who will go for us? and respond: Here am I, send me.

⁸⁷ Of course God foreknew the conditions that now exist and what shall follow. David his servant spoke the words in prophecy that now are put into the mouth of the servant class. "Let God arise, let his enemies be scattered: let them also that hate him flee before him." David then, as the Lord's mouthpiece, describes the trouble, and then says: "Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary." Rain is a symbol of refreshing truths that come in a time of refreshment and this refreshment has come to God's servant class at this time. The prophet continues: "The Lord gave the word: great is the company that publish it."—Psalm 68:1, 9, 11.

⁸⁸ This is a cryptic way of God's stating his purpose and in due time he makes announcement of the meaning thereof. Now he speaks the word and his faithful ones respond: "Here am I, send me." He has raised up a company to do his work. The Psalmist says: 'Great is this company.' Not great in numbers, not great in power of its own, but strong in the Lord and in the power of his might. The Lord announces his purpose and now he will have his "faithful and wise servant" class, the ones whom he has taken out as a people for his name, to publish his purpose to vindicate his name.

⁸⁹ The truly consecrated ones are now able to see what God wants them to do on earth at this time. They realize that God purposes to have a witness given to his name. Those faithful have taken up the work and will continue to be witnesses for the honor of the name of Jehovah God. These find themselves in the Lord's service giving a witness against Satan's organization and to the fact that the will of Jehovah must now be done on earth. They stand before the rulers of the world as,

Moses stood before Pharaoh. They declare themselves as boldly as Moses declared himself. This is a proof of their love for God. (1 John 4:17, 18) They know they are separate and distinct from the world and they know that the enemy would destroy them except for Jehovah's care.

⁴⁰ The fact that there is a people now on earth who in the face of all opposition continue to bear witness to Jehovah's name and against the enemy's organization, represented on earth by the political, financial and ecclesiastical rulers, proves that now is the time in which the prophetic utterance of James is being fulfilled. It was for such a time in our own day that God sent his truth to the Gentiles to gather out from them a people for his name.

⁴¹ Every student of the Word of God knows that the church is composed of those who by nature were Jews and Gentiles. But be it noted that the Scriptures declare that the "people for his name" is taken from amongst the Gentiles. While all things are possible for God he does things usually in what we call natural ways. If the witness now being given on earth were given by Jews it is easy to be seen it would not be effective. The witness to be given to the nations on earth at the end of the Gentile times God is giving through the people which he called for his name and which he has taken from amongst the Gentiles.

⁴² These witnesses of God have a definite message and they deliver a definite message to the rulers and peoples of the world. They state that God has set his anointed King upon his throne and now all must render allegiance to the King. They have a definite work, by the grace of the Lord, in helping to establish the kingdom on earth.

⁴³ Jesus was a marvel to the people amongst whom he lived and to those who opposed him. His life was a proof to all who would see that God was with him and was his strength. Paul the apostle was a constant witness that God blessed those who accepted the word of Christ. It is even so with the body members of Christ now on earth. God will show himself strong in behalf of his people. The great majority of the peoples of earth believe there is no real Christianity. They recognize an organized system which calls itself Christianity and they believe that to be a fraud. But when they come to see that there are a few true Christians on the earth, and that Christianity is not a failure, many of these will glorify God, as the Scriptures indicate. These are the ones about whom the apostle wrote: "Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."—1 Peter 2:12.

⁴⁴ The day of God's visitation upon the nations is now at hand. The day of opportunity for the servants of God is also at hand. The anointed ones of Jehovah, faithfully doing his work, are glorifying his name and are thereby proving that they are the people for his

name. Jehovah arranged for Moses to be ready for service exactly on time. Just so surely he has arranged to have a people for his name amongst the Gentiles exactly at the time when the witness must be given on earth.

⁴⁵ The work which God is now doing on the earth is the greatest of all works amongst men. His plan required a people at this time and he has produced them. God sent his beloved Son into the earth to be his witness. The testimony he gave there may be styled the first fulfilment of the picture of Moses in Egypt. At the time of the Lord's return Jehovah required his people to be a witness for him and to stand for his name. As surely as he sent his Son to be a witness, even so surely he has raised up a people for his name now, which people are the feet members of The Christ.

⁴⁶ The parables spoken by Jesus concerning the kingdom apply particularly to the end of the Christian era. In the parable of the sower he speaks of the seed that produced some hundred, some sixty, and some thirty fold. This fruitage has usually been understood as that which was gathered for God into his heavenly garner, namely, people saved from earth and represented in heaven. In the light of truth as it now shines these parables seem to have a complete fulfilment at this end of the Christian era. They do not begin during the period of the selection of the church and end in the millennial age. The fruitage of the parable of the sower was that which God desired to have for his purposes at the harvest time, which comes at the end of the world, at which time he not only brings his own to the condition of ripening but he causes also the harvest of the earth to ripen and be gathered. At this time men have taken an independent attitude toward God and are defiant of him. They are determined to have no interference from God. At this time God brings forth his people for his name, whom he has prepared for himself and for his purpose. According to the measure of their faithfulness they are used by him for his purposes.—Matthew 13:23.

⁴⁷ Jesus spoke another parable concerning the true vine. (John 15:1-10) This parable has had numerous interpretations. It has been thought by many that the fruitage comes from the development of character and would be dispensed in the blessing of mankind. An examination of it in the light of present truth shows that that is not the meaning of the parable. Jesus gave the Pharisees and leaders an illustration of their position. God made them the husbandmen of his vineyard. They miserably failed, for they were unfaithful in safeguarding Jehovah's interests. They wanted to use their privileges for their own selfish advantage. There was no fruit from that vineyard. Then God sent his own dear Son. What then is meant by this parable?

⁴⁸ It is manifest that God desired to have a company of people ready for his work which must be done with the second coming of Christ and particularly the latter end of the Christian era. God had Jesus on earth but

a little while and had a great witness done at that time. He gave a witness against the world as it was then, as represented by the ecclesiastical element and by Rome. He also gave a witness to the people concerning the mercy and love of God.

⁴⁹ Comparing scripture with scripture it is apparent that the parable of the true vine is intended to tell that Jehovah planted Jesus as the true vine. The fruitage which he sought was not souls for heaven; not character development; but the fruitage was and is a people to do his work on earth at the time he intended it to be done. So particular was Jehovah about this that he did not appoint a husbandman to attend to the vine. "I am the vine, my Father is the husbandman." Jehovah himself has looked after his vineyard. The great church systems have been no part of it regardless of their claims. Jehovah has produced his desired fruit, to wit, a people to do his service, and at that time when he requires the work to be done he has a people for the honor of his name.

⁵⁰ The anointed on earth, therefore, now see their privileges and responsibilities before them. The work of the church is now set before it as was the work of Jesus set before him. The spirit of the Lord God came upon Jesus at the Jordan and enabled him to see what must be done. Jesus faltered not but did it. The final witness must be given by him. He knew, as he turned his face toward Jerusalem, that he was making the journey there for the last time. Like all other servants of Jehovah, he needed encouragement. He encouraged himself by setting his face and remembering his covenant with his Father. He entered the den of lions, boldly testifying to the honor of his Father's name.

⁵¹ In order that the work of Jehovah, in these latter days of trouble and darkness upon the world, may be done God has given his people a special measure of his holy spirit of both desire and zeal. It is as a fire which consumes the bones; a zeal for the Lord which provides the fire to consume the sacrifice. (Jeremiah 20:9) The spirit of the Lord gives boldness in the witness against Satan's organization. Jehovah is calling upon his people, whom he has raised up for the honor of his name, to witness for him and against the enemy and his organization. To do this his people must set their faces as adamant for only the love of God will enable them to withstand the attacks made upon them. "The Lord preserveth the faithful."—Psalm 31:23.

⁵² These also need to encourage themselves in the Lord. This they do by looking about them and seeing the miracles which the Lord has wrought and is bringing to pass in the earth. God has worked many miracles in connection with spreading the message of truth in the past few years.

⁵³ The Lord God has provided the means now for his anointed to give the witness. Every one of the temple class who will continue to be of the temple class to the end will join in singing forth the honor of his name. This they will do by fulfilling the commission he has

granted unto them. This is a fearful and wonderful time, the most blessed that Christians have had on earth.

QUESTIONS FOR BEREAN STUDY

What is a religion? Why did the ceremonies of the law gradually become a mere religious formalism? As indicated by their procedure, what theory was entertained by the religious leaders of Israel? Quote or read scriptures supporting your conclusion. Compare their shortcoming in this respect with that of religious leaders during the Christian era. ¶ 1-4.

Why was it difficult for Jews to receive Gentiles into fellowship? What should have convinced the early Christians that the Jewish ceremonies should be abolished? In what way did the Lord provide a clear presentation of the matter? Why could Paul more readily understand and appreciate the situation? ¶ 5-9.

What position did Paul and Barnabas take respecting the rite of circumcision? What action was taken to settle the question? (Acts 15:2) Of what did Peter there remind the apostles and elders? With what result? ¶ 10-12.

How did James now stand on the question? What argument did he present? Cite and quote some scriptures on which he based his remarks. What conclusion had then been reached? ¶ 13-15.

Mention some helpful results accomplished by this convention. What further important features of God's plan were there revealed to the disciples? Relate some incidents illustrative of how Jehovah leads and provides for his faithful children. ¶ 16-18.

According to the prophecy referred to by James, what has God been doing during the Christian era? How, and for what purpose? ¶ 19.

What is the origin of most of the teachings of so-called orthodoxy? The purpose of their author? How can we account for the great and rapidly-increasing light shed upon God's Word within the last half century? Since the Lord came to his temple? To whom is reference made as the "seed of promise"? How does one become a part of that "seed"? ¶ 20, 21.

What is meant by the expression, "a people for his name"? Mention some of their present joys and blessings. What is their privilege? In brief, what is their future heritage? ¶ 22, 23.

For how long has the prophecy referred to by James been in process of fulfilment? Why was not its meaning earlier understood? What is God's purpose in the clear revelation of his plan in these "last days"? ¶ 24, 25.

What circumstances necessitate Jehovah's vindicating his great name? For whose benefit will this be done? Why is the witness to be previously given? ¶ 26.

Relate how Jehovah foreshadowed the present situation. What important purpose did each of those events serve at the time? Prove, by scripture quotation, that they were intended for a future greater lesson. ¶ 27-31.

In what important respects do present conditions correspond with those existing just before the flood; also just prior to the exodus from Egypt? In what particulars are they different? To what extent are leaders responsible therefor? In what way are the people partly accountable for these conditions? ¶ 32-34.

Who was used to lead Israel out of Egypt? Why was he chosen for that purpose? What is the identity of the "servant" at this time? What circumstance led to the Lord's making "that servant" "ruler over all his goods"? Compare Isaiah's position with that of God's present witness. What message comes to us through the Prophet David? Explain Psalm 68:11. ¶ 35-38.

Compare the present situation, as necessitating a testimony, with that of Moses before Pharaoh. What does this prove as to the time in which we are living? Apply 1 John 4:17, 18. ¶ 39, 40.

Why were the "people for his name" taken from "among

the Gentiles"? Definitely, what is the message now to be given? ¶ 41, 42.

How does organized Christianity stand in the opinion of the peoples of the earth? In this connection, what is the position of true Christians? Quote and apply 1 Peter 2:12. How is the present testimony related to that of Moses in Egypt, and that of Jesus near the close of his earthly ministry? ¶ 43-45.

At what time do the parables of the kingdom have complete fulfillment? Illustrate. ¶ 46-49.

How may the anointed class now know and appreciate their privilege and responsibility? How did Jesus set them the example? What is Christian zeal? What assurance gives the Christian courage? How does he prove his love for the Lord? How may his faith and zeal be increased and maintained? ¶ 50-53.

RESTITUTION

RESTITUTION, meaning thereby the restoration of humanity to full harmony with God and to the full enjoyment of all the divine blessings which God gave and illustrated in Adam at the first, may be said to be the key-word of the Bible; and the Apostle Peter's words, spoken to the multitude of his own people Israel when they saw the well-known cripple who was daily laid at the temple gate to beg, healed and leaping and praising God, entirely delivered from his infirmity, may be said to state that key-word under the guidance of the holy spirit. Peter then said to the people: "Why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" He told them how God had provided a Savior in Jesus Christ, whom they had indeed wickedly slain; but that, according to his words by his prophets, God would again send Jesus, then to deliver his people and to bring about full restoration. He said to them: "He [God] shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:12, 20, 21) This miracle shows that, contrary to the general belief among Christians, the Bible discloses that God's purpose is a full salvation for his human family, one which shall include restoration to full health of body, mind, and spirit, and is not one only of forgiveness of sins. This is one of the most important things to be stated and received in any consideration of the divine purpose for man.

We may not know what revelation of himself or of his purpose for man God would have given if man had not sinned, and the break in communion between the Creator and his human family had not happened, but to those who know the Word of God it is clear that the Bible is God's record of his purpose to stop the downward course of the human family, and to bring it out of its affliction, even out of death itself, into which sin brought Adam and has carried all his sons; and to bring them to a restoration to the former privilege of communion with him, with the ultimate object of bringing all who will then be obedient into the fulness of everlasting life on the earth which God made for their home.

The Bible, then, is not to be considered as a textbook of moral maxims given to help to keep man from going further down into sin, or in some measure to preserve him from utter destruction and degradation. It is a record of God's purpose to restore him. But it is written in such a way as to be non-understandable by those who do not give themselves to God, or who do not seek to please him. However, it shows for itself that in due time it will be understood, for it foretells the time when the light of the knowledge of the glory of God shall break forth upon all men, as the prophet says: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah 11:9.

If the key-note of the Bible is restoration, it follows that there has been a fall, a loss, and a possibility of utter destruction; for there can be no restoration without a previous loss. But it is the humor of man at the present time to deny there has been any fall of man; on the contrary he affirms a constant, if slow, upward movement of the race. In this man and the Word of God are at variance. It tells that God made man perfect, and states that he lost his purity of being; for then those selfish desires and evil passions entered into him which have been so destructive to the happiness of his children and which have brought the world to shame. He lost his life, for the wages of sin is death. He lost, then, the enjoyment of a happy environment with all the possibilities that a perfect human life could receive and retain.

The declarations of so-called science and of the modernist Christian are in violent conflict with what is here written. We would not belittle the labor of men of learning as they seek to gather and bring into harmony their researches in the fields of nature, but every lover of God must object to the action of these men when they put their fanciful theories before the people, and state them to be the findings of science, whereas they are only guesses at a theory. And very definitely must every lover of God and truth object when these men, aided and abetted by the clergy and preachers, state that their researches have proved the Bible to be only a book of legends, and in particular its story of the creation of man and the earth to be a myth. It is no part of our task to follow them, to show how they differ one from

the other, and how, when a new theorist arises they very readily discard accepted theories, so anxious are they to show they are up-to-date.

It shall suffice us to say that there is no single item discovered in the realms of nature and established as a fact which contradicts the Bible story, which is that God specially prepared the earth for the residence of the human family, and that when it was ready he made man of the dust of the ground and breathed into him the breath of life, and man became a living soul, a sentient being.—Genesis 2:7.

It is only now as man is approaching the crisis of the human family in its relationship to its God, its Creator, that the theory of man's evolution from the lowest forms of earth life has been put forward as the explanation of his existence, and of his place as the highest of all forms of life upon earth. Let it be granted that the first researches of scientists were not made with the object of showing that the Bible is untrue, but were made as if in the interests of human knowledge and research. Yet the fact remains that their theories of the beginnings were very readily taken up by those who called themselves the learned of the earth, and soon were greedily seized upon by the religious leaders. The scientist looked upon the dogma of evolution as an advancement in science. The religious leaders hastened to seize upon the doctrine, partly to show that they were abreast with the world in its researches, and partly to free themselves from the obligation of attachment to the Bible, and also, as it appears, to cast away at least in part the burden which they had begun to feel the Bible was to them.

In its desire to free itself from obligation to seek the will of its Creator, for the dogma of evolution knows no Creator, and therefore has no revelation of his will, the human race has taken many devious ways, and it has pleased God to permit it to fall into the deep deception and into dark caverns of human ignorance. Those who know something of the way in which the nations of Christendom have been misled by a great antichrist or antichristian system which, while professing to be the representative on earth of Christ's kingdom, has been the enemy of that kingdom, have seen how God permitted a great delusion to come upon those who did not seek the truth.

It may be considered very probable that a similar thing has happened in connection with the human race in the deception of evolution. If God made the greatest of earthly beings of a like structure with the simplest and microscopic form of life, inasmuch as both depend for existence upon a respirational and digestive system, that fact does not prove that the highest and most complex form has evolved from the lowest. It only proves that the process of living, common to both, namely, by breathing air and by the digestive track, is that which is best adapted for life upon the earth. But if it pleased God to have some animals, namely, the monkeys, the apes, and their like, made in some respects, both of out-

ward conformation and of habit, to be like the human race which he intended to bring into being, and which should be his representatives in the earth, it may well be that God foresaw what he would do in the ends of the age when all men should be brought into judgment before him.

It may therefore well be said that God has let mankind have a great delusion; and by his efforts the scientist, who seeks a mechanical cause for all things, has fallen into it, leading with him the clergy who have forsaken their light, and who want to tell the world that they are in harmony with this will-o'-the-wisp. The scientist looks at the monkey, the ape, the baboon, and he sees a relative of the human family, perhaps its progenitors. He sees in imagination the human developing from the lowest forms of life, and he becomes so sure of the things he thinks he sees that he is satisfied the Bible is a myth. He cannot tell when human life began, or how evolution works; nor can he tell anything of the beginning of moral conscience in man, how it developed. In all these things he is as on a floating island in an ocean of which he knows nothing. He is sure only about himself.

Leaving the "findings" of science "falsely so called" (See 1 Timothy 6:20.), we take the Word of God, and there human history is linked both at its beginning and at its ending with eternity. The human story comes to have not only a definite place, but a definite purpose in God's great scheme. The wise man said, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."—Eccl. 7:29.

God's own declaration is that he looked upon his work and pronounced it very good. (Genesis 1:31) The man whom he had formed had neither a diseased body nor imperfect mind, nor would his heart's affection be other than pure. He was indeed without experience; for though we may suppose that God could have imparted to him some knowledge, he would not do so, nor would give him anything which would correspond with experience. So God set man to tend the garden in which he put him, and Adam lived from day to day meditating and enjoying his life and the communion which in some measure he had with his Creator.

A comparison of the opening and closing chapters of the Bible reveals the close relationship between them, and every careful student must see that there is an intention thus revealed by the Divine Author. They make the much varied writings into one book. The Bible begins its account of human history by telling how God put the man whom he had formed into a garden which he specially planted. The man was perfect, for 'God saw that his work was very good'; the garden was a beautiful home, for God specially prepared it in a specially selected district in Eden. It was well watered and was fruitful. In it was the tree of life, and, we may say, in its river there was at least the representation of the water of life. The man was in perfect consonance with

his God and with his surroundings; he had no fear, there was not a cloud of conscience, there was no dissonance in anything, nor an ache or a pain of body or mind. This continued for a time and then Adam's happiness was increased by the beautiful and perfect gift which God gave him in Eve, formed in part from his own body, so that there was not only the link of companionship, but realization of true oneness. Sin entered that perfect condition, that beautiful domain; Adam and Eve were expelled; the garden wasted away. From that time the Bible's record shows human nature ever deteriorating, and discloses how it would have wholly corrupted itself had not God from time to time taken measures to preserve it, that he might at last restore it.

Through the provision which God made for the covering of man's sin, the Bible ends on the note of victory. Thus the Revelator, the last speaker of the Bible, tells us in vision of the establishment of the kingdom of heaven

on earth. He reveals the city of God come down to earth. It has the river of water of life running through its broad place, with the tree of life providing healing for the nations. He hears God declaring that he will tabernacle with men, that there shall be no more curse, no more tears, nor sorrow, nor sighing, that there shall be no more death, for the former things are passed away. (Revelation 21:4) Thus the Bible ends on a note of triumph.

This picture of human history from the creation of earth as a human abode, of the creation of man by the hand of God, of the fall of man into sin and death, of all his long weary way through the long periods of human passion, suffering and woe, to the final destruction of all evil things, and the full restitution of mankind, who, delivered from death by resurrection, are then found worthy, is the Bible's story, is God's revelation of himself.

DEATH IS THE WAGES OF SIN

DEATH, which reigns with apparently such absolute power over all forms of earthly life, whether of the vegetable or animal kingdom, is considered as being as natural to man as it is considered to be so throughout all nature. It is said there is nothing more certain to a man than that he must die. But death is certainly not natural to man. Every Bible student, every diligent and unprejudiced reader of God's Word, must come to the conclusion from that revelation which God has given of himself and of his purpose towards man, that in his relation to God man is in a category different from that of any other form of animal life. So that though under existing conditions "the living know that they shall die" (Ecclesiastes 9:5) it does not follow that they die by nature. The Scriptures always assert that death is the wages of sin. By reason of the fact that man came direct from the hand of God, formed by God of the dust of the ground, and was quickened into life by the direct act of the Creator in that he breathed into his nostrils the breath of life, there is a relationship between man and his Creator which is not enjoyed by any other earthly being. God made man in his own likeness to have dominion, and provided him with a mind by which man could hold communion with his Maker.

When God formed man he made no agreement with him in respect to life, but very soon he placed him in an implied covenant arrangement; for when he put him into the garden he had planted he set a test for him in respect to the fruit of the tree of knowledge of good and evil. Adam was forbidden to eat of the fruit of that tree, on pain of death. God said: "In the day that thou eatest thereof, thou shalt surely die." Adam understood very well how

he could retain his life. He had no thought that he was an immortal being. Life or death, the cutting off of life, was before him.

Under temptation Adam fell. In his transgression he not only broke the law of his Creator, but showed that he sinned with intent. He chose to take his own way. He was not deceived; his act was no mere slip. As his life depended upon his obedience he could continue to enjoy it only if he kept the will of his Creator. Death is thus seen to be the penalty for sin, and cannot be truly conceived of as natural to man.

There is nothing in the Bible to show that God gave man any special kind of life, something different from that which the "lower" creation enjoys. Indeed these share with man in that every living thing upon earth is a living soul. (See Genesis 1:20-30.) Man, therefore, is of the earth in the outward sense, and to himself as he sees himself apart from his Creator. His organism is the highest of earthly forms, but he is only a form of earthly life, dependent upon his environment. But his organism being perfect he had ability to throw off that which would hurt him. He could repel disease and could take from his food that which was beneficial, and could reject any elements of food which were detrimental to him. The animals could not reach above the measure of instinct for self-preservation which the Creator had planted within them.

Sin, which is the transgression of the law of God, began at once to have an evil effect upon the man and the woman. Adam showed that his mind was quickly perverted; for he endeavored to put the blame for his fall upon God, and upon the woman whom God had given him. Thus his sin, one of wilful disobedience and presump-

tion, is seen to have had an immediately evil effect on his mind, and that of necessity affected the body as well; for, as all experience shows, sin in the mind makes poison for the body. It is evident to all that emotions and passions act on the body very speedily, and that which is evil brings the body into danger. A healthy pleasure to the mind would be as a good bodily stimulant even to a perfectly healthy man. Laughter would not only indicate pleasure, but would create it, while tears would have been unknown had sin not entered the world; for they belong to sin and the sorrow which follows it.

What then is the end of sin? The Scripture is definite: "The wages of sin is death"; and every statement in the Bible is in harmony with that declaration. It may properly be supposed that the great confusion on this subject which has beclouded the minds of men would never have been possible if there had not been the intervention of that unfaithful servant of Jehovah God who once was known as Lucifer, the Son of the Morning, but who later is known as Satan and the Devil. He made it his purpose to deceive the sinless pair under his charge, for he was Eden's overlord.—See Ezekiel 28:13, 14.

First he persuaded Eve that God would not carry out the sentence of death; that God had deceived them in that matter. He saw, too, that which he conceived to be a good chance of preventing God from carrying out his purpose, or of making God appear untrue. Quite evidently he intended to get the man and the woman to eat of the tree of life, and so prevent God from carrying out the sentence, or of showing that God had also spoken untruly about that tree. Then when death did come he persuaded men to believe that they were different from the animals, that man was not really a creature of earth. He got them to believe that they were not mortal but immortal beings, that is, that some part of them could not die. Man turning away from his Creator became ever more subject to the wiles of the adversary, and began to believe in an existence for himself after death. Then knowing of spirit beings, men allowed themselves to be brought into communication with these. Soon they came almost altogether under the dominion of Satan, and of those evil spirits who cooperated with him in his rebellion against Jehovah.

To say with the orthodox theologians that when God said, "In the day that thou eatest thereof thou shalt surely die" (Genesis 2:17), God means to convey to Adam's mind something else than that which is the plain meaning of the words to us, is not only to do as the Devil did, namely, to pervert the Word of God, but it is to add to the words of Scripture, and thus come under the condemnation of those who add to the Word of God.—Revelation 22:18.

Let it be seen then that the sentence of death neither merely condemned Adam to a weary period of sin while his life lasted on earth, nor contained one word to in-

dicate that he was in danger of an eternity of everlasting torment. Let the word of God stand. It was in part because the Devil added to it that he brought man into sin, and made his own sin worse. It is because of the same wicked addition that men are so befogged in their understanding of God, and man has lost the truth: the ecclesiastics, under the guidance of the Devil, have succumbed to him as Eve did, and in turn have led men astray.

It is true that the sentence on the sin included a severance from the favor of God, and to that extent man became a moral, as well as a physical sufferer. But both forms of suffering, though they were included in the penalty, and relatively speaking are as death, yet these are not the penalty itself. That penalty is absolute cessation of being.

Because of wrong teaching in respect to the true relationship between Adam and his Creator, and because the churches have taught that the punishment of sin is eternal torment of body and mind, it has been thought by many that the punishment for Adam's sin was altogether out of proportion to his wrong act. If the penalty were eternal torment, every one must agree there could be no relationship between the sin and that penalty. There is nothing in reason, which God gave to the race, and to which he himself appeals when he says, "Come now, and let us reason together."—Isa. 1:18.

The matter can be seen aright only as Adam's act is found as the purposeful indication of his intention to show his Creator that he would use his own will as to what he would or would not do.

His sin, therefore, as an indication of his will, was a deliberate act of disobedience, and was as definite as if he had committed the most heinous of those human crimes which shock mankind. Sin, says the Apostle John, is a transgression of the law. (1 John 3:4) In the case of Israel the punishment of death followed the apparently mild offence of gathering firewood on the sabbath day, just as it did when a man slew his fellow.—Numbers 15:32-36.

The heinousness of the wrong is measured by whether or not the sin is presumptuous, despising the word of Jehovah. That presumption against the will of God is the root of sin is shown in Numbers 15:30, where the law says to Israel: "But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people."

The stream of human sin which began to flow on that dark day in Eden quickly grew in force; for every day Adam was less willing to restrain the self-will which he allowed to break loose on the day of his disobedience, and each day saw him less willing to attempt to quench the desire to take his own way, which he knew was contrary to the will of his Creator and to his own well-being. The pleasure of sin, that is, the pleasure of self-will and self-indulgence, gained upon him. His children

were born in his likeness; for though it is not true, as orthodoxy teaches is the case, namely, that all of Adam's children were treated by God as if they shared in their father's sin, they were nevertheless born with a taint of sin in them. Each member of the family as it grew was born under the law of sin and death. Not one of all his descendants, the multitudinous family of earth, has escaped that law. (Romans 8:2) None therefore has been treated by God as if he were on trial for life. The simple fact, as revealed in the Bible, is that God had broken communion with Adam's race. His children were not born inheritors of any promise or covenant which God had made or implied with him when he was innocent of sin in his heart.

But some one may say, If that is so, how does it come about that some are undoubtedly held responsible before God? It is clear, for instance, that the patriarchs were responsible, for the judgments of God were manifested among them according to their conduct in their relationship towards God. Also the children of Israel, the descendants of the patriarchs through Jacob, were responsible to God; for his judgments came upon them as a people for their national sins. And unquestionably it is the intention of the New Testament to show that those who know the will of God and do not do it are to be punished with many stripes.

Those passages in the Bible which show human responsibility are applicable only to those who have entered into a relationship with God where they could retain his favor, or where if disobedient they would meet with his disfavor. Only such have in any way been on trial, and in each case these have been in such special arrangement as goes with a covenant. God made a cov-

enant with the patriarchs, with Israel, and with the church.

It is true that God has rewarded some who have sought to seek his will as they saw it manifest in his chosen people. Cornelius the Roman soldier is an example of such. But God has had no rewards for those in the pagan world who have endeavored to rise above the common thoughts and selfish ways of men. Such have laid up a reward for themselves in the future when the judgments of God will be manifest.

But those passages of Scripture have been used by the clergy, sometimes ignorant, but often perverse, as if they applied to all men at all times. They have used Scriptures indiscriminately as weapons to fear men into obligation to themselves, and to force them into their church systems. But the fact is that, except in the broad sense, God has never relieved man from acknowledging his obligation to his Creator, he has not held man as responsible to him, and certainly has not treated him as if he were on trial for life or death. Death, says Paul, reigns over all men, even over those who had not sinned according to Adam's transgression. That is, Adam, because he was a perfect man, could have resisted the tempter; but his sons were born weak, and were unable either to resist the inbred weakness and the desire for their own way, or to resist the power of their enemy as he sought to tie them more firmly in bonds to bring them under his control. They were sinners and had no right to live.—Romans 5:12.

The hope of the race is in resurrection, and Jehovah has provided for this, the Redeemer is both ransom-price and deliverer, and God will cause him to triumph over all the enemies of God. The last enemy to be destroyed is death.—1 Corinthians 15:26.

LETTERS FROM AFIELD

A COMPLETE MESSAGE FOR THE HUNGRY

DEAR BROTHER RUTHERFORD:

I have read *Creation* with much interest. It certainly is an up-to-date, clear and compact statement of the most important features of "present truth". Comparing it with the others: *The Harp of God* shows the harmony of the ten fundamental doctrines of the Bible; *Deliverance* emphasizes the certain overthrow of the Devil and his organization; while *Creation* goes to the vital points of truth now being assailed by Modernists and other "fools and blind guides" and misunderstood by sincere Fundamentalists, the "prisoners". It contains information sadly needed by that class. The blood atonement, the divine inspiration of the holy Scriptures, the state of the dead, and the second coming of the Lord, are live questions among them, although they are terribly confused. *Creation* provides explanation on those very points in chapters "The Earth", "The Purpose of the Bible", "A Perfect Sacrifice," etc.

There is no literature on earth outside of the publications of the Watch Tower Bible & Tract Society which proclaims the invisible presence of the King since 1874 and the reign begun since 1914. It follows, therefore, that the "great multitude" on earth must get their light through the

"remnant" who are faithful to their commission. Literature put forth by the "prisoner" class shows that they are expecting the rise of an individual Antichrist; then the sudden, visible appearance of our Lord and the Armageddon battle, at which time the saints will be taken up to heaven. According to our understanding they will be sorely disappointed. Antichrist will be destroyed, Armageddon will come and the remnant will be taken, but Christ will not appear in the flesh or be visible to human eyes. Finally they will be forced to admit their mistakes, "wash their robes in the blood of the Lamb", and accept the only alternative that since 1914 "the Lord God Omnipotent reigneth". Revelation 19:1-11 seems to show that this class will then realize that the overthrow of Babylon the Great was due to the reign of Christ. The Joseph class is putting the silver (truth) cup into the sack of Benjamin; but the Benjamin class has no appreciation of that fact now. Armageddon will open their eyes.

As *Creation* has a complete message of "present truth", a particular effort to reach the Fundamentalists will surely be blessed of the Lord. Now we must feed them through the bars of the "cage" (Revelation 18:1-5) until Psalm 124:7, 8 is fulfilled in their case; "Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken,

and we are escaped. Our help is in the name of the Lord, who made heaven and earth." The breaking of the snare surely is not many years hence. The "remnant" in a measure are engaged in that work.

The chapter "A Perfect Sacrifice" sets forth a more exact statement as to the work of the high priest on the day of atonement, and the offering of incense in the most holy on that day, and its meaning. Thus *Creation* combines the essence of *Tabernacle Shadows* with the rest of the plan.

The book gives us a better understanding of the "great deep" (Genesis 7:11,12) and how at one time the face of the great deep was frozen, having the appearance of a stone because ice looks like stone, as referred to in Job 38:28,30.

The chapter on "The New Creation" is certainly full of help for the "remnant" now on earth.

"Finally, brethren, pray for us, that the word of the Lord may have free course [literally, *run, spread rapidly*] and be glorified, even as it is with you."—2 Thessalonians 3:1.

With much love and best wishes, I remain

Your brother in him,

DAVID DAVIDIAN.—Calif.

ENJOYABLE READING

DEAR BRETHREN:

Loving greetings.

We all think that *Creation* is the most wonderful book yet. It is beautifully printed and finished and the illustrations are superb. We are enjoying the reading of it and believe it will be the best seller of any of the I. B. S. A. publications. What a wonderful combination for a special world drive: *Creation*, *Deliverance*, and *Harp*!

Praying ever the Lord's blessing and guidance,

Your brother in his grace,

F. E. SMITH.—Calif.

THANKFUL FOR NEW BOOK

DEAR BRETHREN:

The ecclesia as a whole wish me to convey to you their sincere thanks for the new book, *Creation*. This I am very happy indeed to do, and pray the Lord's blessings upon it. It is a beauty as well as wonderfully composed, and no doubt will accomplish much good.

We will always pray for Brother Rutherford and his associates at headquarters, though not personally acquainted, that you may all bravely fight and do the Lord's work.

Sincerely your brethren in Christ,

NOWATA (OKLA.) ECCLESIA,
MRS. GEO. N. GABRIEL, Secy.

REFRESHED BY STUDY OF WATCH TOWER

DEAR BROTHER:

Greetings of warm love in the Lord. It has been my desire for some time to write you and express my delight at the wonderful truths brought to our attention in *The Watch Tower*. However, with the coming of the article "Liberty of the Prisoners" my joy and satisfaction lead me to at once acknowledge my deep gratitude to the Lord.

An isolated colporteur sister and I have been over this *Watch Tower* together, looking up the Scripture references and their context, notably Psalms 146, 79, 102; Isaiah 49, 42. Here the prisoners, the tribulation saints, are described as "a pelican of the wilderness: . . . an owl of the desert" (Psa. 102:6), and surely they are. They seek food in the wilderness and suffer discomfort in the desert, being like the owl, in a blinded condition as described by Peter. (2 Peter 1:9) We were amazed in our study to find how many scriptures there were which seemed to refer to these tribulation saints. It seems now to be the Lord's due time to grant an understanding of these. What encouragements we receive to keep us faithful and diligent! It is my ambition, also, to please the Lord and remain faithful in his glad service.

In the one hope of our calling, I remain

S. GILLET, Colp.—England.

APPRECIATIVE READERS

DEAR BROTHER RUTHERFORD:

As a sample of how the *Freedom* booklet is taking with the people I relate one experience of today:

Walked up to three men in front of a garage and asked them if they had ever heard of the big lecture from Toronto. One fellow spoke up quickly and said: "Yes, I picked up one of the little books the other day, and it is the best thing I have ever read. I am going to send for those books advertised in back." Told him I had them with me, so he purchased at once without a canvass at all. Said: "Any fair-minded man couldn't help but believe that book. I am going to buy as many of those little books as I can afford." So he purchased in all a 55c combination and nine *Freedom* booklets. Wanted these for his friends.

Just then another fellow came up and said: "Uncle Jim, that's a real book. Don't you know I am a poor man with a big family and need all my money; but I wouldn't take \$50 for that book if I couldn't get another." In this same town (Lafayette, Ga.) the Methodist and Baptist preachers did all they could to injure our sales. In spite of them we sold 550 books in the town in about ten hours.

Yours, enjoying the richest of blessings in the service,

HERMAN SMITH, Colporteur.

ENJOYS A SURPRISE

DEAR BROTHER RUTHERFORD:

I feel constrained to intrude a little on your precious time. A few days ago the postman handed me a little carton. My wonder soon disclosed that it contained the neat little volume *Creation*. To say that I devoured its contents with a relish is stating it mildly. I can but call it a treasure casket.

I was very busy with my colporteur work and I could scarcely wait until evening time; and as I perused its pages sometimes the precious gems seemed to be poured out as from a great measure, and at other times they seemed to be coming down on every side like falling flakes of snow. And it seems so complete, from the beginning right up to date. I feel sure that a stranger reading this single book would have a good view of God's marvelous plan and his wonderful ways. We feel sure the dear Lord is blessing your efforts.

Your brother by his grace,

M. C. LORIMOR.—Colporteur.

DETERMINED TO WIN

DEAR BROTHER RUTHERFORD:

Greetings in the name of our King!

At a meeting of our ecclesia held Wednesday evening a suggestion was made that we send you our love and tell you of our hearty one hundred percent cooperation in your brave efforts to serve the King. This suggestion was quickly put to a motion and just as rapidly passed unanimously.

Dear brother, we know that the journey is sometimes rough and many are the battles as we go along; but we want you to know that we are your comrades in the strife, and as you courageously forge ahead, giving the enemy no quarter, be assured that by the Lord's grace we are following closely on your heels.

The Lord is truly good. He has placed at the head of our little service division a brother wholly consecrated to him and zealously owning his cause, and every one of our elders is serving in spirit and in fact to the best of his ability and opportunity; thus the rest of the sheep go on, knowing that all is well. So although we are just a little band here in Paterson, yet if determination to win means anything, this little ecclesia will meet you in the kingdom!

May the Lord continue to bless you and may he help us to hold up your hands, the while watching how we can more effectually do the work.

With much love to you all at Bethel, we are

Your brethren in Christ,

PATERSON, N. J. ECCLESIA,
MAE J. RAU.—Secy.

International Bible Students Association

RADIO SERVICE

The kingdom message is now being regularly broadcast over the following stations in the United States and Canada. Local radio representatives are requested to send prompt and complete advice of any changes in schedules to Radio Department, 117 Adams St., Brooklyn, N. Y.

CALL	CITY AND PROGRAM PERIODS	KILO- CYCLES	METERS	WATTS	CALL	CITY AND PROGRAM PERIODS	KILO- CYCLES	METERS	WATTS
CFYC	Vancouver, B. C.	730	410.7	500	WCBM	Baltimore, Md.	1330	225.4	100
	Sun am 10-11, pm 2.30-3.30, 6.30-9					Sun pm 6-8 (bi-weekly); Fri pm 9.30-10			
	Tue Thu Sat pm 7.30-8.30				WCSH	Portland, Me.	820	365	500
CHCY	Edmonton, Alta.	580	516.9	250		Sun pm 3-3.30			
	Sun am 10-11, pm 3-4.30, 9.15-10.30				WCWK	Fort Wayne, Ind.	1400	214.2	250
	Tue Thu Sat pm 8-10					Sun pm 5-5.30			
CHNS	Halifax, N. S.	930	322.4	100	WDAY	Fargo, N. D.	830	361.2	500
	Sun pm 9-10					Sun pm 2-3, Thu pm 4-4.30			
CHUC	Saskatoon, Sask.	910	329.5	200	WEBC	Duluth, Minn.	1240	241.8	250
	Sun pm 12.45-2.15, 8.30-10					Tue pm 7.50-8.30			
	Tue Thu pm 8.30-10				WEFS	Gloucester, Mass.	1010	296.9	100
CJCF	Calgary, Alta.	690	434.5	250		Sun am 11-12			
	Mon pm 8-9				WFBE	Cincinnati, O.	1220	245.8	250
CJGC	London, Ont.	910	329.5	500		Sun pm 6.30-7.30			
	Sun pm 2-3 (every other week)				WFBL	Syracuse, N. Y.	1160	258.5	750
CKCX	Toronto, Ont.	1030	291.1	1000		Sun pm 2-2.30			
	Sun am 9.30-11, pm 1.30-3, 8.15-9.15,				WFDF	Flint, Mich.	860	348.6	100
	10.15-11.15; Tue Fri pm 8-10					Fri pm 9.30-10			
CKOC	Hamilton, Ont.	880	340.7	50	WFJC	Akron, O.	1320	227.1	250
	Thu pm 8					Sun pm 9.30-10.30 (every other week)			
KDYL	Salt Lake City, Utah	1160	258.5	100	WGBS	New York, N. Y.	860	348.6	500
	Sun pm 2-3					Sat pm 9.30-10.15 (foreign languages)			
KEX	Portland, Ore.	1250	239.9	2500	WGHP	Detroit, Mich.	940	319	1000
	Sun pm 9-10					Sun pm 12-12.30			
KFEQ	St. Joseph, Mo.	1300	230.6	1000	WGWV	Milwaukee, Wis.	1370	218.8	500
	Sun pm 7-7.30					Sun am 10-11			
KFH	Wichita, Kan.	1220	245.8	500	WHK	Cleveland, O.	1130	265.3	*500
	Sun am 9.30-10.30; Thu pm 7.30-8					Sun am 10-12, pm 7.30-9			
KJFF	Oklahoma City, Okla.	1100	272.6	*750		Mon pm 7-8.30, Thu 7.30-10			
	Sun am 9-9.30; Sat pm 8-8.15				WIAD	Philadelphia, Pa.	1040	288.3	100
KJFD	San Diego, Calif.	680	440.9	500		Tue Fri pm 8.05-8.35			
	Sun pm 2-3				WIBA	Madison, Wis.	1250	239.9	100
KJUM	Colorado Springs, Colo.	1270	236.1	100		Sun pm 1-1.30 (monthly, fourth Sunday)			
	Thu pm 7.30-8				WIBX	Utica, N. Y.	1260	238	150
KJWM	Oakland, Calif.	1270	236.1	*500		Sun pm 9-10.20			
	Sun am 9.30-11; pm 12.30-2.30; 7.30-9				WICC	Bridgeport, Conn.	1130	265.3	500
	Mon Sat pm 8-10					Mon pm 8-8.30			
	Tue Thu pm 12.30-3, 8-10				WIL	St. Louis, Mo.	1160	258.5	250
	Wed pm 2-3; Fri pm 2-3, 8-10					Sun pm 6.30-7			
KJRC	San Antonio, Tex.	1360	220.4	50	WIP	Philadelphia, Pa.	590	508.2	500
	Sun pm 1-2					Fri pm 3-3.15			
KHQ	Spokane, Wash.	810	370.2	1000	WJBL	Decatur, Ill.	1410	212.6	250
	Sun am 10-11, pm 9-10					Thu pm 7.30-8			
KLZ	Denver, Colo.	1010	296.9	*750	WKBF	Indianapolis, Ind.	1190	252	250
	Sun pm 7-8					Mon pm 7.30-8.15			
KMBC	Independence, Mo.	1110	270	1500	WLBG	Petersburg, Va.	1400	214.2	100
	Fri pm 7.30-8					Sun am 10-11, pm 3-4			
KMFC	Inglewood, Calif.	1340	223.7	250	WLBV	Mansfield, O.	1450	206.8	50
	Sun pm 8-9.15					Sun pm 9-10			
KNRC	Los Angeles, Calif.	800	374.8	500	WLST	Providence, R. I.	1150	260.7	500
	Tue Thu Sat pm 2.30-3					Sun am 10.30-11.30, pm 2-3, 6.30-7.30			
KOCW	Chickasha, Okla.	1190	252	250		Wed pm 7.30-8.30, Fri pm 7.30-8.30			
	Sun pm 6.30-7 (second and fourth, monthly)				WMBH	Joplin, Mo.	1470	204	100
KOMO	Seattle, Wash.	980	305.9	1000		Sun pm 6-7			
	Sun am 10-11, pm 7.30-8				WMBR	Tampa, Fla.	1190	252	100
KPRC	Houston, Tex.	1020	293.9	500		Sun pm 8			
	Mon pm 8.30-9.15 (every other week)				WMBS	Harrisburg, Pa.	1280	234.2	250
KQV	Pittsburgh, Pa.	1110	270.1	500		Sun pm 5-6			
	Sun pm 1-2; Fri pm 7.30-9				WMES	Boston, Mass.	1420	211.1	50
KSCJ	Sioux City, Ia.	1230	243.8	500		Sun am 10.30-12, pm 8-9; Mon Thu pm 8-9			
	Fri pm 8-8.30				WNBF	Endicott, N. Y.	1450	206.8	50
KVCR	Cedar Rapids, Ia.	1250	239.9	250		Sun pm 7.30-9.30			
	Sun pm 4-5; Wed pm 9-10				WNBH	New Bedford, Mass.	1210	247.8	250
KWKC	Kansas City, Mo.	1350	222.1	100		Tue pm 8.30-9.30			
	Sun am 10-11, pm 9.15-10.15				WNOX	Knoxville, Tenn.	1130	265.3	1000
KWTC	Santa Ana, Calif.	1350	222.1	100		Fri pm 7.30-8			
	Sat pm 7.50-8.30				WNRC	Greensboro, N. C.	1340	223.7	500
WABQ	Philadelphia, Pa.	1340	223.7	500		Fri pm 7.45-8.15			
	Sun pm 2.50-3.30				WODA	Paterson, N. J.	1020	293.9	1000
WBAV	Nashville, Tenn.	1210	247.8	100		Sun am 10-10.30			
	Sun pm 5.30-6.15				WOKO	Peekskill, N. Y.	1390	216	250
WBAX	Wilkes-Barre, Pa.	1200	249.9	100		Sun pm 12.30-1; Thu pm 8.30-9			
	Sun pm 8-9				WOOD	Grand Rapids, Mich.	1150	260.7	500
WBBR	New York (Rossville), N. Y.	1170	256.3	1000		Sun pm 9-10			
	Sun am 10-12, pm 2-4, 7-9				WORD	Chicago (Batavia), Ill.	1190	252	5000
	Mon Tue Thu Fri pm 2-4, 7-9					Sun am 10-12, pm 2-4, 6-7.30;			
	Wed pm 2-4, 6-7					Mon Tue Wed Thu Fri Sat pm 6-7			
WBRC	Birmingham, Ala.	1240	241.8	250	WRAW	Reading, Pa.	1360	220.4	100
	Tue pm 8-8.30					Sun pm 7.30-8.30			
WBRL	Tilton, N. H.	1290	232.4	500	WREC	Memphis, Tenn.	1180	254.1	50
	Sun pm 8-9					Sun pm 5-5.30			
WBT	Charlotte, N. C.	1160	258.6	500	WRHM	Minneapolis, Minn.	1150	260.7	1000
	Thu pm 7.30-8					Sun am 9.15-10.30			
WCAH	Columbus, O.	1280	234.2	250	WRR	Dallas, Tex.	650	461.3	500
	Sun am 11.45-12.45, pm 8.45-9.45					Fri pm 6.30-7			
	Mon Tue Wed Thu Fri Sat 11.40-12.40 noon				WTAL	Toledo, O.	1070	280.2	100
	Fri pm 7.30-10					Sun pm 1.30-2			
WCBA	Allentown, Pa.	1350	222.1	150	WTAR	Norfolk, Va.	1090	275.1	500
	Sun pm 4-5					Sun pm 7-7.30			
WCLO	Kenosha, Wis.	1320	227.1	100	WWVA	Wheeling, W. Va.	890	336.9	250
	Sun am 11-12					Sun pm 1-2			

* After 6 p. m. From 6 a. m. to 6 p. m., 1000 watts.