



The WATCHTOWER

And Herald of
Christ's Presence

"Watchman, What of the Night?"
Isaiah 21-11.

VOL. LVII

SEMIMONTHLY

No. 23

DECEMBER 1, 1936

CONTENTS

MALACHI (Part 3)	355
Devastating Fire	358
Impending Destruction	362
Questions for Study	365
ANGELS AND THE RESURRECTION	366
RADIO SERVICE	368
"HIS VICTORY"	351
1937 CALENDAR ..	354
YEAR BOOK FOR 1937	351
SHORTWAVE BROADCAST	354
ERRATUM	365

Ye
are
my
witnesses,
saith JEHOVAH,
that I am God
Isa. 43:12

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The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY
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OFFICERS

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - Isaiah 54:13.

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God, is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation and his active agent in the creation of all things; that the Logos is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, and the Chief Executive Officer of Jehovah.

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 wrong act all men are born sinners and without the right to life.

THAT JESUS was made human, and the man Jesus suffered death in order to produce the ransom or redemptive price for all mankind; that God raised up Jesus divine and exalted him to heaven above every creature and above every name and clothed him with all power and authority.

THAT JEHOVAH'S ORGANIZATION is called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the kingdom before all who will hear.

THAT THE WORLD has ended, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of God's kingdom on earth.

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ which has now begun; that the Lord's next great act is the destruction of Satan's organization and the establishment of righteousness in the earth, and that under the kingdom all those who will obey its righteous laws shall live on earth forever.

"HIS VICTORY"

This thrilling term designates the next testimony period of Jehovah's kingdom publishers, December 5-13. Let this notice suffice to at once interest you therein and to cause you to begin preparing forthwith. The printed message offered to the truth-needy peoples during this period will be the combination consisting of the book *Riches* and three booklets, including the booklet *Choosing* and a self-covered booklet, on a 35c contribution. Consult the November *Informant* for further details and then get all set for your full part in this testimony. Your promptness in reporting results of your activities will be appreciated.

1937 CALENDAR

The new calendar, for 1937, expresses militant service, both in text and in illustration. The year's text is from Obadiah 1: "Arise ye, and let us rise up against her in battle." The design based on the text is most expressive, and stirring and strengthening to behold. Accompanying is a seasonable letter by the Society's president, and setting out the special testimony periods for 1937; also the calendar date pad, marking such testimony periods and likewise the regional or divisional service campaigns. The calendar may be had, five copies on a contribution of \$1.00, sent to one address, or, singly, on a 25c contribution. Groups will please combine all individual orders and forward through their local servant, with remittance enclosed.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It arranges systematic Bible study for its readers and supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his Beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

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All sincere students of the Bible who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

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

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YEAR BOOK FOR 1937

This is to announce the Society's issuance of a new year book for use during 1937. It contains the comprehensive report by the president of the Society covering the work accomplished during the service year 1935-1936 by Jehovah through his witnesses and their companions throughout the world. The information included therein is most valuable, especially in view of the war now on with the religionists. There is also a brief discussion by the president on the 1937 year text; additionally a text for each day of the year together with an enlightening and encouraging comment taken from *The Watchtower*. In view of the special expense of publishing such a limited edition as that of the *Year Book* a contribution is asked of 50c a copy. Please order now, sending remittance with order. Groups will place individual orders with their local servant, so as to spare the Society much time and expense in shipping.

SHORTWAVE BROADCAST

In September, 1936, the new 10,000-watt shortwave station, VPD2, located at Suva, Fiji, commenced broadcasting the lectures on a wave length of 31.45 meters (9540 kilocycles). Time of the broadcast is appointed for 6:00 to 6:15 a.m., American Eastern Standard time, every Friday.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LVII

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No. 23

MALACHI

PART 3

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels [(margin) special treasure]; and I will spare them, as a man spareth his own son that serveth him."—Mal. 3: 17.

JEHOVAH selects from amongst men those who prove their integrity toward him. He puts his name upon such and sends them forth as his witnesses to bear testimony to his Word and for his name: "The Lord knoweth them that are his." (2 Tim. 2: 19) To be sure, the Lord **could** know at all times who are his, but it seems evident that the Lord determines who are his at the time of the temple judgment. Those selected ones he sends forth to his service and, they being faithful, they continue steadfastly serving God, regardless of all opposition. Jehovah will prove the issue in his own favor, that he can put on earth creatures that will remain true and faithful to him under the most adverse conditions. He foreshadowed these faithful ones by his servant Jacob and caused his prophet to write concerning the faithful apostles of Christ Jesus: "For the Lord hath chosen Jacob [those who constitute his organization taken from amongst men] unto himself, and Israel for his peculiar treasure." (Ps. 135: 4) When Moses declared to God's people the covenant of faithfulness, thereby was foreshadowed the covenant with spiritual Israel; and Moses said: "And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken."—Deut. 26: 18, 19.

* It is "in that day", meaning the day of Jehovah, the day of judgment at his temple, that, he declares, the spiritual Israelites who prove their integrity toward him, such are his own. According to Leiser's rendering of this same text: "On that day which I create as a special treasure." (Mal. 3: 17) It is a treasured day when Jehovah, by his Executive Officer, vindicates his holy name. It is a peculiar or special day. The Hebrew word here rendered "jewels" is also rendered "special" in Deuteronomy 7: 6. The same word is rendered "peculiar" in Deuteronomy 26: 18 and 14: 2, and also rendered "peculiar treasure" in Exodus 19: 5 and Psalm 135: 4. According to the *American*

Revised Version the text reads: "And they shall be mine, saith Jehovah of hosts, even mine own possession." It could hardly be correct to say that 'the jewels are like diamonds, the hardness of which represents character development, and that, like diamonds, the character must be crystallized', and that 'such represents the willingness towards righteousness'. Manifestly such is not the meaning of the text, but rather it is this: That Jehovah takes the faithful, who prove their integrity toward him, out of the world and into the temple, and "they shall be mine", that is, 'they shall be my "peculiar people", "a people for a purpose."' This they will be "in the day that I do make". (R.V.) Jehovah has made this treasured day, and the psalmist speaks for the faithful ones, saying: "This is the day which the Lord hath made; we will rejoice and be glad in it." (Ps. 118: 24) The faithful ones are God's peculiar people, chosen for his purpose, that they should show forth his praises, and not the adulation or praise of any creature (1 Pet. 2: 9); and this Jehovah does "in the day for which I am preparing treasure".—*Roth*.

* When Jehovah was speaking through Moses to the Israelites at Mount Sinai he said: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine." (Ex. 19: 5) That fixed rule of Jehovah changes not, and certainly means that those who "obey my voice", that is, who are true and faithful and maintain their integrity toward Jehovah, to them he says: "Ye shall be a peculiar treasure unto me above all people." Jehovah prepared Christ Jesus, the Head of his treasured, peculiar people, and made him the author of eternal salvation because of his full and absolute obedience unto the will of God. (Heb. 5: 8, 9) "In that day" of Jehovah he sends forth Christ Jesus to the temple for judgment, and at that judgment those who are approved are made a part of Jehovah's peculiar treasure and they offer unto him an offering in righteousness, that is to say, 'the praise to Jehovah continually.' They do not wait for some opportune time to offer praise unto him and declare his Word, but do it day and night, all the time,

after being enlightened. Jehovah puts his name upon them and uses them for his purpose "in that day", meaning the day that he has made for the vindication of his name.

⁴ In this connection Jehovah gave his word that he will protect his people in that day. He declares that he will "spare them": "I will deal tenderly with them." (*Roth.*) And why does Jehovah spare this peculiar people? The answer is, for his name's sake. (*Ezek.* 36: 21, 22) They are his people, bearing his name; and that his name may be made known and vindicated, he spares those who are his witnesses. The faithful remnant still on earth are Jehovah's people, and therefore they are a treasure to him. "Then will the Lord be jealous for his land, and pity his people"; that is to say, his remnant and faithful people doing as he has commanded them.—*Joel* 2: 18.

⁵ For their sakes and in order for them to have the opportunity to prove their continued faithfulness 'those days of tribulation are shortened', says the Lord. (*Matt.* 24: 22) Furthermore Jehovah says: "I will spare them, as a man spareth his own son that serveth him." These words clearly imply that those consecrated and devoted ones "that feared the Lord, and that thought upon his name" and not upon themselves and how they might shine before men, are, in the final fulfillment of the prophecy, the sons of God that gladly serve him as their Father, even as Christ Jesus served God as his Father. Serving him is the condition precedent to their being spared, and serving God means to worship him in spirit and in truth by doing as he has commanded and thereby prove the love of the son for the Father. In order to serve or worship God in spirit and in truth there can be no compromise by the son of God with any part of Satan's organization.

⁶ Nor does God's sparing these sons mean that they will be so shielded that the enemy cannot assault and persecute them; but it does mean that their lives or their existence will be spared and preserved everlastingly by Jehovah. Some selfish ones have foolishly contended that if the Lord is at his temple and has selected the servant class, then that said "servant class" need not expect to have further suffering and persecution. Jesus expressly stated that the faithful would suffer persecution even as he had suffered persecution, and from such there is no release until God's due time to destroy the enemy. (*John* 15: 18-20) Says the faithful apostle: "We must through much tribulation enter into the kingdom of God." (*Acts* 14: 22) Jesus expressly stated that his followers would be brought before the courts and the rulers in Satan's organization, and that they would be beaten and ill-treated and imprisoned for his name's sake. (*Mark* 13: 9) He plainly said that such persecution would continue even unto the end and that the faithful would not be deterred in their service to the Lord by reason of such persecution: "And ye shall be hated of

all men for my name's sake; but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord." (*Matt.* 10: 22-24) He did not say to stop giving testimony because of persecution, but, on the contrary, he said: "Fear them not"; that is, do not fear the enemy, but go on proclaiming the truth. (*Matt.* 10: 26-28) The Devil and his agents can do nothing worse than kill Jehovah's witnesses, but they have no power to destroy their existence. God has promised to raise them up, and he will do so and grant to such life everlasting. It is only those witnesses who remain true and steadfast in the Lord and maintain their integrity that he will preserve and thereby spare their lives. Some of God's faithful witnesses have been murdered in these days, but, dying faithful unto God, the life of such endures for ever. Other scriptures show that some of the remnant will be carried alive through Armageddon, but whether one dies in the fight or is spared until after the fight is done makes little difference, because if he remains true and faithful to the Lord he shall be saved and live for ever.

⁷ God draws a contrast sharply, which contrast shows that the foregoing is the correct conclusion, and that the unfaithful shall be destroyed. "Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows; for she hath sinned against the Lord. . . . And spare ye not her young men; destroy ye utterly all her host." (*Jer.* 50: 14; 51: 3) Concerning the hypocritical leaders in "Christendom" Jehovah says: "And I will dash them one against another, even the fathers and the sons together, saith the Lord; I will not pity, nor spare, nor have mercy, but destroy them." (*Jer.* 13: 14) "Wherefore, as I live, saith the Lord God, Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare, neither will I have any pity." (*Ezek.* 5: 11) "Therefore will I also deal in fury; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them." (*Ezek.* 8: 18; 7: 4, 9) Only those who are fully devoted to Jehovah shall be spared.

⁸ Concerning the Jonadabs the promise of the Lord is that they may be hid in that day, provided they do as commanded. (*Zeph.* 2: 3) It follows therefore that the Jonadab or "great multitude" class must hear the Word, accept it, and obey, before this scripture can apply to them; and this is conclusive proof that such must precede Armageddon. If God is going to arbitrarily carry men through Armageddon and then give them an opportunity to join the great multitude, there would be no occasion for obeying Zephaniah 2: 3.

⁹ Let those who are in a covenant with Jehovah un-

derstand that they may expect opposition and persecution to the very end and until the destruction of Satan's organization, and that their being spared is conditional upon their faithfulness to Jehovah when put to the test. What faithfulness one may have shown in days past will count for nothing unless such faithfulness is maintained until the very last. The persecution which Jehovah permits to come upon his people at the hand of the enemy is to prove that Satan's challenge is a wicked lie and that men can and will prove their faithfulness and integrity unto God when put to the test. One who argues that there should be no persecution expected now upon God's people who are doing right shows that he does not have any understanding of the issue that must now be settled to the vindication of Jehovah's name.

¹⁰ From 1917 to 1919 God's people suffered much persecution and all were in restraint or in captivity and their work was practically stopped. God spared the faithful during that time, and thereafter the faithful remnant returned from captivity and entered upon the highway to Zion. (Isa. 35: 8-10) This was due to and in fulfillment of the prophecy which is written, to wit: "Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not."—Mal. 3: 18.

¹¹ It was after the return of the remnant from restraint or Babylon that they discerned the Lord at his temple and that they then began to appreciate that it was their privilege to carry on his work according to his commandment. They discerned that Jehovah had provided "the robe of righteousness" for the faithful that they might stand approved before the Lord and offer in his name an offering in righteousness. (Isa. 61: 10) They then discerned that the approved ones had been entrusted with the kingdom interests described by the Lord as "his goods", and had been constituted the witnesses for Jehovah. Now those people of good will, or the "other sheep", who follow the faithful in their devotion to Jehovah, also discern many of these wonderful truths which the Lord has revealed. The message comes from the Lord to his remnant and is delivered by them unto the "other sheep".

¹² The chosen ones of the Lord now clearly "discern between the righteous and the wicked". They see the "wicked servant" class, those who constitute the "man of sin", "the son of perdition"; they also see the ruling factors of "Christendom", and that the chief goats amongst them are the clergy, who are butting into affairs of others and causing the persecution of Jehovah's witnesses. As they bear the message of the kingdom to the people the sheep and the goats are readily discerned by these witnesses and without a question of doubt the separating of the nations progresses before their eyes. This of itself should convince one who is devoted to the Lord that the "other sheep" or great multitude must now receive the witness and

take their stand on the side of the Lord. If we must wait until Armageddon for the great multitude to hear and come forth, then to whom could the Lord have referred in Matthew 25: 31-46 as the "other sheep" who had been good unto him? When the people of good will and honest heart hear the kingdom message and turn to the Lord, and declare themselves on his side, then they discern between the good and the wicked and there begins their opportunity to seek meekness and righteousness that they may have God's protection. "The righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked. So that a man shall say, Verily there is a reward for the righteous; verily he is a God that judgeth in the earth."—Ps. 58: 10, 11.

¹³ The faithful ones who serve God show even by their countenance that they are on the Lord's side. (Rev. 22: 3, 4) The faithful do not hesitate to declare themselves for Jehovah and boldly declare that they rely upon him for salvation, and that they do not attribute salvation to any man or any man-made thing. Those who are now on God's side, and who are standing firm, like the faithful Hebrews of old, frankly declare to their opponents: "If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. 3: 17, 18.

¹⁴ For some time now, and since being brought into the temple, the faithful can readily discern the difference between Jehovah's judgment in dealing with his faithful servants and his dealing with the unfaithful, that is, the wicked ones. They see the fulfillment of his prophecy concerning the wicked which says: "Woe to the idol shepherd that leaveth the flock [of God]! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened." (Zech. 11: 17) "Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit."—Isa. 65: 14.

¹⁵ The faithful discern that Jehovah's judgment is now upon and against the wicked and that their destruction is because they have defamed God's holy name and because of their murderous attacks upon Jehovah's witnesses. It is not difficult now for the faithful of the temple class to "discern between the righteous and the wicked", that is, between those who serve and those who do not serve God. As the wicked face the fire of destruction no doubt they will see God's protecting hand over his faithful witnesses. The "glittering sword" of Jehovah's Executioner shall slay the wicked, and they shall not return. These facts are now brought to the attention of the people of good will because it is God's due time that such must be shown. The faithful witnesses hasten to give

the testimony while the opportunity is offered, that the "other sheep" of the Lord may hear and discern the difference between taking their stand with the enemy and allying themselves with Jehovah's true and faithful witnesses, and engaging in his service. The "other sheep" are now given the privilege of joining in the testimony work and in due time to receive God's protection in his own good way.

DEVASTATING FIRE

¹⁸ Up to this point in the prophecy of Malachi the Lord deals with what comes to pass just preceding the full execution of God's wrath against the Devil's organization. What appears, according to the *Authorized Version*, to be the fourth chapter of the prophecy begins with the word "For", and this shows the close relationship of that verse to the preceding text and the close relationship of what is now to follow. In the Hebrew text, and according to Leeser's translation, there are only three chapters of the prophecy of Malachi. The *Authorized Version*, chapter 4: 1, reads: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." According to the *Leeser* it reads: "For, behold, the day is coming, which shall burn as an oven; and all the presumptuous, yea, and all who practise wickedness shall be stubble; and the day that is coming shall set them on fire, saith the Lord of hosts, who will not leave them root or bough." —Mal. 3: 19.

¹⁹ The conjunction "for" shows that chapter four, according to the *Authorized Version*, belongs to the preceding or third chapter, and is in fact a part of the third chapter. The day coming is far worse than the furnace that Nebuchadnezzar heated "seven times more than it was wont to be heated". (Dan. 3: 19) It was into that fiery furnace that the three faithful Hebrews were cast. The burning that comes at the close of the day of Jehovah is after the witness work is done. That devastating fire is no part of the refining, but is for the destruction of Satan's organization, and, says the scripture, at that time 'all the proud [all the presumptuous (*Leeser*)] and they that do wickedly shall be as stubble'. Of all the proud, arrogant, presumptuous and wicked ones on earth, it is those of the Roman Catholic Hierarchy that stand at the very head of the vicious goat class. They are insolent and deal proudly with others. Of them the Lord says: "Ye scornful men, that rule this people . . . when the overflowing scourge shall pass through, then ye shall be trodden down by it." (Isa. 28: 14-18) For a long time that hypocritical, devilish organization has operated falsely under the name of "God's church" and has ruled many people, and at the same time has worked diligently and fervently to get control of the governments of this world. That wicked organization

is now energetically putting forth its best efforts to gain control of the United States and Britain. True to the prophecy of the Lord: "Pride goeth before destruction, and an haughty spirit before a fall"; which will come upon them at Armageddon. (Prov. 16: 18) There must have been some sincere men in the former days in the Roman Catholic Hierarchy, but today that institution is entirely political and resorts to all manner of fraud and deceit to gain complete control of the people. That wicked ruling institution now makes no pretense of teaching the truth of God's Word and has even abandoned much of its former doctrines. Power is now their great ambitious desire; as the Scriptures declare: 'Such are proud, knowing nothing of Jehovah's purpose.' (1 Tim. 6: 4) The Roman Catholic Hierarchy is the Devil's chief instrument on earth; but his organization is in for destruction, and includes all those who are against God. Concerning all such Jehovah says: "Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee." —Jer. 50: 31.

¹⁸ The most proud on earth are the arrogant ones of the Roman Catholic Hierarchy, and concerning them Jehovah says: "And the most proud shall stumble and fall, and none shall raise him up; and I will kindle a fire in his cities, and it shall devour all round about him." (Jer. 50: 32) There are millions of honest people in the "Catholic population" who have suffered at the hands of the proud, arrogant and oppressive Roman Catholic Hierarchy. Now Jehovah's witnesses, especially, are made the objects of reproach and persecution by that wicked crowd. But the faithful are determined that these wicked agents of Satan shall not turn them away from the Lord and his faithful service. Looking to the Lord these in the language of the psalmist say: "The proud have had me greatly in derision; yet have I not declined from thy law. The proud have forged a lie against me: but I will keep thy precepts with my whole heart. Their heart is as fat as grease; but I delight in thy law. Let the proud be ashamed; for they dealt perversely with me without a cause; but I will meditate in thy precepts. The proud have digged pits for me, which are not after thy law. They had almost consumed me upon earth; but I forsook not thy precepts. Be surety for thy servant for good; let not the proud oppress me." —Ps. 119: 51, 69, 70, 78, 85, 87, 122.

¹⁹ While being subjected to these wicked persecutions at the hands of the Hierarchy Jehovah graciously gives his witnesses an understanding of his purpose as set forth in his Word, and this not only lightens their burdens and gives them comfort and hope, but enables the faithful to rejoice that they are counted worthy to suffer reproaches similar to that which fell upon the Lord Jesus. They know that the day of deliverance is near and the time for the vindication of Jehovah's name is at hand, and therefore they enter fully into the joy of the Lord, rejoicing that they may have a

part in the vindication of his holy name. The understanding of Jehovah's purpose now is a great stimulus to his people, and furnishes them the incentive to continue to press on in his service. These faithful ones give no heed to the self-constituted teachers amongst men, who think they are wise, but look to their own teachers, Jehovah and Christ Jesus, who are no longer pushed into a corner.—Isa. 30:20.

²⁰ The prophecy denounces all the wicked: "and all that do wickedly"; "everyone who worketh lawlessness." (*Roth.*) The wicked are those who have once been enlightened and tasted the good things and who have then turned to lawlessness. (Heb. 6:4-6) Such constitute the "evil servant" class or wicked servants. Of course, in those described as wicked are included Satan and Gog and all those who were once in the light and have been turned into darkness. It includes all those who have turned against God and his kingdom. What shall be the end of such? Says the prophet: They "shall be stubble", which the fire quickly consumes. "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." (Isa. 5:24) "Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame; there shall not be a coal to warm at, nor fire to sit before it."—Isa. 47:14; Joel 2:5.

²¹ When Jehovah had delivered Moses and the other Israelites from the perils of the sea, those faithful ones sung together: "And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble." (Ex. 15:7) Thus the Lord executes his destructive work upon the wicked and to the joy of those who prove their integrity toward him. The wicked were also foreshadowed by Esau, who turned against his brother; and concerning that anti-typical "man of sin" class the Lord says: "And the house of Jacob [under Christ] shall be a fire, and the house of Joseph [faithful of Jacob's house] a flame, and the house of Esau [treacherous ones] for stubble, and they [The Christ, pictured by Jacob and Joseph] shall kindle in them [Esau], and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it." (Obad. 18) "For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." (Nah. 1:10) Thus the prophets of God speak 'before the coming of the great and terrible day of the Lord'. That day of the Lord "shall burn them up" completely. "Though they bring up their children, yet will I bereave them, that there shall not be a man left; yea, woe also to them when I depart from them! Ephraim, as I saw Tyrus, is planted in a pleasant place; but Ephraim shall bring forth his

children to the murderer. Ephraim is smitten, their root is dried up, they shall bear no fruit; yea, though they bring forth, yet will I slay even the beloved fruit of their womb." (Hos. 9:12, 13, 16) "For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord." (Isa. 14:22) The destruction resulting from the execution of the Lord's judgments shall be so complete that there can be no recovery and the existence of the wicked shall end for ever. The Lord fully confirms this in the latter part of the foregoing statement by the prophecy of Malachi, that the Lord's wrath "shall burn them up, . . . that it shall leave them neither root nor branch". That burning will leave a clean universe, wholly devoted to the Lord.

²² Then Jehovah turns his prophetic words to the faithful remnant now being pushed and horned and shoved about by the proud and wicked, and to them he says: "But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and gambol as calves of the stall." (Mal. 4:2, *R.V.*) "But there shall rise unto you that fear my name the sun of righteousness with healing in his wings; and ye will go forth, and grow fat as calves of the stall."—Mal. 3:20, *Leeser*.

²³ Those who now fear the Lord tremble lest they bring reproach upon God's name or that they might miss the blessed privilege of having a part in the vindication of his name. This means that it applies primarily to the "faithful and wise servant" class, the remnant; and secondarily to the "other sheep", the Jonadabs or great multitude. Moses delivered the message of Jehovah to those who foreshadowed the faithful remnant of today and who are in the covenant of faithfulness; and to them he said: "If thou wilt not observe to do all the words of this law [of the covenant of faithfulness] that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD."—Deut. 28:58.

²⁴ One who does not fear God within the Scriptural meaning cannot have his favor, but to those who do fear the Lord, and who are faithful and true to him, a record is kept in their favor; as is stated by the prophet Malachi: "A book of remembrance was written before him for them that feared the Lord, and that thought upon his name." (Mal. 3:16) Not only is the fear of the Lord the beginning of wisdom, but he who is wise never departs from the fear of the Lord.—Prov. 8:13.

²⁵ The suffering and persecution that came upon Jehovah's faithful people in 1918 and 1919 was soon dispelled by the healing rays of the Lord's light in fulfillment of his prophecy to those who stood faithful unto him, and who feared the Lord; and to these, the promise is, "shall the Sun of righteousness arise with healing in his wings." The coming of the Lord Jesus to the temple brought the healing blessings to God's

faithful people. Jehovah withholds no good thing from those who are wholly devoted to him. "For the Lord God is a sun and shield; the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."—Ps. 84: 11.

²⁰ Jehovah did give to his own faithful ones grace and glory when he sent Christ Jesus, his Messenger, to the temple. Christ Jesus is the express image of Jehovah and the brightness of his glory. (Heb. 1: 3) He it is that announces to the faithful watchers the day of Jehovah which brings grace and glory to the faithful ones: "Their line is gone out through all the earth, and their words to the end of the world. In them [the heavens] hath he [Jehovah] set a tabernacle for the sun; which is as a bridegroom coming out of his chamber [of the waiting period], and rejoiceth as a strong man to run a race." (Ps. 19: 4, 5) "Through the tender mercy of our God; whereby the dayspring [(margin) sunrise; (Diag.) day-dawn] from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."—Luke 1: 78, 79.

²¹ The "Sun of righteousness" ushers in the day of righteousness and justice and is therefore the Sun of vindication. The Sun causes to be brought forth "precious things", "precious fruits." (Deut. 33: 14) The Sun of righteousness arose in 1914, when he, Christ Jesus, was enthroned and sent forth to rule in the midst of the enemy; and particularly in 1918 he began to shine forth upon the remnant of the tribe of Levi that was cleansed and brought into the temple. That glorious Sun will never go down. "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." (Isa. 60: 20) "For his anger endureth but a moment; in his favour is life; weeping may endure for a night, but joy cometh in the morning." (Ps. 30: 5, 6) These are words of great consolation to the faithful, and they take courage therefrom and their joy increases.

²² With the coming of the Lord Jesus to the temple the uncleanness of lip was removed by the coals of fire. The mouth of the remnant was cleansed, and this caused the cleansed ones to rejoice and sing the praises of Jehovah. (Isa. 6: 5-7; 12: 1, 3) Says the prophet Malachi: 'The Sun of righteousness arises with healing.' The faithful servants of God had suffered much at the hands of the enemy during the World War. They were scattered, beaten and bruised, and were like dead men. (Zech. 2: 6, 7; Ezek. 36: 22-31; 37: 1-14) Then when the faithful awoke to their privileges and the anger of the Lord passed away from them they were healed, and then began the fulfillment of God's prophecy concerning them: "Behold, I will bring it [his visible organization on earth, made up of the faithful remnant] health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of

Judah, and the captivity of Israel, to return, and will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity, that I procure unto it."—Jer. 33: 6-9.

²³ When we attempted to interpret prophecy before the Lord's due time, we tried to make this prophecy apply to the Jews during the millennial reign of Christ; but now, since the Lord has revealed his purpose to his people, they plainly see that this prophecy applies to those who are real Jews, that is, those who are fully devoted to the praise and service of Jehovah God in the day of his vindication. The Scriptures were written aforetime for the learning and comfort of the remnant that they might be fully equipped and furnished for the work that God has assigned them under Christ Jesus. (Rom. 15: 4; 2 Tim. 3: 16, 17) Now it is clearly discernible by the remnant that the "healing in his wings" is the light and comfort, rest and protecting covering, that is given to those who remain true and faithful to the Lord. During the period of persecution, while the World War was in progress, God's true people suffered much, but in due time the Lord took them under his protecting care, shielded and protected them from their oppressors, and healed their sickness. His faithful people now trust in Jehovah and Christ Jesus and are brought under the protecting care of the Lord, illustrated by "his wings", and are held in a secure place. These, appreciating their blessings from the Lord, employ the language of the psalmist and sing: "How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings." (Ps. 36: 7) "I have called upon thee, for thou wilt hear me, O God; incline thine ear unto me, and hear my speech. Shew thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them. Keep me as the apple of the eye; hide me under the shadow of thy wings, from the wicked that oppress me, from my deadly enemies who compass me about." (Ps. 17: 6-9) "Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast." (Ps. 57: 1) Now in the secret place of the Most High, with full confidence and trust, the faithful continue their song of praise: "For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle for ever; I will trust in the covert of thy wings. Selah. For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name."—Ps. 61: 3-5.

³⁰ Being healed and refreshed by the Lord, the "faithful servant" class is sent forth: "And ye shall go forth," saith the Lord. The faithful go forth actively in Jehovah's service as his witnesses, being now "a people for his name". They have been released from the conditions of restraint in which they found themselves during the World War period. When the faithful remnant saw they had been mixed with Babylon, they heard the command of the Lord to them, saying: "Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob." (Isa. 48:20) Then they hastened forth bearing the vessels containing the fruits of the kingdom. They went forth with joy, and still proceed in the same way: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight; for the Lord will go before you; and the God of Israel will be your rereward."—Isa. 52:11, 12.

³¹ The promise to the faithful ones is sure, and they shall worship the Lord God in spirit and in truth: "Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry." (Jer. 31:4) Those who are faithful to God must "go forth" in fulfillment of prophecy, and this is particularly true since the year 1922, when the holy spirit was poured out on all of God's servants. They have been going forth and are still going at it, and their joy continues. The great multitude follow the remnant and they "go forth" and 'show themselves' on the side of God and his kingdom.—Isa. 49:9.

³² When a calf has been penned up in a stall and is turned loose it runs and leaps for joy. The *Authorized Version* of the text here under consideration says: "And go forth and grow up as calves of the stall." When we guessed at the meaning and application of this text we applied it to the millennial reign of Christ and said that the people would obey him and they should grow up as stall-fed calves and become fat. Such, however, is not the meaning of the text. According to the *Revised Version* the text reads: "Go forth, and gambol as calves of the stall"; and according to *Rotherham*: "And leap for joy like calves let loose from the stall." The word "stall" is from the root word which means, "to tie up," or, "a tying-up place." The faithful remnant, being released and being free to enter the service of Jehovah, did leap for joy, just as a calf that is turned loose from the stall and let free out into the pasture gambols and leaps. God's people were stalled in Babylon and were being fed on fodder found there which gave them no strength; such fodder as character development, man-worship, sanctimoniousness, and suchlike; and had grown quite lank and thin; but when released and set free, and sent into the green pastures of the Lord,

which he had provided for them, they grow up strong and fat, becoming strong in the Lord and in the power of his might. (Ps. 23:2; Eph. 6:10) They are ready to declare the vengeance of our God, and they do so vigorously, and with the sword of the spirit they attack those who defame the name of the Most High.

³³ In harmony with the foregoing prophecy Malachi says: "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." (Mal. 4:3) In oriental lands the calves are used to thresh the grain; and likewise the faithful of the Lord "tread down the lawless".—*Roth*.

³⁴ The Lord, addressing his same faithful people, through the prophecy of Micah, says: "Arise, and thresh, O daughter of Zion; for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." (4:13) This work corresponds to the treading of the wine press.—Rev. 14:19, 20; 19:15.

³⁵ The faithful witnesses of Jehovah declare the purpose of the Most High, announcing his judgments to bring burning devastation upon the wicked, and therefore the wicked or lawless, as the prophet says, "shall be [as] ashes under the soles of your feet in the day that I [Jehovah] shall do this." Such will be the result of the day of burning described in Malachi 4:1, *A.V.* Jehovah by his Right Arm, Christ Jesus, will lay low in the ashes the Devil and all of his crowd. "And the God of peace shall bruise Satan under your feet shortly." (Rom. 16:20) After that is accomplished all who survive will clearly "discern between the righteous and the wicked". Only those who serve God will survive. Jehovah accomplishes this work in the day which he long ago appointed for that purpose. In the "day of his preparation", which is now, he makes ready for his complete vindication. (Nah. 2:3) Mark the words "saith Jehovah of hosts" (*A.R.V.*), which mean he is the God of battle. That is his fighting name.

³⁶ To fully impress these great truths upon the mind of the remnant Jehovah says to them through his prophet: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." (Mal. 4:4) Now the Greater Moses is here and speaks with full authority from Jehovah God: "It shall come to pass, that every soul, which will not [obey] that prophet [Christ Jesus], shall be destroyed from among the people." (Acts 3:23) This destruction is not at the end of the millennial reign of Christ, but in the fire of devastation that God sends upon Satan's organization at Armageddon. After the coming of the Lord Jesus to the temple the temple class is anointed and sent forth to do his service, and the Lord Jehovah forcibly reminds them, saying, "Remember ye," in order that

ye may obey. He impresses it fully upon the mind of those who have undertaken to do his service. It is those who "fear the name of the Lord" that go forth to his service and continue faithful. These are in the covenant by sacrifice and in the new covenant, which is mediated by the Greater Moses, Christ Jesus. The faithful remnant in the earth are included and toward them the new covenant is inaugurated that they may be Jehovah's 'people for his name's sake'. These words are a strong admonition to them to remember the law of Moses, which foreshadowed the law of the Greater Moses, now the Mediator of the new covenant and its law, and also the inaugurator of that covenant at Mount Zion, where the remnant are now assembled with Christ Jesus. The fact that the prophecy refers to the inauguration of the law covenant at Sinai, or Horeb, shows that it now applies to the inauguration of the new covenant toward his remnant people on the earth since the coming of Christ Jesus to the temple. The law covenant inaugurated at Horeb was "for all Israel", and therefore foreshadowed that the new covenant is 'for all spiritual Israel', including the remnant of today on earth. "Christendom" claims to be in the covenant, but "Christendom" is hypocritical and does violence to her claim and is not included in the covenant. "Christendom" has given no heed to the Lord's admonition to remember the law of Moses. "Christendom" therefore is assigned to her place with the Devil and the liars and all who 'love and make a lie'. (Matt. 24:51; Rev. 22:15) The "statutes and judgments" of the Lord were attached to and made a part of the covenant, setting forth what God requires of those who are now in the covenant which is inaugurated at Mount Zion toward those who are in line for the kingdom. "He [Jehovah] sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord."—Ps. 147:19, 20.

IMPENDING DESTRUCTION

³⁷ Jehovah gives fair warning before he executes his enemies. Having given warning, and those warned not having given heed thereto, destruction must of necessity follow upon them. Jehovah never deviates from his expressed purpose. Therefore he says, through his prophet: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (Mal. 4:5) At the beginning of the third chapter of the prophecy of Malachi the Lord announced his purpose to send his Messenger to prepare the way before him. The prophetic statements concerning Elijah and the Messenger are parallel, and John the Baptist was the miniature fulfillment of both. In close proximity the prophet Malachi mentions both Moses and Elijah the same as does the scripture concerning the transfiguration scene. (Matt. 17:1-4; Deut. 18:15-18) Moses had prophesied concerning the

coming of the Greater Moses, Christ Jesus, and here Malachi prophesies concerning the coming of an Elijah. According to the apostle Peter's statement in reference to the transfiguration scene, both of these were to be related closely with the 'power and coming of the Lord Jesus Christ in his majesty'. (2 Pet. 1:16-18) The Elijah to come was to be a forerunner or preparer. The Moses to come was to be the executioner. (Deut. 18:19; Acts 3:23) John the Baptist was a forerunner or preparer and therefore fulfilled in miniature the prophecy regarding Elijah. "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come."—Matt. 11:13, 14.

³⁸ When the attention of Jesus was called to the prophecy that Elijah must first come, Jesus answered, and his answer refers to the miniature fulfillment of the prophecy by John the Baptist: "But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them." (Matt. 17:12) Elijah foreshadowed the work to be done, and which was fulfilled by John the Baptist, and which has its major fulfillment by Christ Jesus; and his faithful remnant have some part therein because of their relationship to Christ Jesus.

³⁹ The original Elijah, who prophesied in Israel, preceded Jehu and was therefore a forerunner of Jehu, the executioner of the wicked rulers of Israel and those who practiced the devil religion. The fulfillment of the Elijah prophecy in completeness therefore precedes the execution by Christ Jesus, the Greater Jehu, of the wicked rulers and practitioners of devil religion, which takes place at Armageddon. Elisha finished the work begun by Elijah, and therefore Elisha was anointed and commissioned in his place and stead to finish that work. (1 Ki. 19:16, 19, 20) The Elijah work was particularly in behalf of God's faithful witnesses and prepared them to have a part in the witness work later. The 'man clothed with linen, and with the writer's inkhorn by his side' (Ezek. 9:1, 4, 11), performs the work in behalf of the Jonadab or "great multitude" or "other sheep" class, and this latter work was foreshadowed by what Elisha the prophet did after Elijah had finished his work. Miniature fulfillment of the Elijah work in John the Baptist ended by John's being beheaded, but after that it was still necessary for the disciples of Christ Jesus to give warning of the wrath coming; which they did.—Acts 2:40.

⁴⁰ The Elisha work in completeness or major fulfillment began approximately 1919. Such work was in fact a continuation of that work originally assigned to Elijah, and since the cessation of the Elijah work God's true witnesses, the remnant, under the command and leadership of Christ Jesus, continue to give the warning "before", as Malachi says, "the great and dreadful day of the Lord." That great and dread-

ful day of the Lord is when Armageddon falls upon the world. The declaration of Jehovah by his prophet Malachi that he would first send Elijah the prophet before the Executioner was sent seems clearly to say that the conditions existing in "Christendom" (which is professed spiritual Israel) would be similar to the conditions existing in Israel in the day of the prophets Elijah and Elisha and immediately preceding the execution work done by Jehu. Having these antitypical facts before us, in the light of the prophecies, there is but one possible conclusion, and that is, to wit, that the 'great and terrible day of the Lord' is the day of Jehovah's Executioner, Christ Jesus, acting as the Greater Jehu in executing God's enemies, the chief earthly portion of which is made up of the Roman Catholic Hierarchy and other clergy.

⁴¹ Now according to the undisputed facts and according to the prophecy we see that the antitypical Elijah work in completeness is the 'preparing of the way before Jehovah' and is completed immediately preceding the coming of Christ Jesus to the temple and his judgment work there performed; that the fulfillment of the Elijah work covered a period of approximately forty years and ended in 1918, and then Christ Jesus came immediately to the temple; that there was a short period of waiting, and shortly thereafter the Elisha work began, which must be done by those whom Elisha foreshadowed; Christ Jesus brings the approved ones into the temple, enlightens and instructs them, and then sends them forth to do the Elisha work, and this has been in progress since 1919, and these faithful witnesses, to whom the Lord has committed his goods or kingdom interests, must continue that work until the Executioner, the Greater Jehu, Christ Jesus, goes forth and performs his work of execution. Before this the warning must be given to the rulers, to the wicked, and to the people of good will. It is those persons of good will who receive the mark in their forehead, as testified by Ezekiel (9:1-4, 11), and which work must be done and completed before Armageddon, because Ezekiel says that when this marking work is completed those to whom it is assigned, and who do it, 'report the matter, saying, I have done as thou hast commanded me.' This is further conclusive proof that the 'man with the writer's inkhorn', the faithful witnesses of Jehovah, must continually engage in and complete the witness work of warning the Jonadabs, or great multitude, before Armageddon breaks upon Satan's organization. The warning work is now in progress and the great multitude is being gathered to the Lord, and Jesus declares that when this witness work is done then will follow the tribulation of Armageddon, the greatest of all time. (Matt. 24:21) All these prophecies exactly fit the facts, and are harmonious, even as they must be. Anyone who insists that those doing the Elisha work toward the great multitude are now "getting nowhere", and that "after the first phase of Arma-

geddon we can do something about gathering the great multitude", shows he does not have an understanding of the prophecies and the relationship thereto which is borne by the witnesses of Jehovah. The Devil would be delighted to see Jehovah's witnesses adopt the policy of "watchful waiting", become idle and indifferent, and slack their hand and wait until Armageddon to do their work; but those who really love God, and who have an understanding and appreciation of their relationship to God and his organization, will now push forward with continued zeal and vigor and will obey his commandment not to slack the hand.

⁴² If the work of giving the witness and warning fails to turn "Christendom" to the right way, then "the great and dreadful day of the Lord" must come upon them. Says the prophet concerning this work: "And he [the prophetic work] shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:6) The Hebrew word here used for "turn" is also rendered "to convert". (Isa. 6:10; Ps. 51:13) The angel of the Lord prophesied concerning John the Baptist, who in miniature fulfilled the Elijah prophecy, and said: "And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." —Luke 1:16, 17.

⁴³ In the seventeenth verse here quoted the word "turn" is also rendered "to convert". (See Matthew 13:15; Acts 3:19.) The Lord inspired Zacharias, the father of John the Baptist, to prophesy concerning John in these words: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." (Luke 1:76-79) John the Baptist was a true Levite, and concerning him the prophet Malachi said: "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." (Mal. 2:6, 7) Like the prophet Elijah, John the Baptist, in the performance of his duty, testified against those who had gone astray, to 'turn them to the Lord'. —Neh. 9:26.

⁴⁴ The purpose of the work prophesied was to "turn", that is, to convert, "the heart of the fathers to the children." The "fathers" are those in the position of responsibility, such as leaders and expounders of the Word of God, as shown by many of the Scrip-

tures. (Acts 22: 1; 7: 2; Neh. 7: 70, 71; Acts 3: 24, 25) This indicates that the responsibility of "Christendom" lies largely upon those who have filled the positions of leaders and teachers, such as the clergy in what they have called the organization of the Lord; and the same rule applies to the leaders, instructors and elders in the company of God's true people. In the day of John the Baptist the leaders amongst the Jews claimed to be children of Abraham, and those preachers or clergymen said: "We have Abraham [for] our father." (Matt. 3: 9) Jesus said to them: "If ye were Abraham's children, ye would do the works of Abraham." (John 8: 39) Abraham pictured God the Father of all of the royal house. The words of Jesus showed that John had failed to turn those Jews, the Pharisaical clergy, back to a condition of harmony with the Father, Jehovah God.

⁴⁵ The word "children", used in Malachi 4: 6, does not mean childlike or childlikeness, but rather means an offspring, that is to say, sons, and there means the true seed of Abraham. It means the children of the faithful ones: "They which are of faith, the same are the children of Abraham." (Gal. 3: 7) Concerning the same the apostle wrote: "Neither, because they are the [natural] seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They [the Israelites according to the flesh] which are the children of the flesh [as Ishmael was], these are not the children of God; but the children of the promise [the seed of Abraham after the spirit] are counted for the seed."—Rom. 9: 7, 8.

⁴⁶ Concerning those whom God selects for his royal house it is written: "Besides, he does not in any way take hold of angels, but he takes hold of the seed of Abraham." (Hebrews 2: 16, *Diaglott*) Note in connection therewith that the prophet Malachi says concerning the one coming: "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers." The language employed by the angel of Jehovah in speaking to Zacharias makes this matter clear, which is, to wit: "To turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke 1: 17) Manifestly "the just" or approved ones include those who are faithful and wholly devoted to Jehovah, and used here to express his wisdom; and hence the server of spiritual food, that is to say, an instructor carrying the food of the Lord to others according to the will of God. The faithful prophets of old were visible representatives of Jehovah, the great Father, and their prophecies and expressions of wisdom were concerning him. The gist of the matter of this prophecy therefore clearly seems to be this, that the work of preparing a people for Jehovah would turn those who had made a covenant to do the will of God away from the teachers of men, and turn them to the true Father, Jehovah God; and that would mean to turn the elders and instruc-

tors in the congregations, who had been and were following the teachings of men, back to the heart condition of the true children of God, the Father of all, and thus prepare a people for his name; and also to turn the offspring, the children, away from the teachings of men and to the teaching of God's true Word.

⁴⁷ If the instruction and warning should fail of completely converting or turning the professed people to the right way, then the devastating fire must follow. Therefore the prophecy says: "Lest I come and smite the earth with a curse." The work which the Lord assigns to his faithful representatives has been in progress for many years, and comparatively only a few have heard and heeded the same. To be sure, there must come out of the masses the great multitude, but that great multitude will be small as compared with all the peoples of earth. The nations of "Christendom" are composed of many millions of persons, many of whom profess to be children of God, but the fact, are, almost all of these are children of the Devil and all, as the apostle states, 'lie under the control of the wicked one.' (1 John 5: 19) The great multitude are those, and will be those, who gladly hear the word of truth and who turn away from Satan's organization, declaring themselves on the Lord's side before Armageddon. "Christendom" was not favorably impressed with the Elijah work, up to 1918, and hence that work did not turn their hearts to Jehovah God, the great Life-giver or Father. Very few of the professed followers of Christ Jesus in the church organizations were turned and became true children of God. The Elisha work continues that which was begun by Elijah, and this is used by the Lord to bring the great multitude into his fold; but by far the greater number of the human race will stay out of God's organization, and on the Devil's side, and therefore the alternative announced by the prophecy must follow, which means that the Lord will "smite the [land] with a curse [with utter destruction (*Roth.*)]". That means the complete downfall of "Christendom", together with all of Satan's organization. During the period of the Elisha work performed by God's people, his witnesses, acting in accord with their divinely given commission, have declared and continue to declare the "vengeance of our God", that is to say, the coming curse of God, which will soon fall upon the world. (Isa. 61: 2) Jehovah lays upon his 'prepared people', who therefore are devoted to him, an obligation of declaring his vengeance and warning to both the rulers and the ruled, to the end that those who desire may have the opportunity to turn to him. There is no side-stepping this obligation and work laid out by the Lord. If the witnesses fail to give the warning, the responsibility rests upon them and the blood of those who died in ignorance is charged up against those failing. If the witnesses are faithful in proclaiming the message of Jehovah, giving the warning to the wicked and making known the kingdom message to those of good will, then

they have fulfilled their obligation which is made binding upon them by their covenant; and being thus faithful, they receive the approval of the Lord.

“For fifteen years and more the faithful remnant of Jehovah have declared his judgments, which shall be executed at Armageddon by his great Executioner, Christ Jesus. In doing this work from the beginning to the end they are not permitted to slack the hand nor to rest for some future and ‘more favorable’ time. It is not for them to know just how soon the curse will fall, that is to say, just what hour or year Armageddon will take place. They certainly know that it cannot be far removed from the present day, because that work marked out for them, and which they are doing, immediately precedes Armageddon. The duty and obligation laid upon the remnant is to obey God’s commandment and keep at it until he says the work is done. Anyone who attempts to influence to the contrary or cause a let-up in the zeal and activity of the Lord’s servants is doing that which is lawless; and the Lord has fully expressed his determination to make disposition of the lawless.

“Call to mind that during the past decade particularly the Lord has continuously unfolded to his people the meaning of his prophecies, and has caused the explanation thereof to be transmitted to his people through the Watch Tower publications. Some who have mingled with God’s people have not studied *The Watchtower*, but have taken it for granted that it contains only the expression of a man or men, and the result to them is that they do not have an understanding of the proper relationship of the anointed to Jehovah and Christ Jesus. They do not have a conception of the prophecies, and therefore plainly give evidence that they are not of the enlightened ones of the temple. If there appear amongst the companies of God’s people those who speak in such manner as to retard the witness work, and to induce the workers to believe that they are “getting nowhere”, the faithful ones should avoid such persons and their influence, because such speech and influence tend not only to cause divisions but to lull to sleep those who have been brought into the covenant with God. Manifestly, without doubt, Jehovah is unfolding the meaning of his prophecies of old to his remnant to the end that they may be fully advised of his purpose, and that, being so advised, the remnant in patience and comfort will have their hope made strong that they will be permitted to participate in the vindication of Jehovah’s name, and of being for ever in his glorious and blessed organization. This is the time when God’s anointed must all be of one mind, that they may unitedly and harmoniously do the service of the Most High which he has assigned to them. “That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.” (Rom. 15:6) All the evidence points to one thing, and that one thing is that within a short time Jehovah will completely vindicate

his name, and that those who will have a part therein, and who in consequence receive the blessings of the Lord, must and will present a solid front to the enemy and with firmness and frankness attribute salvation to no creature or thing, but attribute all salvation to God and Christ Jesus, and without hesitation and without ceasing will continue to sing the praises of Jehovah and his kingdom. The admonition, therefore, comes strongly from the Master’s lips to the remnant: Now “be thou faithful unto death, and I will give thee the crown of life”. (Rev. 2:10, R.V.) Such faithfulness means that these will be dependable always, earnestly doing what the Lord has given them to do, always watchful to safeguard the kingdom interests and to exalt the great King and his kingdom.

QUESTIONS FOR STUDY

- ¶ 1. Whom does Jehovah select as his witnesses? Show that the Scriptures definitely indicate the basis and the purpose of such selection.
- ¶ 2, 3. With related scriptures, explain the expression, (a) “In that day when I make up my jewels.” (b) “They shall be mine.”
- ¶ 4-6. On what condition, and how, and why, does he “spare them”?
- ¶ 7-9. Contrast the foregoing with God’s declaration regarding the unfaithful. What of the Jonadabs in this connection? What on the part of the enemy may be expected by those in a covenant with Jehovah, and why?
- ¶ 10-15. “Then shall ye return.” When and how has this taken place? How have these “discerned between the righteous and the wicked; between him that serveth God and him that serveth him not”?
- ¶ 16, 17. What relationships are shown by the word “For”, with which the fourth chapter begins? Who are “the proud”? and how do they give expression to their pride and presumptuousness?
- ¶ 18, 19. Account for the patience and joy of Jehovah’s people in the face of wicked persecution.
- ¶ 20, 21. Who are the wicked? Show how related scriptures corroborate Malachi 4:1 concerning the end of the wicked.
- ¶ 22-24. Explain the expression “you that fear my name”.
- ¶ 25-29. Show that Jehovah has fulfilled his promise that “the Sun of righteousness shall arise with healing in his wings”.
- ¶ 30-32. Point out fulfillment of the promise, “Ye shall go forth, and grow up as calves of the stall”.
- ¶ 33-35. With related scriptures, apply the statement, (a) “Ye shall tread down the wicked.” (b) “They shall be ashes under your feet.”
- ¶ 36. Account for the admonition of verse 4 in this connection.
- ¶ 37-40. With scriptures and facts, show whether Jehovah has “sent Elijah the prophet” as foretold at verse 5.
- ¶ 41. What is the nature of “the Elisha work”? What is the purpose of that work? When must it be done, and why then?
- ¶ 42-46. Explain the “turning of the heart of the fathers to the children, and the heart of the children to their fathers”.
- ¶ 47, 48. By what means does Jehovah “turn the hearts” as here foretold? and what are the facts showing whether that purpose is being accomplished as foreshown by prophecy? What is here seen as to obligation resting upon God’s people?
- ¶ 49. What provision has been made for Jehovah’s people to understand his prophecies? Account for the clear revelation of these prophecies at this time. Why are there some who would retard the witness work? What will the faithful now do?

ERRATUM

In paragraph 16, page 277, of *The Watchtower* of September 15, 1936, the word “reuniting” is a typographical error; it should read “uniting”. Accordingly lines 23-26 should read: “This part of the picture exactly fits the present condition of the people of good will toward God, who have taken the first step towards uniting themselves with God’s organization.”

ANGELS AND THE RESURRECTION

"ANGEL" means "messenger". The term applies to one who is sent on a mission as a representative or deputy or messenger of God. The holy messengers or angels always have access to the Father, Jehovah. (Matt. 18:10) These holy ones of the heavenly host sing praise and give utterance to joy before the Lord at every progressive step of his work. These angels inhabit the heavens, the high place. And so the psalmist writes of them: "Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels." (Ps. 148:1,2) The Bible abounds with accounts of instances where God has used the holy angels of heaven as messengers. By his angels he communicated with Abraham, "the friend of God," thousands of years ago (Gen. 22:15); also with Jacob, the grandson of Abraham. (Gen. 31:11) By his angel God appeared unto Moses at the burning bush near Mount Sinai in Arabia. (Ex. 3:2) By his angel he also delivered a message to the prophet Elijah when Elijah fled for his life to Mount Horeb. (1 Ki. 19:5) These holy messengers of God guarded the interests of Jesus at all times, from the moment he left the heavenly courts to become the man Jesus for the purpose of witnessing for Jehovah God on this earth and of redeeming the world of mankind. (Zech. 3:1-7) The angel of the Lord announced to Mary the virgin that she was to be the mother of the babe Jesus. (Luke 1:31) When she gave birth to this wonderful child, the angel of the Lord brought the message to the faithful shepherds, and the great multitude of the heavenly hosts joined together with that angel in praising God.—Luke 2:9-11.

We may be sure that these faithful, holy angels, as God's instruments, were carefully watching every step concerning Jesus from the time of his birth up to the moment of his resurrection from the dead. With eagerness they would watch and wait to see if Jesus while on earth fully met all the requirements of God's law. They evidently knew that his full compliance with God's will would meet with the marvelous reward of a resurrection from the dead. It was one of these faithful angelic messengers that the Lord sent from heaven to roll back the stone from the door of the tomb at the resurrection of the Master. What great joy must have filled the heavenly courts now when they beheld Jesus, by the power of God, triumphant over death and the grave!

Lucifer, the holy cherub who had rebelled and become Satan the Devil, and who had once been associated with the holy angels and had seduced some of their fellow angels, had for centuries opposed Jehovah and specially tried to destroy Jesus. Jesus had been sent into the world that he might destroy the works of Satan; and now, having been raised from the dead, he would ultimately "destroy him that had the power of death, that is, the devil", which destruction would guarantee the deliverance of the human race. (Heb. 2:14) Now, at his resurrection, Jesus had broken the

bonds of death, being raised by Jehovah God to power and glory, demonstrating the fact that he was approved by Jehovah. He now proved that he was worthy to be praised; and without question he received the unlimited praise of all the heavenly host. The Revelation, chapter five, verses eleven and twelve, says: "And I [John] beheld, and I heard the voice of many angels round about the throne [of God] and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

As to the disciples of Jesus, it was not their previous knowledge of the Scriptures and their faith in them that Christ Jesus would be raised from the dead which induced them to believe that he was raised, but it was what they actually saw and experienced that led them to this conclusion. The knowledge gained by experience, coupled with the knowledge of the Scriptures subsequently acquired by them, not only established beyond a doubt in their own minds the resurrection of the Lord Jesus, but it emboldened them to declare the message on every opportune occasion to others and to emphasize this great doctrine of truth in their epistles to the Christian church.

It will profit us here to consider the Scriptural testimony given in proof that Jesus was raised from the dead three days after his death on the tree. There have always been some that have denied the resurrection, and hence it is always well to fortify ourselves against such denial, as well as to strengthen our own faith. It must be remembered that the writers of the gospels were not learned men; they were not such men as would arrange a fraudulent scheme to deceive anybody. There would be no occasion for them to do this. The fact that they did not expect a resurrection and gave evidence of that by their conduct and their speech at and just after the Lord's death is strong circumstantial evidence that their testimony subsequently given is true. Besides this, the testimony itself bears all the earmarks of truth.

At the time Jesus died there was an earthquake. The Roman centurion who stood by exclaimed, "Truly this was the Son of God!" "When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple: he went to Pilate [the Roman governor at Jerusalem], and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre." —Matt. 27:57-61.

The Jewish Pharisees believed in the resurrection

of the dead, basing their conclusion upon the words of the prophets. At the suggestion of Satan, which he injected into their minds, they feared that Jesus might rise from the dead, or that his disciples might attempt to work some sort of fraud. They knew they were guilty of having him put to death, and they hoped that that would be the end of him. "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead; so that last error shall be worse than the first." (Matt. 27:62-64) When the Roman governor heard their request he granted them a soldier guard, saying to them: "Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch."—Matt. 27:65, 66.

The Lord Jehovah must have held these Pharisees in derision, who presumed that by having the stone sealed and a police guard placed at the entrance they could prevent his bringing Jesus out of the tomb. God could easily have resurrected the Lord without removing the stone, inasmuch as Jesus was resurrected as a divine spirit person. God chose, however, to remove the stone. And in addition to raising up Jesus as a divine creature, he also removed the human body by promptly dissolving it to the dust, that it might not see corruption, even as he had promised in the tenth verse of Psalm sixteen.

This soldier guard kept a close vigil over the tomb during Saturday and Saturday night; but early Sunday morning the angel of the Lord God appeared and rolled back the stone. The keepers testified that the countenance of the angel was like lightning and his raiment as white as snow, and these watchmen did shake because of fear.

The sabbath day now ended, the dawn of the first day of the week being here, the faithful women were the first ones to start for the tomb. To quote the Scriptural record (Matt. 28:1-10): "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there

shall ye see him: lo, I have told you. And they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren, that they go into Galilee, and there shall they see me."—Matt. 28:1-10.

There must have been great excitement about that time among some of the people of Jerusalem. These faithful women ran to tell the disciples, while the soldiers hurried into the city to notify their employers of what had happened. The record (Matt. 28:11-15) says: "Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day."

Jesus having been resurrected as an invisible spirit creature, doubtless the angels of God were the only actual eyewitnesses of the act of God in raising his faithful and beloved Son from the dead. However, after the resurrection the Lord Jesus manifested himself alive to his faithful disciples, materializing in human form and thus appearing to them and conversing and even eating with them. And thus the evidences and proofs of his resurrection piled up and became overwhelming in establishing the fact that the great Son of God had been brought forth victorious from the state of death. And thus, too, the faith of the disciples was revived, and they became the zealous witnesses of his resurrection, and their testimony to that fact is true, authentic, and wholly reliable.

(Continued from page 368)

Knoxville WNOX Su 10:30am
Su 12:55pm Su 9:45pm
Memphis WREC Su 10:00am
Su 3:55pm Su 10:15pm

TEXAS

Dallas WRR Su 9:30am
Su 4:00pm Su 9:00pm
El Paso KTSM Su 9:10am
Su 1:15pm Su 6:30pm
Ft. Worth KTAT Su 10:15am
Su 3:00pm Su 7:00pm
Midland KRLH Su 10:30am
Su 1:30pm Su 5:15pm
Pt. Arthur KPAC Su 9:30am
Su 2:15pm Su 4:30pm
S. Antonio KMAC Su 7:55am
Su 2:55pm Su 7:55pm

UTAH

Salt L. City KSL Su 8:30am

VIRGINIA

Petersb'g WPHR Su 8:55am
Su 10:25am Fr 10:15am
Richmond WRVA Su 12:15pm

WASHINGTON

Seattle KIRO Su 10:25am
Su 5:25pm Su 9:00pm
Spokane KGA Su 9:25am
Su 12:55pm Su 5:55pm
Tacoma KVI Su 9:30am
Su 1:30pm Su 9:00pm

WEST VIRGINIA

Cha'ston WCHS Su 1:00pm
Su 3:00pm Su 5:00pm
Wheeling WVVA Su 10:00am
Su 1:00pm Su 6:25pm

WISCONSIN

La Crosse WKBI Su 10:30am
Su 1:00pm Su 5:50pm
Madison WIBA Su 9:30am

The WATCHTOWER RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by these and other stations at time shown.

[Current local time is shown
in each instance.]

ARGENTINA

Bahia Blanca LU2 Su 11:30am
Buenos Aires LR2 Su 10:50am
Los Andes, San Juan
LV5 Su 10:30am

AUSTRALASIA

FIJI

Suva VPD2 Fr 9:00pm
9540 kilocycles (31.45 meters)

NEW SOUTH WALES

Albury 2-AY Tu 9:45pm
Goulburn 2-GN Su 7:30pm
Grafton 2-GF Tu 7:30pm
Gunnedah 2-MO Su 7:00pm
Lismore 2-XN We 7:15pm
New Castle 2-ILD Su 10:30am
Su 6:30pm Su 11:40pm
We 6:30pm
Sydney 2-UE Su 9:00am
Su 4:25pm
Tamworth 2-TM Su 10:30am
Su 3:45pm Su 8:00pm
W'ga W'ga 2-WGSu 7:45pm

QUEENSLAND

Brisbane 4-BC Su 7:30am
Marybor'h 4-MB We 9:45pm
Townsville 4-TO We 8:00pm

TASMANIA

Burnie 7-BU Su 6:30pm
Su 9:00pm Su 10:00pm
Launceston 7-LA Su 5:45pm

VICTORIA

Ballarat 3-BA Su 12:45pm
Bendigo 3-BO Su 7:00pm
Hamilton 3-HA Su 6:45pm
Horsham 3-HS Su 8:00pm
Melbourne 3-AK Su 2:15pm
Su 10:00pm
Swan Hill 3-SH Su 7:15pm

WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:00pm
Northam 6-AM Su 7:00pm
Perth 6-ML Su 7:00pm

BELGIUM

Wallonia-Bonne Esperance
(201.7 m) We 7:00am

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

BRITISH COLUMBIA

Kelowna CKOV Su 1:45pm

NOVA SCOTIA

Sydney CJCBSu 9:00pm

ONTARIO

Cobalt CKMC Su 3:00pm
Hamilton CKOC Su 10:15am
Su 1:30pm Su 8:00pm

CUBA

Caibarien CMHD
Spanish Mo 1:15pm
Camaguey CMJF Su 11:45am

Santa Cl'a CMHI Su 11:15am
(1st and 3d Sundays)
Spanish Su 11:00am
Spanish Th 11:00am
(1st and 3d Thursdays)

FRANCE

Radio Beziers Th 9:00pm
Radio Juan-les-Pins
(Cote d'Azur) Sa 8:00pm
Radio Lyon Sa 6:50pm
Radio Nimes Tu 9:00pm

INDIA

Rangoon VU2LZ Su 12:00nn

PARAGUAY

Asuncion ZPI Su 10:30am

SPAIN

Madrid EAQ We 7:15pm
(Eastern Standard Time)
Sa 7:15pm
Spanish Su 6:45pm

URUGUAY

Montevideo CX10 Su 12:15pm
(Radio Internacional)

UNITED STATES

ALABAMA

Birm'ham WAPI Su 10:15am
Su 4:30pm We 5:15pm

ALASKA

Anchorage KFQD We 9:30am
Ketchikan KGBU Mo 7:15pm
Th 7:15pm Sa 7:15pm

ARIZONA

Jerome KCRJ Su 9:25am
Su 12:05pm Su 4:05pm
Tucson KGAR Su 9:30am
Su 12:55pm Su 5:45pm
Spanish Su 12:40pm

ARKANSAS

Hot Sp'gs KTHS Su 10:15am

CALIFORNIA

Bakersfield
WGXA Su 10:30am
Su 1:15pm Su 7:00pm
El Centro KXO Su 10:00am
Su 12:15pm Su 6:45pm
Hollywood KNX Su 10:15am
Su 1:35pm Su 7:55pm
Oakland KROW Su 10:00am
Su 2:00pm Su 7:00pm
Tu 9:00am Tu 2:00pm
Tu 11:00pm We 8:15pm
Fr 9:15pm Sa 10:00pm

COLORADO

Col'o Spr. KVOR Su 10:30am
Su 12:15pm Su 4:00pm
Durango KIUP Su 1:00pm
Greeley KFKA Mo 9:30am
Mo 1:00pm Mo 6:25pm

CONNECTICUT

N.Britain WNBC Su 8:00am
Su 8:10am Su 10:00am

DISTRICT OF COLUMBIA

Washington WOL Su 10:00am
Su 1:00pm Su 7:15pm

FLORIDA

Lakeland WLAK Su 9:30am
Su 12:30pm Su 5:00pm
Orlando WDBO Su 11:00am
Su 12:30pm Su 5:00pm

GEORGIA

Athens WTFI Su 9:25am
Su 11:00am Sa 7:00pm
Atlanta WATL Su 10:50am
Su 2:00pm Su 9:25pm
Griffin WKEU Su 9:40am
Su 2:45pm Su 4:30pm

HAWAII

Hilo KHBC Su 10:00am

IDAHO

Boise KIDO Su 10:55am
Su 6:00pm We 4:00pm

ILLINOIS

Harrisb'g WEBQ Su 4:45pm
Su 6:45pm Su 9:00pm
Tuscola WDSu 9:35am
Su 11:55am Su 1:50pm

IOWA

C. Rapids WMT Su 10:00am
Su 12:15pm Su 9:55pm

MAINE

Augusta WRJO Su 9:00am
Su 1:15pm Su 5:00pm
Bangor WLBZ We 9:55am
We 12:55pm We 5:10pm
Presque I. WAGM Su 9:45am
Su 12:30pm Su 1:55pm

MARYLAND

Baltimore WCBM Su 9:00am
Su 12:15pm Su 6:15pm
Frederick WFMD Su 10:30am
Su 1:30pm Su 5:00pm
Hagerst'n WJEJ Su 10:25am
Su 1:40pm Su 9:15pm

MASSACHUSETTS

Boston WMEX Su 9:25am
Su 4:30pm Su 8:15pm
Boston WORL Su 10:05am
Su 2:05pm Su 3:05pm

MICHIGAN

Detroit WJR Su 10:00am
Kalamazoo WKZO Su 8:25am
Su 9:55am Su 10:55am

MINNESOTA

F'gus Falls KGDE Su 10:00am
Su 1:45pm Su 7:15pm
Min'apolis WDGy Su 9:30am
Su 2:00pm We 6:15pm

MISSISSIPPI

Hattiesb'g WFOR Su 1:00pm
Su 3:30pm Su 5:30pm
Meridian WCOC Su 10:00am
Su 2:25pm Su 6:30pm

MISSOURI

Columbia KFRU Su 10:30am
Su 1:30pm Su 2:45pm
St. Joseph KFEQ Su 10:00am
Su 1:35pm Su 3:40pm

NEBRASKA

Lincoln KFAB Su 9:30am

NEW HAMPSHIRE

Laconia WLNH Su 10:30am
Su 3:15pm Su 7:10pm

NEW JERSEY

Asbury P. WCAP Su 12:45pm
Su 2:45pm Su 9:00pm
Camden WCAM Su 11:00am
Su 12:15pm Su 3:15pm
Mo 2:30pm We 2:30pm
Newark WHBI Su 9:25am
Su 6:25pm Su 9:00pm

NEW YORK

Brooklyn WBBR Su 9:10am
Su 4:30pm Su 7:30pm
Brooklyn WBBR Su 10:15am
Su 6:30pm Mo 10:30am
Tu 10:30am Tu 6:30pm
We 10:30am We 6:30pm
Th 10:30am Th 6:30pm
Tr 10:30am Fr 6:30pm
Buffalo WGR Su 10:00am
Su 10:45pm
Buffalo WKBW Su 5:55pm
Freeport WGBB Su 10:25am
Su 12:30pm Su 5:55pm
New York WBNX Su 5:00pm
Su 5:45pm Su 6:25pm
White Pl. WFAS Su 6:00pm
Tu 10:55am Sa 10:55am

NORTH CAROLINA

Greensboro WBIG Su 10:30am

OHIO

Akron WJW Su 11:30am
Su 3:25pm Su 10:15pm
Cleveland WHK Su 11:00pm
Tu 1:45pm Th 1:15pm
Fr 1:15pm
Columbus WBNS Su 7:15am
Su 12:30pm Mo 3:15pm
We 3:15pm Fr 3:15pm
Columbus WCOL Su 10:00am
Th 2:30pm Sa 1:15pm
Columbus WHKC Su 5:25pm
Mo 1:55pm Tu 1:55pm
We 1:55pm Th 1:55pm
Fr 1:55pm

OKLAHOMA

Tulsa KVOO Su 9:30am
Su 3:55pm Mo 4:55pm

OREGON

Portland KWJJ Su 10:15am
Su 4:15pm Su 9:00pm

PENNSYLVANIA

Easton WEST Su 10:25am
Su 11:55am Su 9:25pm
Greensb'g WHJB Su 10:15am
Su 4:00pm
Pittsburgh KQV Su 10:45am
Pittsb'gh WWSW Su 10:45am
Su 5:00pm Su 9:00pm
York WORK Su 12:25pm
Su 3:00pm Su 6:25pm

SOUTH CAROLINA

Greenville WFBC Su 10:00am
Su 3:30pm Su 9:30pm
Spartb'g WSPA Su 10:30am
Su 2:00pm Su 4:50pm

SOUTH DAKOTA

Pierre KGFX Su 10:00am
Tu 4:00pm Th 4:00pm
Sioux Falls KSOO Su 9:10am
Su 9:45am Su 4:30pm

TENNESSEE

Jackson WTJS Su 10:30am
Su 12:15pm Su 2:30pm

(Continued on page 367)