The WATCHTOWER

And Herald of Christ's Presence

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

VOL. LIII SEMI-MONTHLY NO. 23

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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 wilfully 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 be restored and live on earth forever.

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 provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. 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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YEAR BOOK

The Watchtower is pleased to announce that the *Year Book* for 1933 is in course of manufacture. It contains the President's annual report of the work accomplished by the Lord's people throughout the earth, and this will be most encouraging to all of Jehovah's witnesses. The *Year Book* also contains daily texts and comments, each of which will be a real help to the anointed; also the year's text and a short discussion of it.

We shall appreciate it if members of the companies will place their orders with the stockkeeper, so that one shipment can be made. This will save considerable shipping expense and will also help to make prompt shipments. We expect to fill orders about December 15. A limited edition will be printed and the usual 50 cents is asked for each copy.

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CALENDAR FOR 1933

The Calendar, printed by the Society, now ready, contains the year's text and a very beautiful picture in harmony therewith. The date pad is specially designed for Jehovah's witnesses. The Calendar will be to the anointed an encouragement and help throughout the year. The amount asked for one copy is 25c; for 5 or more copies sent to one address, 20c each.

BEREAN BIBLE STUDY

by aid of

THE WATCHTOWER

"Jehovah's House Desired" (Part 4)
Issue of November 1, 1932

Week beginning January 1 . . . . . ¶ 1-28
Week beginning January 8 . . . . . ¶ 29-55

"Jehovah's House Desired" (Part 5)
Issue of November 15, 1932

Week beginning January 15 . . . . . ¶ 1-18
Week beginning January 22 . . . . . ¶ 19-38
Week beginning January 29 . . . . . ¶ 39-59

The WATCHTOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. LIII DECEMBER 1, 1932 No. 23

JEHOVAH'S HOUSE DESIRED

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."—Ps. 27: 4.

PART 6

JEHOVAH'S rules governing those who become members of his house are fixed and not subject to change. Like himself, his law does not change. He loves those who have made a covenant by sacrifice to do his will and whom he has called to his kingdom. If these fail to comply with his fixed rules Jehovah causes due warning to be given to them before enforcing his final judgment against them. In harmony with this he says: "Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." (Isa. 58: 1) This is a command given to God's faithful remnant on the earth, and which therefore they are duty-bound to perform, declaring this message to others who are in line for the kingdom or the house of Jehovah God. (See *The Watchtower*, May 1, 1929, page 131.) In the last preceding article under the above title the facts are set forth showing Boaz before the court of ten judges, sitting at the gate of Bethlehem, and the nearer kinsman of Naomi and Ruth before that court. Naomi and Ruth were not present before the court, but Boaz was there representing their interests; and therefore in that capacity Boaz represented the remnant on earth at the time of the fulfilment of the prophecy and advocates in behalf of the remnant. Boaz also represented the law of God, and hence in that capacity he also played the part representing Christ Jesus. It is not unusual to cause one person to play more than one part in a divine drama.

2 In the presence of the court Boaz addressed the nearer kinsman, calling his attention to the fact that Naomi had returned from Moab and that she had a parcel of land which belonged to Elimelech, and which was to be bought back or redeemed. "And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: and I thought to advertise thee [*R.V.*, disclose it unto thee], saying, Buy it before the inhabitants [*R.V.*, before them that sit here; that is, the public and the elders, members of the court], and before the elders of my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it."—4: 3, 4.

3 The Greater-than-Boaz, Christ Jesus, the official representative of the divine law, does not fail and has not failed to give due notice of warning to those who have responded to the call for the kingdom and who have become negligent. *The Watchtower* has repeatedly called attention to the Word of God, relative to the duty and obligation laid upon those who have responded to the call for the kingdom, concerning their duty to perform what they have agreed. Such negligent ones are here pictured by the nearer kinsman involved in this case. *The Watchtower*, by the Lord's grace, is an instrument employed by the Lord. It has repeatedly called attention of the spirit-begotten ones to their obligation toward Jehovah and his service and toward their brethren, as pictured by Naomi and Ruth. (See *The Watchtower*, 1929, page 131, which article may be here again read with profit.)

4 The return of Naomi to Bethlehem was well known about the city, and the presumption must be indulged that her nearer kinsman knew about it and was fully acquainted concerning his obligation toward Naomi. He had been negligent to perform his duty, and when hailed before the court he doubtless knew in advance what Boaz was about to say to him. Boaz began his speech by saying that 'Naomi has returned and has a parcel of land to sell that belonged to Elimelech, and are you going to buy it?' The fact that he mentioned Naomi shows that Ruth's position was only secondary to that of Naomi, and that therefore the widow of Elimelech primarily was the one to redeem. Ruth came into the affair chiefly because Naomi was too old to give birth to a son to preserve the name of Elimelech. Boaz did not state that a seed should be raised up to Mahlon, but he placed the case upon the ground of raising up seed to Elimelech.

5 Boaz in performing a duty towards Naomi and Ruth on this occasion shows that there is an obligation upon the brethren in the Lord to safeguard the interests of one another, and to stimulate and to encourage one another to bear the fruits of God's kingdom, and 'to comfort them that mourn in Zion'. (Isa. 61: 3)

These do so by openly and in the hearing of others calling the attention of one another to their duty and 'saying unto Zion, Thy God reigneth!'—Isa. 52: 7.

6 Responding to the question of Boaz the nearer kinsman said: "I will redeem it." Therefore he admitted that he was materially able to redeem the land. It was something material from which he could derive a personal and pecuniary profit, and for his own sake, and therefore he was glad to get the land, which would increase his own holdings. Evidently he reasoned that Naomi was an old woman, past the age of marriage, and that she could not have children, and that therefore she would not be included in the purchase, and even if he did have to take her in the deal she would soon die and then he would have the best of the bargain, as his obligation to Elimelech would there cease.

7 With the same spirit the "nearer kinsman" class, at the fulfilment of the prophecy, say in substance: 'We are willing to preserve and carry on the Elijah work,' even though the Elijah work was stopped or killed during the World War and which work the Naomi class carried on during the Elimelech period of the advocacy of the holy spirit of God. This "nearer kinsman" class, however, refuses to recognize or consider the Elisha work of the church which must now be done instead of the Elijah work.

8 Then Boaz directly advocated the cause of Naomi and Ruth, and therefore of the antitypical remnant, and put another proposition squarely up to the nearer kinsman: "Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance." (4: 5) The interests of Naomi and Ruth were therefore shown to be identical, and this shows that now in the drama they represent the remnant class.

9 Elisha was anointed to carry forward the work where Elijah had left it off; so likewise Naomi and Ruth, jointly representing the remnant, must carry forward the work that vindicates the name of Elimelech's house, which stood for the house of God. (2 Ki. 2: 12-15) Thus is particularly and clearly shown that those who would really do the work of the kingdom after 1918 must do so according to that work as pictured by Elisha, who was anointed in the place and stead of Elijah. The double portion of the spirit received by Elisha shows a work of wider scope that must be done, and done with increased zeal to the Lord.

10 Today one cannot have the "field" or estate of Elijah without taking on the obligation and work of Elisha. (1 Ki. 19: 16) Holding on to the name and teachings of a man who is gone, regardless of how faithful he was, and standing by his interpretation of the Scriptures and refusing to go farther or to go forward with the Lord's work, does not buy the field or estate of the dead Elijah work. There are now other and added obligations (which are pictured both by Elisha and by Ruth), which those who would be of the royal line and who enter into and abide in the house of the Lord must now shoulder and faithfully perform.

11 The obligation of taking Ruth was too much for the nearer kinsman. The obligation for the nearer kinsman class of taking the Elisha work is too much for that class. The nearer kinsman replied to Boaz, to wit: "And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself: for I cannot redeem it." (4: 6) His words "mine own inheritance" disclose his selfishness and show that he was thinking and planning exclusively for his own interests and name and that his own name might endure after his death. If he took Ruth with the land, then he would profit nothing, according to his calculation, because her child would inherit the land and that would diminish the estate of the nearer kinsman by at least the amount that he would have to pay to Naomi for the land Doubtless he already had a wife (who pictures the Jezebel spirit and influence, Rev. 2: 20-23) whom he feared to offend. If the "nearer kinsman" class should take on the Ruth spirit and work, and do it, that would offend the world, particularly the ecclesiastical part of it, and this they could not afford to do, because of incurring the wrath of Satan's organization. The "nearer kinsman" class must continue to be "sweet and oily of speech" and say nothing about Satan's organization, that their own standing and good name might be maintained and might not be marred. It is therefore easy to identify the class pictured by the "nearer kinsman", which class is in existence at the present time.

12 Boaz had hailed this nearer kinsman before the court for an accounting, like as Jesus brought the one-talent servant to account. Christ Jesus, the Greater-than-Boaz, now at his temple calls upon the one-talent class to account for the kingdom interests committed to them, and that accounting shows an unwillingness to obey the Lord. The nearer kinsman of Naomi replied to Boaz, saying: "Redeem thou my right to thyself." This sounds very much the same as the statement of the one-talent servant class to the Lord, to wit: "And I was afraid, and went, and hid thy talent in the earth; lo, there thou hast that is thine."—Matt. 25: 24-30; Mal. 3: 1-5.

13 Jehovah saw good to keep secret the name of the nearer kinsman, and therefore the record is silent as to his name. His name died out as far as the Bible record is concerned: "The name of the wicked shall rot." (Prov. 10: 7) The conduct of the nearer kinsman represents a faithless servant class of which Jesus said: "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 25: 30) "Cut him asunder, and appoint him his portion with the hypocrites."—Matt. 24: 51.

BOAZ PERFORMS

[14] Those who have the spirit of Christ Jesus and the zeal peculiar to the house of Jehovah gladly perform the duty that the slothful servant might have performed but neglects. The faithful remnant is made a part of the 'elect servant', and therefore the "faithful and wise servant". Thus it is seen that Boaz pictured Christ Jesus the Chief and Head of the "servant", and also represented the remnant, forming a part of the "servant". The law of procedure given to Israel concerning the man who refused to marry his dead brother's widow reads: "And if the man like not to take his brother's [*margin*, next kinsman's] wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed." (Deut. 25: 7-10) "Moab is my washpot; over Edom will I cast out my shoe."—Ps. 60: 8.

[15] A somewhat different method of procedure was employed at the hearing of Naomi and Ruth in the attesting and confirming of what had just been decided. Almost all peoples of earth have at some time adopted a method of procedure for attesting a document or a conveyance of land and attesting the deliverance thereof. For instance, the common law, resulting from the law of custom, has a writ called "livery of seizin", by which the possession of land is delivered.

[16] The Israelites were God's people before the law was given to that people at Mount Sinai, and doubtless there were customs among them adopted and practiced, and by which they were governed, in the delivering of property sold. The divine record says (Ruth 4: 7, 8, *E.R.V.*): "Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, for to confirm all things: a man drew off his shoe, and gave it to his neighbour; and this was the manner of attestation in Israel. So the near kinsman said unto Boaz, Buy it for thyself. And he drew off his shoe." Neither Naomi nor Ruth was present at the hearing before the court to draw off the shoe, but Boaz was there to represent them. Instead of following closely the requirements of the law, however, a former custom was used, to wit, the nearer kinsman took off his own shoe. That was a voluntary act on the part of the nearer kinsman showing his complete renunciation of his right to redeem and of his voluntary determination not to do so.

[17] This well pictures the "evil servant" class refusing to be a witness for the name of Jehovah "God my King", and to declare the day of the vengeance of God against Satan's organization, and to faithfully represent and advertise his kingdom. In so doing the "evil servant" class 'takes off the shoe' (that is, the covering of the feet) of "the preparation of the gospel of peace". (Eph. 6: 15) A man with only one shoe is an unsightly creature and halts and hobbles about and is the object of shame. God considers a man who has repudiated his covenant as an object of shame, and this is illustrated by spitting in the face. —Num. 12: 14.

[18] It is written concerning the faithful remnant on earth: "How beautiful are thy feet with shoes." (Song of Solomon 7: 1) And, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10: 15; Isa. 52: 7, 8) These beautiful sayings of the Scriptures could not be applied, however, to those with just one shoe. Therefore the class pictured by the nearer kinsman in this drama must expect to receive shame from the Lord Jehovah, which is illustrated by spitting in the face and by removing from such the privilege of declaring the name of Jehovah and of his kingdom. This is the class that takes off the wedding garment. (Matt. 22: 11-13) It is this class that the Lord names the "wicked and slothful servant"; hence the kingdom interests are taken away from such and given to the faithful remnant class pictured by Ruth, and to whom the kingdom interests of the Lord are committed. (Matt. 24: 47) "Take therefore the talent from him, and give it unto him which hath ten talents."—Matt. 25: 28.

[19] Boaz gladly took upon himself the privilege or obligation of redeeming or buying back: "And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi." (4: 9) The latter part of this text shows that Ruth held a place subordinate to that of Naomi, and only as she takes the place of Naomi as Naomi's marital substitute does she come into account. Boaz included Ruth in the purchase or redemption, that the seed might be raised up to the name of the dead Elimelech, and not to the name of the son of Elimelech. Boaz' declaration in the presence of the court was: "Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day."—4: 10.

[20] Mahlon, who was Ruth's first husband, failed to preserve the name of Elimelech, and also the nearer kinsman had failed and refused to preserve that name by raising up seed; therefore Boaz stepped into the breach and did that very thing. Ruth was also used

as a connecting tie between Naomi and Boaz to accomplish this very thing. Ruth would share in the inheritance of Elimelech, subject to the right of Naomi, by virtue of having married his son Mahlon. That part of the inheritance which Orpah might have received reverted to Naomi because Orpah failed and refused to stick to Naomi, that is to say, to God's organization. On the contrary, although having started to Bethlehem, she went back to Moab, which pictured Satan's organization. Because Ruth was only the daughter-in-law of Elimelech and Naomi, the child that would be born to Boaz by Ruth would have blood connection with Elimelech, not through Ruth, but through Boaz, the second nearest kinsman to Elimelech. Boaz, having purchased all the right of Naomi, and having purchased Ruth to be his wife, the son of Ruth and Boaz would take all the estate of his grandfather Elimelech, and the son would therefore be in line to fulfil Jehovah's promise to the house of Judah. While the record of genealogy of Israel's king was being made clear, there was still another important part of God's purposes being foreshadowed and to be fulfilled in the future.

21 Boaz boldly stood up before the court and before the people and declared his purpose to purchase the land of Naomi, including all the rights of her two sons and Ruth for his wife, and thus he was a public witness against the nearer kinsman who was in fact defrauding the widow Naomi and the stranger Ruth. Even so Christ Jesus, the Greater-than-Boaz, the great Judge at the temple, judges and separates the unfaithful from the approved ones and is a witness against the unfaithful ones. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord [Christ Jesus], whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. And I will come near to you to judgment; and I will be a swift witness against . . . those that oppress the hireling in his wages, the widow [the Naomi class], and the fatherless [the Ruth class], and that turn aside the stranger [the class such as Ruth] from his right, and fear not me, saith the LORD of hosts."—Mal. 3: 1, 5.

22 In 1918 the Lord Jesus began his judgment at the temple, and this judgment was first upon those who claimed to be of the house of God or his organization on earth. The "Society", as heretofore defined in *The Watchtower* as the Watch Tower Bible & Tract Society, stood for and stands for God's organization on earth, being a part thereof. There were those once working in it and who had responded to the call for the kingdom, and who were therefore in line for the kingdom, that refused to obey the commandments of the Lord and refused to go on with his witness work, and this they did by withdrawing themselves and putting themselves in opposition to the Lord's work; and they seek to hinder the progress thereof and oppose the Society. This matter of withdrawal and opposition of the rebellious ones is no close-guarded secret. Boaz boldly declared before the court that he gladly assumed the obligation which the nearer kinsman had cast aside, and thus he pictured God's organization at the Columbus (Ohio) assembly in 1931, and those of like precious faith throughout the earth since, in adopting a resolution declaring themselves as joyfully accepting the name which Jehovah God had given to them and as assuming the obligation of bearing testimony to his name and his kingdom as Jehovah's witnesses which their "nearer kinsman" class had cast aside. Thus the faithful remnant called upon all to be witnesses to the fact that they have no connection whatsoever with Satan's organization, but are wholly and completely devoted to God's organization and will continue, by his grace, the publication of his name and of his kingdom. The publication of the *Kingdom* booklet gives notice to the nations of "Christendom", and particularly to the ruling powers thereof and to the "evil servant" class, that the remnant has taken Jehovah's name and gladly assumed this obligation. The *Vindication* book (One) also calls attention to the matter.—Ezek. 24: 15-18

23 Furthermore this pictures how Christ Jesus, the Greater-than-Boaz, openly invites to himself the Naomi-Ruth class, that is to say, the devoted remnant, by associating them with him in the vindication of Jehovah's name. The facts show that this took place approximately in the autumn of 1922, when Jehovah gave his people a new name, but which the remnant only began to realize and appreciate in the year 1931. —Acts 15: 14; Joel 2: 27-29.

WITNESSES

24 Many became witnesses to the favor bestowed upon the remnant by Jehovah and wished them well, while others were compelled to be witnesses and did not wish them well. "And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem." (4: 11) Even the renegade nearer kinsman had to be a witness. A representative body of the opposing ones were present at the adoption of the Columbus Convention resolution in 1931 and were compelled to see what was done, even though they did not participate therein. This seems to foreshadow an early fulfilment of Revelation 3: 9. The peoples of good will in the world, who observed the faithful devotion of the remnant to God, bestowed their good wishes upon them. 'All the elders,' representing God's organization, joyfully bore witness and called down prosperity from God upon the work of vindicating his name. The good wishes concerning God's organization on the earth are expressed in the language of the scripture: "Do thou [Boaz, the kingdom class] worthily [*margin*, get thee

riches, or, power] in Ephratah." Otherwise stated, let all be true to the name of Jehovah and be very fruitful, bearing the fruits of the kingdom. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (John 15: 8) The latter part of verse eleven, according to the *Rotherham*, reads: "Proclaim thou a name in Bethlehem." The remnant, being a part of Christ, must proclaim the name of Jehovah and of his kingdom, because they are now his witnesses on the earth. These must make the name of Jehovah and of his kingdom famous. This the faithful are now doing by the grace of God. "And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman." (4: 12) This Pharez is in the lineage which led up to David and to Jesus. (Gen. 38: 8-30) "The seed which the LORD [Jehovah] shall give thee of this young woman" shows that all credit is given to Jehovah, to whom it properly belongs.

THE RULER FORESHADOWED

25 "So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son." (4: 13) Thus Jehovah showed his approval to give Boaz and Ruth a son, looking to the vindication of his name and his word that 'out of the loins of Judah should come a Ruler and a Lawgiver'. It was not the physical power of Boaz and of Ruth that resulted in the birth of the son, because it was 'God that gave the increase'. (1 Cor. 3: 6) Jehovah God directed the drama of the book of Ruth, and therefore all praise to creatures in connection therewith is out of place. It is Jehovah who brought forth the mighty One who shall rule all the nations of the earth and who shall be the Vindicator of his great name.

BRIDE FORESHADOWED

26 Ruth in becoming the wife of Boaz (which relationship would include Naomi, Ruth being Naomi's substitute) pictures the remnant becoming espoused to Christ as his future bride, and hence this class constitute the blessed ones which are called unto the marriage supper of the Lamb. (Rev. 19: 9) The facts seem to clearly show the fulfilment of this part of the prophetic drama as beginning with "The Day" of the convention of God's people held September, 1922, and hence the time when properly apply the words of Jehovah: "And thou shalt be called by a new name, which the mouth of the LORD shall name. Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."—Isa. 62: 2, 4, 5.

27 "And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a near kinsman; and let his name be famous in Israel. And he shall be unto thee a restorer of life, and a nourisher of thine old age; for thy daughter in law, which loveth thee, which is better to thee than seven [natural] sons, hath borne him."—4: 14, 15, *E.R.V.*

28 The congratulations' being given to Naomi rather than to Ruth seems clearly to prove that the child was legally that of Naomi, the fruit of her body, and the heir of Elimelech's estate. (Deut. 25: 6) Naomi, jointly with Ruth, therefore pictures the fruit-bearing class, the bride of Christ, that has a part in the vindication of Jehovah's name and Word. Ruth had a great desire to become a member of the house of Jehovah, and by her own initiative and efforts she could not have done this. Because faithfully holding to God's organization, pictured by Naomi, Jehovah God rewarded the faith of Ruth.

29 Christ Jesus, the Great Boaz, has been used by Jehovah to bring forth through the remnant, pictured by Naomi and Ruth, the name of Jehovah which now is made famous in the earthly part of God's organization and which shall yet be made famous in all the earth. It was some time after 1922 that the remnant, pictured by Naomi and Ruth, began to see that the great issue is the name of Jehovah and that the Most High must and will make a name for himself. (See *The Watchtower*, January 1, 1926, title, "Who Will Honor Jehovah?") Because of his faithfulness the name of Jesus is also made famous, and Jehovah gave him a name above every name, that of Jehovah alone excepted, and has commanded that unto Christ Jesus every knee shall bow and every tongue shall confess that he is The Christ to the glory of God. (Phil. 2: 9-11; Eph. 1: 20, 21) It is worthy of note that the name of Boaz, who pictured Christ Jesus, and not the name of his son Obed, became famous in Israel. Jehovah used this book of Ruth to bring Boaz to the attention of all. From this point on the name of Ruth is no more mentioned, but the name of Naomi is mentioned; which shows that Naomi particularly represents Zion, God's "woman" or organization, and that Ruth becomes a part of it.

30 The son born to Boaz and Ruth was brought forth in behalf of the name of Elimelech ("God is King"); hence this saying, "He shall be unto thee a restorer of thy life, and a nourisher of thine old age," points to the fact that God the King of Eternity would refresh and renew the strength of his church, the remnant, in the latter days of the remnant on the earth, the time of "old age", and in harmony therewith it is written: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Ps. 37: 25.

31 The expression of love between Naomi and Ruth to which both of these women testified calls attention to the love that must now subsist between all the mem-

bers of the remnant showing their unity and devotion to God and to his kingdom. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."—John 13: 34, 35.

32 "And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David." (4: 16, 17) Naomi treated the child as though it were her own, and hence it was said, "There is a son born to Naomi." The reproach of her barrenness was there taken away, which beautifully corresponds to the reproach of Zion, God's organization, being taken away, as described by Jehovah's prophet in Isaiah 54: 1-7.

33 The child born was called Obed. This name means "worshiper" or "one who serves". This would indicate that there would be those who perceive that the remnant of God on earth, pictured by Naomi and Ruth, constitutes a part of Jehovah's 'elect servant, in whom his soul delights'. (Isa. 42: 1) This son Obed also pictures the children of Zion born after her travail. (Isa. 66: 8, 9) The name "Obed" identifies the class whom the Lord, upon coming to the temple of Jehovah, finds faithful and whom he designates that "faithful and wise servant" to whom he commits all of his kingdom interests on the earth.—Matt. 24: 45-47.

34 "Now these are the generations of Pharez: Pharez begat Hezron, and Hezron begat Ram, and Ram begat Amminadab, and Amminadab begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David." (4: 18-22) Here is stated the genealogy from Pharez to David. Between Obed and Jesse no one is mentioned. Is this due to the lack of importance of connecting links, or did each one from Nahshon to Jesse live to be of a very great age, and each one in his extreme old age bring forth a son? This latter conclusion is supported by the words of the divine record: "And the three eldest sons of Jesse went and followed Saul to the battle: . . . and David was the youngest," and David was the eighth son of Jesse. (1 Sam. 17: 13, 14) "Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an *old man* in the days of Saul."—1 Sam. 17: 12.

35 The genealogy here given is not dry and unimportant stuff, but it in fact makes the book of Ruth sparkle with importance and significance. God had an important purpose in setting forth this genealogy here. It began when Jacob was in Canaan, and before he went down to Egypt, and extends to the birth of David, who became king. Pharez, the one first named, was born in Canaan before Judah went with Jacob into Egypt. (Gen. 38: 27-29) Pharez begat Hezron in Egypt during the 215 years of the sojourn of the Israelites down there. Both Pharez and Hezron died in Egypt. (Gen. 46: 12) It follows, then, that Hezron begat Ram while in Egypt, and probably while Joseph was still living. He is called Aram in Matthew 1: 3, and his name means "high one". Ram was the brother of Chelubai, or Caleb (1 Chron. 2: 9, *margin*), who was the great-grandfather of Bezaleel who built the tabernacle in the wilderness. (1 Chron. 2: 19, 20; Ex. 31: 1, 2) Ram begat Amminadab while in Egypt. His name means "a man of generosity" or "a people of liberality". While in Egypt, and before the exodus of the Israelites, Amminadab begot Nahshon, probably about the time of the birth of Moses. Nahshon was made a captain of the tribe of Judah at the time of the exodus. (Num. 1: 4-7; 2: 3) Nahshon was implicated in the rebellion in the wilderness and died there. His name means "enchanter". (Num. 14: 1-38) Nahshon begat Salmon (Salmah) either shortly before the exodus or shortly thereafter, for the reason that he could not have been more than twenty years of age at the beginning of the exodus, because he entered the land of Canaan with Joshua and participated in the siege of Jericho. At Jericho Salmon met Rahab the harlot and married her, and it was of this union of Salmon and Rahab that the child Boaz was born, and whose name is made prominent in the book of Ruth. In Matthew 1: 5 his name is called Bóoz.

36 It is of interest here to note that in the lineage leading up to David and to Jesus three women are introduced, each of which the hypocritical critics of the Bible would brand as immoral, two of whom were certainly outside of the covenant God made with Israel, and it is probably true that the other one was also outside of that covenant. These three women are, to wit, Tamar, Rahab and Ruth. Each one of them showed that she had respect for God's law and his name and sincerely desired to serve him and his people. Each of these three women stepped into the breach at the opportune time and preserved the name of Judah, concerning which tribe Jehovah had given his word that it should produce the Vindicator of his name. Onan had refused to lend himself in a levirate marriage with Tamar and raise up seed to his dead brother, and God killed him. Judah himself thereafter unwittingly became involved with Tamar and married her, and she gave birth to Pharez by Judah, and which Pharez is the beginning of the lineage mentioned in the book of Ruth and leading up to David. Rahab the harlot of Jericho married Salmon, who begot Boaz by her. Rahab was approved and favored by Jehovah, not because she was a harlot, but in spite thereof, and because she had faith in God and served him, and therefore she was preserved. "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." (Heb. 11: 31) "Likewise also was not

Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" (Jas. 2: 25) It was her faith, coupled with her work of devotion to God, that led to her preservation.

37 The third woman is Ruth the Moabitess, who married Boaz and whose son by Boaz was Obed, which Obed was the father of Jesse; and Jesse's eighth son, and doubtless his last one, was David, whom God anointed king over Israel, and who particularly foreshadowed Christ Jesus the King of kings. These facts are here worthy of consideration in determining that God did not preserve any of these women because of their so-called "character development", but because of their love manifested to him and by their faithful works.

38 Evidently Salmon begot Boaz at Bethlehem, because that city fell to Salmon's lot or inheritance and he was known as the father of Bethlehem. (1 Chron. 2: 51, 54) Salmon was an elderly man when he married Rahab; hence Boaz was the son of Salmon's old age. Likewise David, the eighth son, was the son of Jesse's old age. There does not seem to be any good reason, therefore, to conclude that in the genealogy there are links missing between Obed and Jesse.

JEHOVAH'S HOUSE

39 The book of Ruth magnifies the importance of the vindication of Jehovah's name. It is further proof that from the time of Abraham Jehovah's purpose to build his capital organization moved majestically forward. To be sure, Satan would try to interfere with every step, and doubtless thought he was successfully interfering with God's purposes. God permitted Satan to pursue his wicked course and to think he was defeating God's purpose to bring forth a seed and a kingdom that would destroy Satan and his organization. It is of exceeding great interest to trace the progressive steps of Jehovah's purpose leading up to the anointing of King David, who foreshadowed Christ Jesus, the King of kings.

40 Abraham resided in Chaldea, east of the Euphrates, and, hearing the commandment of Jehovah God to move into an unknown land, he obeyed that commandment. Crossing the Euphrates, doubtless at the headwaters, he journeyed south to Canaan, where God had sent him. Although Jehovah had promised a son to Abraham, 'a seed in whom all the nations of the earth should be blessed,' yet this promised seed, it seemed, was destined to fail, because Abraham and Sarah were both beyond the age to bring forth children. Abraham's faith in God, however, was strong, and when he was about a hundred years old God rewarded his faith and caused Sarah to give birth to Isaac, who foreshadowed Christ the King. (Rom. 4: 19) Abraham pictured Jehovah; Sarah his woman pictured God's organization; and Isaac was a type of God's beloved Son, Christ Jesus, and the birth of Isaac foreshadows a time of rejoicing when the kingdom should come in. (Gal. 4: 24-31; Isa. 54: 1-8) God's royal promise was bestowed upon Isaac's son Jacob by the miraculous interfering of Jehovah God. Jacob was the father of Judah, the head of the tribe to which the divine promise was given concerning the King to come and who should rule the world. (Gen. 49: 10) Judah became the father of Pharez by Tamar, his daughter-in-law, under conditions which the critics of the Bible would call disreputable. It clearly appears that Jehovah overruled the circumstances under which Pharez was born, that he might be a link of the genealogy leading up to the King. The book of Ruth takes up the genealogy and traces it from there to David.

41 The fact that no intermediary generations are mentioned in the genealogy of the book of Ruth shows that each one of the men named lived to a great age before begetting the son named in the genealogy. Thus it appears that there was continued difficulty in maintaining the royal line. Jehovah had given his word that the Vindicator should come from the tribe of Judah, hence Satan tried to interfere with the genealogy of that tribe. At various times it appeared that God's word would fail, and each time Jehovah stepped in at the opportune hour, even as shown in the book of Ruth. Jehovah's word and name shall triumph, and no power can successfully interfere therewith.

42 In all these centuries Jehovah has been proceeding according to his will and purposes to build his house or capital of his organization, in which he takes up his official habitation by and through Christ Jesus the duly appointed Head thereof. He has not compelled anyone to enter that house. He has not even invited one to enter his house until that creature first signified a keen and genuine desire so to do, and then solemnly agreed to do God's will. For this reason he caused his prophet to write: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."—Ps. 27: 4.

43 Ruth had that keen and sincere desire expressed by these words of the psalmist, and she took her firm stand on the side of Jehovah when she declared to Naomi that Jehovah should for ever be her God. She proved her love for Jehovah by exercising all diligence in serving him. Doubtless there were those in Israel who would have kept Ruth out of the family of Judah, and likewise there are those today who profess to be in a covenant with God that would keep out of his family, out of his service, and out of his house, those who have been brought into his service in these latter days. The "nearer kinsman" class is doing that very thing. These do not love God, and he will not preserve them.

44 By both the book of Esther and that of Ruth Jehovah God makes it clearly to appear that he alone

selects those who shall be the members of his royal house. He emphasizes the fact that he does not select men and women because of their outward charms, or because of their sweetness and beauty of character, or because of their intrinsic value. He invites to a place in his house only those who show a true and abiding faith in him, such as that exhibited by Abraham. When invited these must maintain their integrity toward him, and that under difficult conditions. He chooses and approves those who are moved by unselfish devotion to him to perform faithful service in his name. Amidst all the trials and tribulations that these experience while on the way to the kingdom, and which fall upon them by reason of the opposition from Satan and his agents, Jehovah makes it clear that those who continue to manifest their love toward him he will preserve. (Ps. 145: 20) This great lesson is particularly taught in both the book of Esther and that of Ruth.

45 Christ Jesus is now exalted to the highest place in God's house, and which is the capital of his universal organization. His anointed ones who continue faithful to him, maintaining their integrity toward God, and who continue to show their loving devotion to him, Jehovah will receive into his house and cause them there to dwell forever, where they shall continue to behold the indescribable beauty of Jehovah, and forever learn of him, and through the endless ages continue to sing forth his praises.

(*The conclusion*)

QUESTIONS FOR BEREAN STUDY

¶ 1. In Isaiah 58: 1, to whom is this commandment given? Who are "my people", here mentioned? Who are "the house of Jacob"? For what purpose is the warning given? As coming into consideration here, state one of the characteristics of Jehovah's rules governing those who become members of his house. In regard to their complying with his rules, how does he deal with those who have made a covenant by sacrifice to do his will and whom he has called to his kingdom? At this point in the Ruth drama, where do we find each of the characters having a part therein? Point out the parts here played by Boaz, and whom he represented.

¶ 2, 3. Describe the situation which necessitated the hearing here taking place. How did Boaz bring the matter to the attention of the nearer kinsman, and for what purpose? How does this part of the picture have fulfilment?

¶ 4, 5. Explain whether the nearer kinsman could plead ignorance of his obligation. Account for Ruth's coming into the affair, since Boaz mentioned only Naomi in reference to the redemption. What is here pictured in Boaz' procedure in behalf of Naomi and Ruth?

¶ 6, 7. What, evidently, was the nearer kinsman's line of reasoning in regard to redeeming the land? Apply this part of the picture.

¶ 8, 9. What further proposition did Boaz put to the nearer kinsman? What important facts were shown therein, as to the interests of Naomi and Ruth and as to their prophetically representing a class of God's people? Take the relationship of Elisha's work to that of Elijah, together with the prophetic situation pictured in Ruth 4: 5, and point out what was foreshown therein.

¶ 10, 11. What was foreshown in the reason given by the nearer kinsman for not redeeming the land for himself? What disadvantage, according to his calculation, would lie in his redeeming the land for himself? Explain how in the fulfilment of this pictorial prophecy the "nearer kinsman" class is clearly identified.

¶ 12, 13. Here compare the position of the nearer kinsman with that of the one-talent servant in one of the kingdom parables spoken by Jesus. Quote scriptures suggested by the fact that Jehovah withheld from record the name of the nearer kinsman.

¶ 14. Paraphrase the law of procedure given to Israel concerning one who refused to marry his dead brother's widow. Explain the prophetic position of Boaz in his performing the duty which the nearer kinsman had neglected.

¶ 15-18. Account for the manner in which the nearer kinsman's renunciation of his right to redeem was here confirmed. Apply the prophetic picture here presented.

¶ 19, 20. So far as the record in verse 9 discloses, would Ruth have been included in the redemption? Why? Then what is the purpose in Boaz' declaration as recorded in verse 10? What became of Orpah's part in the inheritance? Why? What was pictured in this? Explain, then, the twofold basis upon which the son of Boaz and Ruth would be in line to fulfil Jehovah's promise to the house of Judah in regard to Israel's king.

¶ 21-23. Compare Ruth 4: 9, 10 and Malachi 3: 1, 5, and relate the facts which prove that these prophecies have been or are being fulfilled.

¶ 24, 25. Explain the fulfilment of verse 11. Point out the important lesson contained in verses 12 and 13.

¶ 26. What was pictured in Ruth's coming into this new relationship? Show the harmony therewith of Revelation 19: 9 and Isaiah 62: 2, 4, 5.

¶ 27-29. Account for the fact that Naomi, rather than Ruth, was given the congratulations. How was reference to Ruth here made? What was pictured in this joint relationship of Naomi and Ruth to Boaz? Explain whether on the part of Ruth there was anything that contributed to her coming into divine favor. Explain the prophetic picture presented in the fidelity (a) of Boaz. (b) Of Naomi and Ruth. Apply the expression, "Let his name be famous in Israel." What was here the prophetic position of Naomi? Of Ruth?

¶ 30, 31. Referring to verse 15, explain (a) the prophetic statement concerning Boaz. (b) That concerning Ruth.

¶ 32, 33. Explain the meaning, and point out the fulfilment, of the statement, (a) "The women her neighbours gave [the child] a name." (b) "There is a son born to Naomi." (c) "They called his name Obed."

¶ 34, 35. Trace the lineage of Boaz, noting some fact or facts of record concerning each generation named.

¶ 36, 37. Relate facts concerning each of the women Tamar, Rahab, and Ruth which make clear the reason for God's preserving her and having her name recorded in his Word.

¶ 38. Cite facts which indicate that the record of genealogy between Obed and Jesse, as presented in the book of Ruth, is complete.

¶ 39-41. What is now clearly seen to have been the purpose (a) in the divinely supervised events recorded in the book of Ruth? (b) In God's providing the record of those events? Trace the progressive steps of Jehovah's purpose from the time of Abraham up to that of Pharez. What is indicated by the fact that no intermediary generations are mentioned in the genealogy recorded in the book of Ruth? What is the evidence that Satan tried to interfere with the genealogy of the tribe of Judah? Point out prominent instances in which Jehovah vindicated his word of promise in maintaining the royal line.

¶ 42, 43. What constitutes Jehovah's house here referred to? Who have entered that house? How? Upon what conditions? How were these pictured by Ruth and the course taken by her? What would have been the result to Naomi and Ruth had they been left subject to the conclusion of the nearer kinsman? In this respect, what class, and activity thereof, were pictured by the nearer kinsman and his course in regard to Naomi and Ruth?

¶ 44. What are the important facts emphasized or made clear by the book of Esther and that of Ruth? What is the great lesson particularly taught therein?

¶ 45. What is the great favor now enjoyed by God's anointed ones? What is the glorious inheritance awaiting them, and on what condition will they be given the privilege to enter into that inheritance?

ASSOCIATES IN THE KINGDOM

WHILE Jesus was upon earth there were intimately associated with him eleven men. These were his faithful disciples. He told them they would be associated with him in his future kingdom. Jesus said that Jehovah, his Father, had given these men to him for this purpose. Will any others be associated with Jesus in the kingdom of heaven?

Near the end of the earthly ministry of Jesus he told his disciples that he was going away. In John 13, verse thirty-six, we read that "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards".

Jesus then said to his disciples: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14: 2, 3) A little later Jesus prayed, and his prayer shows that those faithful disciples were no part of the Devil's organization. He said to God in that prayer: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world."—John 17: 14-16.

Jesus had committed to these faithful men a work to do relating to the preparation for the new government of righteousness; and this is proven by his words: "As thou hast sent me into the world, even so have I also sent them into the world." (John 17: 18) Then he prayed not only for these faithful eleven but for all others who might believe during the day of preparation for the new government: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John 17: 20, 21.

God had anointed Jesus to be the invisible Ruler of the world, and it is manifest from his words above quoted that he desired these faithful men to be associated with him in that rulership. The 'oneness' surely means that Jehovah God is the great King and Ruler, that Jesus Christ is the King to rule in the name of Jehovah, and that those who would be made one with him and his Father would have some part in that government of righteousness and therefore be one with God and with Jesus.

In harmony with all of this the prophet wrote: "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." (Isa. 55: 3) If mercy, as used in this text, means undeserved forgiveness shown toward the imperfect creature or erring one, then that part of the text could not refer to Jesus Christ; because he was always perfect and did not commit any errors, and no mercies were shown to him. Those who are called from among imperfect men to be made associates with Christ Jesus must receive mercies, because they are imperfect and often commit error; and they have the promise of forgiveness and mercy from God through Christ Jesus.—1 John 1: 9; 2: 2.

The rendering of the words of Isaiah's prophecy (just quoted) as given in the *Authorized Version* of the Bible does not make the matter as clear as some other translations. The *Septuagint* renders that part of the text "the gracious promises of David, which are faithful". *Rotherham* renders the same portion "the lovingkindness to David well-assured". The associates of Jesus are a part of himself and therefore are included in the name of David the Beloved One. Often the Scriptures refer to these imperfect ones as a part of the Beloved One. On this point the prophet says: "O God, thou knowest my foolishness; and my sins are not hid from thee." (Ps. 69: 5) The same psalm, verses 7 to 9, shows that the words of verse 5 refer to The Christ, the Beloved of God, and, of course, apply to the body members or associates of Jesus Christ. When the Prophet Isaiah says: "I will make an everlasting covenant with you, even the sure mercies of David," manifestly the thought is the extraordinary goodness of Jehovah which Jehovah delights to show to his Beloved. Such goodness and loving-kindness is like mercy, in that it is not exacted by the demands of justice. It follows, then, that "the sure mercies of David" mean the extraordinary goodness which Jehovah bestows upon those whom he justifies, brings into the body of Christ, and anoints with his spirit.

God's prophet says: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."—Isa. 55: 1-3.

Manifestly these words of the prophet apply to the Beloved of God during that period of time when the gospel is preached as an invitation to men to hear and believe and become associates with Jesus Christ.

God through his prophet marks out the course that must be taken by those who would have a part in the everlasting covenant of David and be the recipients of God's mercies. The prophecy begins with the exclamation inviting the attention of those who might have a hearing ear. The prophet takes his stand as at Pentecost, and his words down through the period of sacrifice

ring out: "Ho! every one that thirsteth, come ye to the waters." Jesus commanded that the gospel should be preached to all nations, which means to both Jew and Gentile. (Matt. 28:19) This is not a call, as many have erroneously construed it, to convert all the individuals of the nations of earth; but it is a call for the selection of those who shall be brought into the everlasting covenant and made associates with Jesus Christ.

On the great day of the feast Jesus stood and cried, saying: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." (John 7:37, 38) These words of invitation began to have an application at Pentecost. That this invitation was to be extended to those who would believe on the Lord Jesus Christ and follow him is shown by the further words of Jesus: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14) The application of the words of God's prophet is to those who thirst, who are seeking after God if haply they might find him, and who have a sincere and honest desire to come into harmony with God.

The prophet continues: "Come ye, buy and eat; yea, come, buy wine and milk without money, and without price." (Isa. 55:1) How could one buy without money and without price? Evidently this refers to the fact that on the basis of man's justification by faith in the shed blood of Christ Jesus Jehovah accepts such a one and then by begetting and anointing ushers him into the wealth of the divine house of sons. The price of partaking of the Lord's divine good things is the sacrifice of all the justified one has. But this justification came to him without any expense on his part. It is charged to the account of Jesus. It is therefore without money and without price from one's natural self. The one who is thus justified and accepted by the Lord, and who thus buys without money and without price, is invited to eat, to buy wine and milk, and partake thereof. Manifestly the wine and milk refer to something joy-inspiring and that which brings riches. The conclusion, therefore, is that the wine and milk refer to the precious promises that are given to the spirit-begotten and anointed ones and to the joys of serving the Lord, by bearing the fruit of the true vine.—John 15:8.

The second verse of the prophecy reads: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." (Isa. 55:2) Many theories claiming to lead to life have been offered to man. The adversary, through his agencies, has placed before the people many alluring things. Many who have sought the way to life have been deceived by the subtlety of the wicked one. Therefore the prophet asks: "Wherefore do ye spend money for that which is not bread?" It was Jesus who said: "I am the bread of life." No one can get life by partaking of any other. The invitation, then, is to the one who seeks the Lord, to hearken diligently and to eat the bread of life and delight in the fatness that shall result therefrom. In harmony with this the psalmist, as God's mouthpiece, said: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty; for he is thy Lord; and worship thou him."—Ps. 45:10, 11.

It is the ones who partake of Christ, forsake all things of the world and give themselves wholly to God, trusting in the merit of Christ, that have the opportunity for life on the divine plane. Jesus said: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

This has really been the gospel that has been preached by the faithful witnesses of the Lord during the Christian era. The message has pointed out Christ Jesus and him crucified. It has afforded the opportunity for those who had an earnest desire to know and do the Lord's will to turn away from the world and seek the Lord and follow in Jesus' footsteps. As a logical sequence of taking this course God through his prophet says: "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." (Isa. 55:3) The sure mercies of David, or the extraordinary goodness of Jehovah, then become available to all who respond to the call to the kingdom. Being chosen and anointed they are taken into the covenant which guarantees them, if they are faithful, that they shall be made partakers of Christ's resurrection, be made like unto the Lord Jesus Christ; be joint-heirs with him, and be associated with him, in his kingdom; sit with him in his throne; and for ever be recipients of God's choicest blessings.

The Apostle Peter tells that Christ Jesus is the Chief Corner Stone laid in Zion and that his true associates are living stones built up into him as members of Zion. It is made plain by the Scriptures that Zion is God's organization or holy government or governing class. "For the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it."—Ps. 132:13, 14.

God sent Jesus to the Jews and gave them the first opportunity to become associated with his beloved Son in Zion. The clergy of the Jews rejected and persecuted Jesus and caused the people or nation to reject him. Addressing the Jewish clergy Jesus quoted the words of the prophet, telling them that he is the Chief Corner Stone of Zion, which precious Stone they had rejected, and then added: "The kingdom of

God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21:43) This is conclusive proof that the Jewish clergy can never have any part in God's righteous government.

Peter, addressing the faithful associates of Jesus, said: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy."—1 Pet. 2:9, 10.

These are the ones, according to the words of the Apostle Peter, that are living stones built up as members of Zion. The Prophet Isaiah, continuing to address those that are invited to become associates with Christ Jesus in his government, says: "Behold, thou shalt call a nation that thou knowest not; and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee." (Isa. 55:5) The word "thou", in this text, applies to Zion or that "holy nation" of which Christ Jesus is the Head and which calls the other nations over which Christ shall rule. During his reign, however, all nations may properly be called one nation.—Isa. 55:5, *R.V.;* Acts 17:26.

The nations of earth have not known Zion nor what Zion signifies. When the nations and peoples come to know that Zion is God's organization, and that their blessings come from Zion, of which Christ is the Head, then, as the Prophet Isaiah says, "nations that knew not thee shall run unto thee because of the Lord thy God." They shall "come to Zion with songs" of joy upon their lips; and they will be seeking the way to come into harmony with God and receive his blessing, and will learn that it comes from Christ, the Head of Zion. The people will learn that God has glorified those whom he has taken into the covenant and that Zion is his instrument to bear blessings to the people. This scripture shows clearly that the prophecy, opening with the exclamation, "Ho! everyone that thirsteth, come," is not addressed to "whosoever will", and is not applicable to the millennial reign of Christ, but is addressed to those who have an ear to hear, to those who have the faith of Abraham during the time of sacrifice, which is the "acceptable time" of the Lord.

The work of preparing for the righteous government continued over a long period of time and until Christ Jesus received the command from his Father to begin operations against Satan the wicked one and to set up his own righteous government, which now is functioning.

LETTERS FROM THE FIELD

'CLIMAX OF JEHOVAH'S LEADING'

DEAR BROTHER RUTHERFORD:

Having just returned from the assembly of Jehovah's witnesses at Akron, where we had the privilege of learning of the new service organization arrangement, I cannot forbear telling you that it was the most inspiring occasion I have known. The friends are satisfied that this is from Jehovah. His purpose for us is clear. The prosperity of Zion is surely here. This was manifest in the results obtained in the day's service. The remnant were enabled to see what *unity* of the body means.

Later on Brother Koerber's discussion of the Scriptures which reveal our present position was duly appreciated. I have never heard so much heart-felt enthusiasm expressed as I heard yesterday. These wonderful experiences are the climax and the focus of Jehovah's leading since the kingdom began.

I hope it will be encouraging to you to know that we appreciate not only the goodness of our God, but also the loyalty and unselfish service of the one who stands as our visible earthly leader, exemplifying the spirit of Jehovah. And please be assured, dear brother, that your message to us by Brother Koerber, to remember that God's organization is a *militant* organization is finding real appreciation: appreciation for the message and for you who sent it to us.

An enthusiastic Jw,

C. E. CROOK, *Ohio.*

'THE LORD IS PROVIDING BOUNTIFULLY'

DEAR BROTHER RUTHERFORD:

"It is a good thing to give thanks unto the Lord." (Ps. 92:1) Which we often do. But since this day marks our tenth anniversary at Bethel, and those ten years having been such a joyful and eventful period in the service of our King, we cannot refrain from telling you also. So we feel sure you will bear with us a moment while we let off a little surplus steam of appreciation.

Inspired to action by that proclamation "Advertise the King and Kingdom", received at Cedar Point in 1922, we arrived here about the time the holy spirit was poured out upon all flesh; and since that time have rejoiced with exceeding great joy for the privilege of working in the Lord's organization, and have watched with a keen interest the marvelous expansion of the work from an output of 2,000 books per day at 18 Concord St. to a capacity of 20,000 with our nice new factory.

Always having a keen appetite for every new dish the Lord has been pleased to put upon his table, we have reveled in the downpour of refreshing truths that have flowed from the temple. True to his promise he has opened the windows of heaven, and we have to swim pretty lively to keep up. Every day is crowned with his goodness, and our cup of joy is made full.

Truly it has been a privilege second to none to be associated with you and all the Bethel family here at headquarters these past ten years. But we boast not in what is behind, but in the Lord and what he has for us to do now and henceforth. As Jesus endured the cross, despised the shame, for the glory of having a part in the vindication of his Father's name, so we want to stick, for the same reason.

We wish to express our appreciation to the Lord and to you for the things temporal also. The lovely room so neat and clean, with the green trimmings adding a touch of life and refreshment, and the view toward the sunset always a reminder of our God, the source of all light. And, noting lately how bountifully the Lord is providing for every need of the Bethel family, who can deny it is the Lord's doing? It is marvelous in our eyes. We desire our actions as well as words to express our love for Him and our determination to cooperate to the best of our ability.

May the Lord continue to bless and sustain you until his purpose is accomplished.

Yours in the service of our King,

WM. T. HANNAN
G. E. HANNAN

JEHOVAH HAS SERVED HIS PEOPLE

DEAR BROTHER RUTHERFORD:

Peace be unto you in the name of Jehovah. Truly God is with his servants.

With deep appreciation I wish to thank you and the Society for the gifts of *Vindication* Books Two and Three, which Jehovah has served his people through his organization at this time.

We were tired and faint, but are now greatly refreshed and rejoicing at the first reading, eager to go on with the witness work to the name of Jehovah.

Every page in every chapter shows your untiring effort to rightly and scripturally place before the people of God his purpose. Jehovah bless you for his name's sake, is my prayer.

D. E. MORGAN, *Pioneer.*

ANOTHER MANIFESTATION OF JEHOVAH'S GOODNESS

DEAR BROTHER RUTHERFORD:

Many thanks, in Jehovah's name, for his guidance and blessings upon you in writing *Vindication* and for your kindness in sending me the copies. I had carefully perused Book One, and just recently received Books Two and Three, which I have carefully read, and rejoice in receiving the information and instructions therein contained. Surely another manifestation of Jehovah's goodness to his remnant, and then to all who desire to learn of his goodness.

With others, I had studied the Temple vision in Vol. 7 of *Scripture Studies,* but seemed to get but little information or satisfaction, as also with the pyramid of Egypt. I had "laid in store" to make a careful study and restudy of these, but never got to it. Now we plainly see that no light or information could be obtained from the study of the pyramid (as shown and explained to us in *The Watchtower*); and it was not Jehovah's due time to make clear to the anointed the understanding and significance of his temple as given in vision to Ezekiel.

Very clear also now is the threefold work of Elijah, Elisha and Jehu! The Elijah, a preparation and gathering work; the Elisha, a witness work; the Jehu, an execution or vindication work! It is all so wonderful and marvelous in our eyes! We are continually encouraged and strengthened. Praise to Jehovah for all these good favors and privileges.

After carefully reading the books, I have just again reread your letters in the front, "To Jehovah's witnesses," and am thrilled with joy and thanksgiving to our kind, loving heavenly Father for all these blessings.

Again with thanksgiving and praise to Jehovah, and thanking you, in the good Lord's name, for your loving kindness, and with daily prayers in your behalf and appreciation of your prayers for all the remnant, and with fervent Christian love,

Your brother and fellow witness in Jehovah's service, and by his grace through Christ Jesus,

A. L. PASCHALL, *Pioneer.*

'MORE REAL JOY IN THE WORK'

DEAR BROTHER RUTHERFORD:

In the name of our King I greet you.

I have thought many times of writing you, but have always thought that you have plenty of mail to take up your time. But after reading the last book on *Vindication* I see more and more the real joy of being in the work with you and the rest of our brethren.

I thank our Father that I am able to be with you in this grand work; and may every one stay to the finish, by our Lord's grace and protection. I ask that you may be used to the very end of the Devil's crowd and to the vindication of Jehovah's name. I can now see what the end of the terrible image really is.

After reading the works of our Lord through the three books of *Vindication* I am resolved to do better and to serve the Lord with all my strength; and I ask all for your prayers, and I will remember all before the throne of grace.

Asking our Father that I may remain your brother in the service of our King, I remain

Your brother in the King's service,

D. G. KNOWLTON, *Pioneer.*

THE LORD HAS SO BOUNTIFULLY BLESSED

DEAR BROTHER RUTHERFORD:

The two volumes of *Vindication* sent me received; and I desire to express my thanks and appreciation for this gift. The Lord has so bountifully blessed us, literally heaping the table with food for his children, even in the presence of the enemy, from which they may draw strength and sustenance, that thus they may "stand in this evil day".

It is a most wonderful food, "making wise the simple," and giving strength, health, vitality, life, joy and happiness to all who continue to partake thereof.

May the joy of the Lord be your portion to all eternity.

In Christian love,

A. W. KRUEGER, *Missouri.*

'PRAISE GOD FOR MARVELOUS DRAMAS'

DEAR BROTHER RUTHERFORD:

Surely the Voice from the throne went out, and is still going out since July 26, 1931!

I thank you for *Vindication* Books Two and Three.

I do thank Jehovah and his King; so glad they let me have at least as much discernment as the ox and the ass re our food. Anyone who has been in the light since 1918 and doesn't know where *all* the light and *all* our food comes from surely has gone into darkness; and how great is that darkness!

We praise God for the marvelous "dramas" he has delighted us with. How we have reveled in the wonderful revelation he gave his beloved John on the lonely isle of Patmos!

What a privilege we the John class have had, to be ostracized, cast away from the Devil's crowd, for the truth's sake, and to be down here in 1932 with the "double portion" of the Lord's spirit on the Lord's day with his angel to show us these things! No wonder that John wondered and was about to worship the angel several times!

Then to go with Ezekiel and see and hear what God had to tell and show him. Surely nothing but divine power could give these prophetic visions, and now make them clear to his people.

To know that places represent conditions that have and do exist in the two organizations, what a flash of lightning!

How wonderful to see and understand the "valley of dry bones", the "plantations" (book factories, etc.) that are now intensively "cultivated" or worked to prepare food for his own and all the people, and that a great stream is now flowing, over one hundred millions, even to "swim" in!

In 1917 and 1918 we wanted to see the "Ezekiel temple" built, and thought we would some day.

Now, all astonished with wonder we gaze upon and enjoy service in the New Jerusalem and in the temple shown Ezekiel, the city and the temple more glorious, marvelous and enduring than any humans could even commence to build if they had all the materials of the universe. *All* glory to Him that made and sitteth upon the throne and to the Lamb for ever and ever.

Yours, desiring to be with you in the Lord's house for ever,

W. L. MCLENDON, *Pioneer.*

'THANKFUL TO JEHOVAH FOR FOOD'

DEAR BROTHER RUTHERFORD:

Having just finished Book Two, *Vindication,* can truly say I've never enjoyed any other book so much in my life How thankful I am to dear Jehovah for such food! What a builder it will be in the Lord's organization! It anoints the eyes, strengthens the spine, trebles the love; and my joy knows no bounds. I can hardly wait until I can start reading Book Three. Book Two I will pass to our little crowd of Jehovah's truth readers. We have a company of fourteen that meet twice a week to read truth and to learn the hymns; and in our field work we have more and more getting interested every week

I ordered nine booklets from The Watch Tower; and the package arrived yesterday by mail, containing only three booklets, the six *Kingdom* booklets having been taken out. I trust that the Devil's crowd that got them will read them, and may God have mercy on them. But it only proves that the Devil's organization would down the kingdom if they had power enough. But such unfairness will only make me work all the harder for Jehovah.

Your sister by His grace,

MRS. OWEN NORRIS, *New Mexico.*

INSTRUCTION FOR SERVICE

The Watchtower advises that an assembly of Jehovah's witnesses will be held at the points and on the dates named below for the purpose of more effectively organizing the field service and for instructing Jehovah's witnesses who engage in this service.

ANTON KOERBER ASSISTED BY A. R. GOUX

Marion, Ohio	Dec.	2-4
Dayton, Ohio	"	9-11
Louisville, Ky.	"	16-18
Knoxville, Tenn.	"	23-26
Chattanooga, Tenn	Dec. 30-Jan. 2	
Nashville, Tenn.	Jan	6-8
Memphis, Tenn.	"	13-15
Birmingham, Ala.	"	20-22
Thomasville, Ga.	"	27-29
Orlando, Fla.	Feb.	3-5
Jacksonville, Fla.	"	10-12
Savannah, Ga.	"	17 19
Atlanta, Ga.	"	24-26
Charlotte, N. C.	Mar.	3-5
Wilson, N. C.	"	10 12
Roanoke, Va.	"	17-19
Richmond, Va.	"	24-26

G. Y. M'CORMICK ASSISTED BY DONALD HASLETT

Omaha, Nebr.	Dec.	2-4
Des Moines, Iowa	"	9-11
Dubuque Iowa	"	16-18
Moline, Ill.	"	23-26
Kansas City, Mo.	Dec. 30-Jan 2	
Wichita, Kans.	Jan.	6-8
Denver, Colo.	"	13 15
Oklahoma City, Okla.	"	20 22
Tulsa, Okla.	"	27-29
Shreveport, La.	Feb.	3-5
New Orleans, La.	"	10-12
Little Rock, Ark.	"	17-19
Springfield, Mo.	"	24-26
St. Louis, Mo.	Mar.	3-5
Decatur, Ill.	"	10-12
Jasonville, Ind.	"	17-19
Indianapolis, Ind.	"	24-26
Fort Wayne, Ind.	Mar 31 Apr. 2	

S. H. TOUTJIAN

Abernathy, Tex.	Dec.	2-5
Fresno, Calif.	"	9-12
Ashland, Oreg.	"	16 19
Salem, Oreg.	"	23-26
Seattle, Wash	Dec. 30-Jan. 2	
Spokane, Wash.	Jan.	6-9
Nampa, Idaho	"	13-16
Butte, Mont.	"	20-22

(*Continued from 368*)

Cleveland	WJAY	Su	9:45am
	Also	We	4:15pm
Columbus	WAIU	Su	10:00am
Columbus	WCAH	Su	10:00am
	Also	Tu	9:15pm
Dayton	WSMK	Su	10:00am
	Also	We	5:30pm
New Phil'a	WAIR	Su	12:30pm
Toledo	WSPD	Su	9:30am
Youngst'n	WKBN	Su	10:00am
	Also	Th	11:00am

OKLAHOMA

Enid	KCRC	We	1:45pm
Okl'a City	WKY	Su	1:00pm
Ponca City	WBBZ	Su	10:00am
	Also	We	9:00pm
S. Cof'yv'le	KGGF	Su	1:45pm
	Also	We	8:00pm

OREGON

Eugene	KORE	Su	1:00pm
Klamath F.	KFJI	Su	1:00pm
Marshfield	KOOS	Mo	1:30pm
Medford	KMED	Su	10:00am
	Also	Th	4:00pm
Portland	KALE	Su	9:30am
	Also	Th	7:45am
Portland	KXL	Su	9:00pm
	Also	Th	8:00am

PENNSYLVANIA

Altoona	WFBG	Su	10:30am
	Also	Tu	8:15pm
Erie	WLBW	Su	11:30am
Harrisburg	WHP	Su	11:00am
Johnstown	WJAC	Su	4:30pm
Lancaster	WGAL	Su	9:00am
Phil'a	WCAU	Su	10:00am
Phil'a	WIP	Su	12:45pm
Pittsb'gh	KQV	Su	1:00pm
	Also	Mo	3:00pm
	Also	We	3:00pm
	Also	Fr	3:00pm
Pittsb'gh	WCAE	Su	10:30am
Pittsb'gh	WJAS	Su	6:00pm
	Also	Th	5:45pm
Reading	WEEU	Su	4:00pm
	Also	We	4:00pm
Scranton	WGBI	Sa	7:30pm
	Also	Tu	5:45pm
Wash'ton	WNBO	Su	9:45am
Wilkes-B.	WBAX	Su	3:15pm
	Also	Tu	7:45pm
W'msport	WRAK	Su	10:15am
	or		10:45am

RHODE ISLAND

Providence	WEAN	Su	10:00am

SOUTH CAROLINA

Charleston	WCSC	Su	1:00pm
	Also	Th	7:00pm
Columbia	WIS	Su	11:00am
	Also	Th	8:00am
Spart'b'g	WSPA	Su	6:30pm
	Also	Th	6:30pm

SOUTH DAKOTA

Sioux F'ls	KSOO	Su	10:00am
Watertown	KGCR	Su	9:15am

TENNESSEE

Bristol	WOPI	Su	10:45am
	Also	We	7:30pm
Cha'nooga	WDOD	Su	12:45pm
	Also	Th	7:30am
Jackson	WTJS	Su	2:45pm
Knoxville	WROL	Su	7:00pm
	Also	Th	8:00pm
Memphis	WHBQ	Th	12:15pm
Memphis	WMC	Su	9:15am
Memphis	WREC	Su	10:00am
Nashville	WLAC	Su	4:30pm
Spr'gfield	WSIX	Su	3:45pm
	Also	Tu	7:30pm

TEXAS

Amarillo	KGRS	Su	9:00am
Austin	KNOW	Su	10:00am
Beaumont	KFDM	Su	10:00am
	Also	Mo	10:00am
Br'nsv'le	KWWG	Su	5:15pm
Corpus Chr.	KGFI	Su	9:00am
Dallas	WFAA	Su	9:15am
Dallas	WRR	Su	2:15pm
Dublin	KFPL	Th	8:00pm
	Also	Fr	10:00am
El Paso	KTSM	Sa	7:30pm
Galveston	KFLX	Su	10:00am
	Also	We	7:45pm
Galveston	KFUL	Su	5:30pm
Houston	KPRC	Su	10:00am
Houston	KXYZ	We	6:00pm
Lubbock	KFYO	Su	9:00am
S. Angelo	KGKL	Su	8:45am
	Also	Th	8:45am
S. Antonio	KTSA	Su	10:45am
	Also	Su	9:15pm
Tyler	KGKB	Su	9:45am
Waco	WACO	Su	7:15pm
Wichita F.	KGKO	Su	12:30pm
	Also	Th	9:00pm

UTAH

Ogden	KLO	Su	10:45am
Salt L. City	KSL	Su	11:00am

VERMONT

Rutland	WSYB	Su	10:00am
	Also	Th	5:15pm

VIRGINIA

Danville	WBTM	Su	7:00pm
Lynchb'g	WLVA	Su	12:45pm
Newp't N's	WGH	Su	1:00pm
	Also	Th	1:00pm
Petersb'g	WPHR	Su	1:00pm
	Also	Fr	11:00am
Richmond	WRVA	Su	12:15pm
Roanoke	WDBJ	Su	10:30am
	Also	We	5:00pm

WASHINGTON

Aberdeen	KXRO	Su	1:15pm
Bell'ham	KVOS	Su	10:00am
	Also	Th	5:30pm
Everett	KFBL	Su	7:15pm
Seattle	KJR	Su	10:00am
Spokane	KFIO	We	7:45am
Spokane	KHQ	Su	10:00am
Tacoma	KVI	Su	1:45pm
Walla Walla	KUJ	Su	7:45am
	Also	Su	1:30pm
Wenatchee	KPQ	Su	10:00am
	Also	We	7:00am
Yakima	KIT	Su	10:00am
	Also	Th	7:00am

WEST VIRGINIA

Bluefield	WHIS	Su	9:00am
	Also	Fr	8:00am
Cha'ston	WOBU	Su	7:00pm
Fairmont	WMMN	Su	10:00am
Hunt'ton	WSAZ	Th	4:00pm
Wheeling	WWVA	Su	10:00am

WISCONSIN

Eau Claire	WTAQ	Su	9:15am
	Also	We	6:15pm
Janesville	WCLO	Su	9:45am
La Crosse	WKBH	Su	12:45pm
Madison	WIBA	Su	10:00am
Ma'towoc	WOMT	Mo	7:00pm
Milwaukee	WISN	Su	9:15am
Superior	WEBC	Su	12:00nn

WYOMING

Casper	KDFN	Su	10:30am

AUSTRALASIA

Adelaide	5KA	Su	10:00am
	Also		7:15pm
Albury	2AY	Su	8:45pm
Ballarat	3BA	Su	8:45pm
Brisbane	4BC	Su	10:15am
Canberra	2CA	Su	8:45pm
Geelong	3GL	Su	7:30pm
Goulburn	2GN	Su	7:30pm
Gannedah	2MO	Su	7:00pm
Hamilton	3HA	Su	9:15pm
Kalgoorlie	6KG	Su	7:40pm
Lismore	2XN	We	7:15pm
Mackay	4MK	Su	11:00am
Melbourne	3AW	Su	7:00pm
Melbourne	3KZ	Su	4:00pm
Newcastle	2HD	Su	7:00pm
Perth	6ML	Su	9:00pm
Port Pirie	5PI	Su	6:45pm
Swan Hill	3SH	Su	8:45pm
Sydney	2UE	Su	7:00pm
Toowoomba	4GR	Su	10:00am

CANADA

ALBERTA

Calgary	CFCN	Su	6:00pm
	Also	We	1:00pm
Lethbridge	CJOC	Su	5:45pm
	Also	Th	7:30pm

BRITISH COLUMBIA

Kamloops	CFJC	Su	1:15pm
	Also	We	7:00pm
Kelowna	CKOV	Su	12:45pm
	Also	We	7:15pm
Vancouver	CJOR	Su	10:30am

MANITOBA

Brandon	CKX	Fr	7:45pm
Winnipeg	CKY	Su	5:30pm

NEW BRUNSWICK

St. Johns	CFBO	Su	10:30am
	Also	Tu	7:00pm

NOVA SCOTIA

Sydney	CJCB	Su	9:00pm
	Also	We	7:30pm

ONTARIO

Chatham	CFCO	Su	1:30pm
Cobalt	CKMC	Su	3:00pm
Ft. William	CKPR	Su	9:15pm
Hamilton	CKOC	Su	10:30am
Kitchener	CKCR	Su	10:45am
London	CJGC	Fr	7:15pm
North Bay	CFCH	Su	8:30pm
	Also	We	7:30pm
Prescott	CFLC	Su	6:30pm
	Also	Th	12:30pm
Toronto	CFRB	Su	10:15am
Windsor (Detroit)	CKOK	Su	12:30pm

PRINCE EDWARD ISLAND

Charl'town	CFCY	Su	10:00am

SASKATCHEWAN

Fleming	CJRW	Su	10:30am
Regina	CKCK	Su	10:00am
Saskatoon	CFQC	Su	1:00pm

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.

ALABAMA
Birm'ham WAPI Su 9:45am
Also We 5:00pm
Birm'ham WBRC Su 10:00am
Also Tu 5:45pm
Mobile WODX Su 1:15pm
Also Th 1:00pm
M'tgom'y WSFA Su 12:30pm

ALASKA
Anchorage KFQD Su 5:45pm

ARIZONA
Phoenix KTAR Su 10:30am
Prescott KPJM Su 12:30pm
Tucson KGAR Su 5:45pm
Also Fr 7:00pm
Tucson KVOA Su 8:45am
Also Spanish Su 8:30am
Yuma KUMA Su 6:45pm
Also Spanish We 8:45pm

ARKANSAS
Blytheville KLCN Su 12:30pm
Fay'ville KUOA Su 12:45pm
Also We 11:45am
Little R'k KARK Su 9:15am
Little R'k KLRA Su 10:00am
Also Th between 7:00pm and 9:00pm
Paragould KBTM Su 10:00am
Also We 11:30am

CALIFORNIA
Bakersf'ld KERN Su 4:15pm
Berkeley KRE Su 10:00am
Also We 1:30pm
El Centro KXO Su 10:00am
Fresno KMJ Su 3:45pm
Hollywood KNX Su 10:00am
Long B'ch KGER Su 10:45am
L. Angeles KFAC Su 9:45am
L. Angeles KFVD Su 10:15am
Los Angeles KTM Su 8:30am
Oakland KROW Su 10:15am
Also Tu 8:00pm
Also Spanish Su 7:15pm
Sa'mento KFBK Su 9:30am
S. F'cisco KTAB Su 9:45am
Also Sa 2:30pm
San Jose KQW Tu 5:00pm
Santa Ana KREG Su 12:15pm
Stockton KGDM Su 9:30am
Also We 7:15am

COLORADO
Col'o Sp'gs KVOR Su 10:30am
Denver KFEL Su 10:15am
Denver KLZ Su 9:15am
Also Tu 8:45am
G'd Junct'n KFXJ Su 1:15pm
Greeley KFKA Mo 7:15pm
Pueblo KGHF Mo 8:30pm
Also We 10:45am
Trinidad KGIW Su 5:00pm
Also Tu 1:45pm
Yuma KGEK Su 2:15pm

CONNECTICUT
Bridgeport WICC Su 10:00am
Hartford WDRC Su 12:15pm

DELAWARE
Wilm'ton WDEL Su 7:15pm

DISTRICT OF COLUMBIA
Wash'ton WMAL Su 11:15am

FLORIDA
Miami WIOD Su 12:15pm
Orlando WDBO Su 12:45pm
Pensacola WCOA Su 1:00pm
Also We 7:30pm
Tampa WDAE Su 10:00am
Also Th 7:15pm

GEORGIA
Americus WENC Su 12:45pm
Also We 8:15am
Athens WTFI SU 9:00am
Also We 8:30am
Atlanta WGST Su 6:00pm
Augusta WRDW Su 3:00pm
Also Th 7:30pm
Columbus WRBL Su 10:00am
Macon WMAZ Su 12:45pm
Rome WFDV Su 12:30pm
Savannah WTOC Su 1:00pm
Also Th 6:30pm
Tho'sville WQDX We 8:15am
Also We 7:30pm

HAWAII
Honolulu KGMB Fr 7:15pm
Also We 12:45pm

IDAHO
Boise KIDO Su 9:30am
Also Mo 9:15pm
Idaho Falls KID Su 11:00am
Nampa KFXD Su 11:00am
Pocatello KSEI Su 2:00pm
Also Su 9:00pm
Twin Falls KTFI Su 10:15am

ILLINOIS
Chicago KYW Su 1:00pm
Chicago WJJD Su 4:30pm
Cicero WHFC Su 12:45pm
Decatur WJBI Su 8:45am
Harrisb'g WEBQ Su 6:00pm
Joliet WKBB Su 2:00pm
La Salle WJBC Su 10:00am
Quincy WTAD Su 3:30pm
Also We 6:45pm
Rockford KFLV Su 10:00am
Rock Is. WHBF We 6:15pm
Sp'gfield WCBS Su 12:30pm
Also Sa 11:15am
Tuscola WDZ Su 10:00am

INDIANA
Anderson WHBU Su 2:00pm
Con'rsv'le WKBV We 7:15pm
Evansville WGBF Su 9:45am
Ft Wayne WOWO Su 12:00nn
Gary WJKS Su 10:30am
Ind'apolis WKBF Su 10:00am
Also We 7:30am
Muncie WLBC We 8:30am
Also Fr 7:30pm
T. Haute WBOW Su 12:45pm

IOWA
C'l Bluffs KOIL Su 10:15am
Also Th 1:15pm
Davenport WOC Su 5:30pm
Des Moines WHO Su 5:30pm
Marsh't'n KFJB Su 12:15pm
Shenandoah KMA Su 11:15am
Also Su 9:15pm
Sioux City KSCJ Su 10:00am

KANSAS
Abilene KFBI Su 10:00am
Dodge C'y KGNO We 10:45am
Also Fr 2:15pm
Topeka WIBW Su 1:00pm
Wichita KFH Su 9:45am

KENTUCKY
Hop'ville WFIW Su 10:30am
Louisville WLAP Su 9:45am
Also Tu 5:45pm
Paducah WPAD Su 1:00pm

LOUISIANA
N Orleans WJBO Su 9:00am
Also Th 9:00am
Shreveport KTBS Su 10:00am
Shreveport KWKH Mo 5:15am

MAINE
Bangor WLBZ Su 10:00am
Presque I. WAGM Su 12:00nn
Also We 8:00pm

MARYLAND
Baltimore WFBR Su 12:45pm
Baltimore WCBM Su 10:30am
Cumberl'd WTBO Su 10:30am

MASSACHUSETTS
Boston WHDH Su 12:15pm
Also We 11:00am
Boston WLOE Su 4:15pm
Boston WNAC Su 10:00am
Fall River WSAR Sa 11:00am
N Bedf'd WNBH Su 3:00pm
Worcester WORC Su 10:30am
Also Th 11:30am

MICHIGAN
Bay City WBCM Su 10:30am
Calumet WHDF Tu 6:45pm
Detroit (Windsor)
CKOK Su 12:30pm
Also We 4:45pm
Flint WFDF Fr 9:45pm
Jackson WIBM Su 10:00am
Kalamazoo WKZO Su 2:30pm
Ludington WKBZ Fr 10:30am
Also Tu 7:00pm

MINNESOTA
F'gus Falls KGDE Su 10:00am
Min'polis WRHM Tu 6:45pm
Moorhead KGFK Su 7:30pm
St. Paul WRHM Su 12:30pm
Also Th 1:00pm

MISSISSIPPI
Greenville WKEI Su 10:30am
Gulfport WGCM Su 3:00pm
Also We 6:30pm
Hattiesb'g WPFB Su 9:30am
Also Th 6:45pm
Meridian WCOC Su 10:00am
Also We 6:45pm
Vicksburg WQBC Su 2:00pm
Also We 11:45am

MISSOURI
Columbia KFRU Su 4:30pm
Also We 7:15am
Grant City KGIZ Su 10:15am
Kans. C'y KWKC Tu 7:00am
Also Th 1:20pm
Kans. City WHB Su 10:00am
Also Th 6:45pm
Springf'd KGBX Su 9:45am
St. Joseph KFEQ Su 4:30pm
Also We 8:30am
St. Louis KMOX Sa 4:45pm

MONTANA
Billings KGHL Su 10:00am
G't Falls KFBB Su 10:00am
Kalispell KGEZ Su 12:45pm
Missoula KGVO Su 10:00am
Wolf P't KGCX Su 1:00pm

NEBRASKA
Kearney KGFW Su 9:00am
Lincoln KFAB Su 9:30am
Lincoln KFOR Su 10:00am
Norfolk WJAG Su 10:30am
Also We 10:00am
Omaha WAAW Tu 11:00am
Scottsbl't KGKY Su 10:15am
York KGBZ Su 10:00am

NEVADA
Las Vegas KGIX We 11:45am
Reno KOH Su 10:00am

NEW HAMPSHIRE
Manch'ter WFEA Su 2:45pm
Also We 6:45pm

NEW JERSEY
Asbury P'k WCAP Su 9:30am
Atlantic C'y WPG Su 10:00am
Hack's'k WBMS Su 1:00pm
Paterson WODA Su 10:00am
Also We 7:30pm
Red Bank WJBI Fr 7:15pm

NEW MEXICO
Albuq'que KGGM Su 12:45pm
Also Th 8:15am
Clovis KICA Su 10:45am

NEW YORK
Albany WOKO Su 10:45am
Bing'mton WNBF Su 8:00pm
Also Th 8:00pm
Brooklyn WBBR Su 10:25am
Brooklyn WMIL Sa 5:00pm
Buffalo WGR Su 10:00am
Buffalo WKBW We 10:00am
Jamestown WOCL Su 7:00pm
New York WINS Su 9:45am
Also We 12:45pm
New York WMCA Su 10:00am
New York WOV Su 5:00pm
Rochester WHEC Su 10:00am
Saranac L WNBZ Su 10:15am
Also Tu 4:15pm
Syracuse WSYR Su 1:00pm
Also We 5:00pm
Tupper L. WHDL Su 10:45am
Also Th 10:00am

NORTH CAROLINA
Asheville WWNC Su 9:45am
Also Th 7:30pm
Charlotte WBT Su 5:15pm
Greensboro WBIG Su 9:45am
Raleigh WPTF Su 10:00am
Also Th 5:30pm
Wilm'ton WRAM Su 10:00am
Also We 7:00pm
W'n-Salem WSJS Su 2:15pm

NORTH DAKOTA
Bismarck KFYR Su 10:00am
Devils L. KDLR Su 12:30pm
Fargo WDAY Su 10:00am
G'd Forks KFJM Su 10:30am
Also Th 3:00pm
Mandan KGCU Su 11:30am

OHIO
Akron WADC Su 1:45pm
Also Fr 1:45pm
Cinc'nati WKRC Su 10:00am
Cleveland WHK Su 6:10pm
Also Th 6:50pm

(*Continued on 367*)