



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

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

VOL. LII

SEMI-MONTHLY

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

CWLB&TS

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

THIS JOURNAL

ITS SACRED MISSION

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

THAT THE GREAT ISSUE before all creation now is the vindication of Jehovah's word and name, and that it is the privilege and duty of every true Christian to give the testimony of Jesus Christ, and to make known that the kingdom of heaven is come. *This gospel of the kingdom must be preached.*

YEARLY SUBSCRIPTION PRICE

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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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SPECIAL SURPRISE WEEK

INTERNATIONAL SERVICE CONVENTION WEEK

July 24-August 2, 1931

On the Society's calendar for 1931 the period from July 24 to August 2 was designated Special Surprise Week. One of the surprises for that period, the convention at Columbus, Ohio, July 24 to July 30, has already been announced in recent *Towers*. In addition to the main assembly at Columbus and the auxiliary conventions in connection with it, other Watch Tower service conventions are being arranged to be held during that same period in all other countries where the Society carries on the Lord's work. It is hoped that every one of the Lord's anointed on earth will be giving testimonies as witnesses to the name of Jehovah during all or as much as possible of that special period.

Never before in the history of the church has the time been so opportune as at this particular time. How wonderful it will be to have service conventions in session during the time specified in every country on earth, with the Lord's army of every race, tongue and color going forward as a unit bearing the fruits of the kingdom to the honor of Jehovah's name.

Arrangements have been made for those who attend the convention at Columbus to participate in the field work there and at other points. Let all those who find it impossible to come to Columbus make every effort to arrange their vacations and work so as to be able to spend the time in the home field.

"The Lord gave the word: great was the army of those that published it."—Ps. 68: 11.

RADIO AND THE PRINTED WORD

All canvassing parties and all individuals who canvass should mention the radio station in their vicinity that is broadcasting the WATCHTOWER programs. This often proves a means of opening the way to place the books in the hands of the people. Have in mind the chief purpose of the radio is to call the people's attention to the truth and then furnish the opportunity for them to get a wider understanding of the message concerning the government of Jehovah by reading what is being printed.

Every one who now participates in the field work in territory served by broadcasts of the WATCHTOWER program may have a share in telling the people that this unique service is available each week. Workers report that distribution of the radio folder (supplied by the Society) is proving to be a convenient and effective method of giving *continual* public notice of this program while engaging in the house-to-house witnessing.

HAS YOUR SUBSCRIPTION EXPIRED?

For the benefit of subscribers it is here repeated, by way of explanation, that discontinuance of an expired subscription is accomplished mechanically in every case. Machinery used to print address on label or wrapper is so constructed that the plate bearing address is automatically "dropped" from the list at expiration. A renewal blank (carrying also notice of expiration) is sent with the journal one month before the subscription is due to expire. On foreign subscriptions the expiration notice is sent with the journal two months in advance.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LII

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ESTHER AND MORDECAI

"Ye lovers of Jehovah! hate ye wrong. He preserveth the lives of his men of kindness, from the hand of lawless ones he rescueth them."—Ps. 97:10, Roth.

JEHOVAH employs his own good way to conceal his purposes until his due time to make them known. Before that time no one can understand them. His purposes concerning man are set forth in his Word and are often stated in such cryptic language that no man can decipher them. In his due time Jehovah brings to pass events in fulfilment of these dark sayings and then permits those who love him to understand them.

² Jehovah caused the Bible to be written by his holy men of old and they wrote as the spirit of God moved them to write. The Bible is therefore his Word of truth. Since Jehovah supervised the writing of the Scriptures, it must be conceded that he also supervised the placing in the Bible the books that properly belong there. The fact that the Bible has successfully withstood all assaults of its enemies is corroborative proof that what it contains is there by the will of God for the purpose of making known his course of action toward men.

³ The "canonicity" of the book of Esther is disputed by many critics. A book that is entitled to a place in the Bible is called "canonical". A book not entitled to a place in the Bible is called "uncanonical". Title to a place in the Bible is "canonicity". The Old Testament canon contains the book of Esther, and there is much proof that the arrangement of that canon was made in the time of Ezra and Nehemiah, both of whom were God's holy prophets. The book of Esther is a part of the Bible; and just as certain as it was placed there by the will of God, just that certain it is authentically a part of the Bible.

⁴ Commentators who have professed to be followers of Christ and servants of God have called into question the authenticity of the book of Esther; hence the matter is here noticed. Melito of Sardus and Gregory of Nazianzus omitted from their list of canonical books the book of Esther. Athanasius classed it with the noncanonical books, and Luther denounced it. These men were thought to be God's representatives on earth. Maybe they were not. Opposition to the canonicity of the book of Esther is based mainly on the fact that the name of God does not appear in it even once. Another author says concerning the book of Esther:

The objections urged against the canonicity of the book of Esther resolve themselves principally into these three: (1) That it breathes a spirit of narrow, selfish, national pride and vindictiveness, very much akin to that displayed by the later Jews, but wholly alien from the spirit which pervades the acknowledged books of the Old Testament; (2) that its untheocratic character is manifested in the total omission in it of the name of God, and of any reference to the divine providence and care of Israel; and (3) that many parts of it are so incredible as to give it the appearance rather of a fiction or romance than the character of a true history.—*McClintock and Strong's Cycl.*

⁵ Satan probably concluded that some day the book of Esther would be understood by people on the earth and that the correct understanding thereof would not look well for Satan and his ecclesiastical representatives and that he could use his clergy to a better advantage than anyone else to discredit the book and thus keep it out of the minds of the people. The original and fertile liar would therefore hypocritically put into the minds of such men to say that the book does not even mention the name of God and therefore it must be mythological or legendary in its origin; and so they have said. For these men to call in question the book would afford and has afforded an opportunity for intellectual display of the mental capacity of men of world renown. No one could give a satisfactory explanation of the book; hence the critics seem to have the best of the argument.

⁶ But the book of Esther is in the Bible, and certainly there by the will of God. If we agree that it is properly in the Bible, then the purpose of its being put there must be determined from the Bible itself. The critical or hypocritical opinions expressed by men could have no weight as to its authenticity. One part of the inspired divine record reads: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Rom. 15:4.

⁷ The most prominent figures mentioned in the book of Esther were Jews, or Israelites, and concerning the things that happened to that people it is written: "Now all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. 10:11) Furthermore it is written, in 2 Timothy 3:16,

17, R. V.: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work."

* From these scriptures and the facts now known to Christians also, we must conclude that the book of Esther is a part of God's Word; that it was written aforetime for the aid, comfort and encouragement of God's people now on earth because we are at the end of the world, and that which is contained therein is good and profitable for instruction to the people of God that such may be fully equipped to perform the duties that Jehovah has laid upon them. For these reasons, in this and subsequent issues of *The Watch Tower* the book of Esther will be considered somewhat in detail, and it is hoped that the Lord's anointed may be aided and encouraged thereby.

* It seems quite certain that the book of Esther is the divine record of a great drama or living picture arranged, supervised and directed by Jehovah God to particularly foreshadow the things that are now coming to pass at the end of the world. Knowing the end from the beginning Jehovah has held back the meaning of this great drama until the time when his people on earth are much in need of aid and encouragement. The anointed are warned that at this very time Satan, who has been cast out of heaven, is very mad at the remnant and goes forth to make war against them to whom is committed the testimony of Jesus Christ. That testimony must now be delivered and those of the remnant delight to obey the commandments of the Most High in delivering it. (Rev. 12:17) This is further evidence that Jehovah will preserve all them that love him and who continue faithful to him, and he discloses the means employed, as shown by the facts set forth in the drama prepared long ago.

¹⁰ Jehovah makes known to man the meaning of his Word in his due time, and not according to the work or wisdom of man. It is Jehovah's gracious provision. He who looks for some human creature to make the Bible plain will not understand it. When God's people do receive an understanding of the Scriptures they should be glad to give all the glory and honor to Jehovah, where it properly belongs.

HISTORICAL

¹¹ The Jews were carried away captive, in 606 B.C., to Babylon, which was then the world empire. Babylon was afterwards overthrown by the Medes and Persians, in 538 B.C. About two years later, in 536 B.C., Cyrus issued the memorable decree permitting the Jews to return to Jerusalem, or Zion, and to rebuild the temple of the Lord there. Afterwards, during the reign of the Persian monarch Ahasuerus, and during the period from 485 to 465 B.C., the events in the book of Esther occurred.

¹² The empire under Ahasuerus' reign extended from India to Ethiopia, embracing one hundred and twenty-seven provinces, including Palestine. The Jews were scattered throughout these various provinces. Shushan was the royal city and the residence of Ahasuerus the king. It was at that place that Mordecai resided with his young cousin Esther. Vashti the queen refused to obey the commandment of the king to appear before him at his feast, and was thereafter by royal decree for ever debarred from her position as queen. The king then set in motion his organization to find within his realm some fair maiden to be made his queen. Mordecai the Jew began to groom his young cousin Esther for the place of first lady of the realm. At that time it was not known to the king or any of his officers that either Mordecai or Esther was Jewish. Such is the general historical setting of the drama, all of which it now appears was arranged and directed by Jehovah through his duly constituted servants or angels.

¹³ This great drama, laid chiefly in the capital city and palace of the king of the Medo-Persian empire, involved both God's chosen people and those of Satan's organization. To aid the student in the examination thereof the names of the principal players are here first given with a brief statement of what the name of each one particularly represents or means and what each player foreshadowed or represented.

THE PLAYERS

¹⁴ Esther, the Jewish maiden, who became queen, pictured God's remnant now on earth from the standpoint of those who are anointed and designated to the office of members of the bride of Christ.

¹⁵ Mordecai, a devout Jew and cousin and counselor of Esther, pictured the remnant of God's people now on earth from the viewpoint of being members of God's 'faithful servant' class to whom is committed the testimony of Jesus Christ, or kingdom interests, and which was committed to this class when Jesus appeared at the temple, as shown in the parable of the talents.

¹⁶ Ahasuerus, the king of Persia, pictured royal or regal power and office in the abstract, and he played a double part or double role. Sometimes in the drama he pictured Satan the rebel god, and then again he pictured the Lord Jesus Christ who is earth's rightful King, and sometimes he pictured Jehovah. It is the royal office that must be kept in mind.

¹⁷ Vashti the first queen pictured that religious class including the Pharisees and those in modern days who were likewise once in line for the kingdom but who do not qualify for the kingdom because of insubordination or lawlessness.

¹⁸ Haman pictured modern Pharisees or the so-called "Christian" clergy, and the "evil servant" class, "the man of sin," "the son of perdition."

¹⁹ The Jews scattered through the one hundred and twenty-seven provinces of the empire also pictured God's people of the present time who are scattered throughout the whole earth. Esther and Mordecai were merely representative members of the Jewish people.

NAMES

²⁰ Although considerable space is required to do so, it seems profitable to here give consideration to the meaning of the names of each of the principal players. It may always be observed that the name of a man or woman set forth in the Bible has a particular meaning and which throws light upon the scriptures relating thereto. The great Creator reveals himself under different names, each one of which has a peculiar significance. The names and titles of the Lord Jesus Christ are very significant, and it is reasonable to expect that the meaning of names Jehovah has given to creatures, as set forth in the Bible, is also important in the examination of the text.

²¹ Critics of the book of Esther claim that Esther is the name of an Assyrian goddess; but this claim is worthy of nothing more than a passing notice. The word "*As*" is the eastern name for myrtle, and it is suggested by some, and with much reason, that the name Esther is the Jewish equivalent of "*As-tur*", being "*fresh myrtle*". Her Hebrew name, as given in the Bible, is Hadassah, and means "*myrtle, or joy*". Had she been presented to the king under that name, that would have at once disclosed her as a Jewess and would doubtless have destroyed her chances of becoming the queen. Mordecai, who was her cousin and her guardian by adoption, changed her name to its eastern equivalent "*As-tur*", or Esther, for the manifest purpose of concealing her identity until the proper time to reveal it. Mordecai resided in the capital city of the Persian empire, and with him was his young cousin Esther. Her mother and father were dead, and Mordecai had adopted Esther and given her a guardian's care. "And he brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter."—Chap. 2: 7.

²² Doubtless the angel of the Lord put it into the mind of Mordecai to conceal the identity of Esther for the time being that the purpose of Jehovah might be accomplished. (Chap. 2: 10) It seems certain, therefore, that Mordecai is the one who changed the name of Hadassah to that of Esther. The name Hadassah, or Esther, meaning "*myrtle*", is significant. In the Scriptures the myrtle is connected with the harvest time, with restoration and joy, and with the mount of Olives.

²³ The following texts are in support thereof: "And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths, in the feast of the seventh

month; and that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and *myrtle branches*, and palm branches, and branches of thick trees, to make booths, as it is written. So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths; for since the days of Joshua the son of Nun unto that day had not the children of Israel done so. And there was *very great gladness*." —Neh. 8: 14-17.

²⁴ "I will plant in the wilderness the cedar, the shittah tree, and *the myrtle*, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together; that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."—Isa. 41: 19, 20.

²⁵ "I saw by night, and behold a man riding upon a red horse, and he stood among the *myrtle trees* that were in the bottom; and behind him were there red horses, speckled, and white. Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be. And the man that stood among the *myrtle trees* answered and said, These are they whom the Lord hath sent to walk to and fro through the earth. And they answered the angel of the Lord that stood among the *myrtle trees*, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest."—Zech. 1: 8-11.

²⁶ It is the remnant that with joy now sing the praises of Jehovah's name. These have to do with the harvest and the restoration of the truth by joyfully declaring God's purposes in relation thereto, and it is this class that is in line for the high position of membership in the bride of Christ.

²⁷ Hadassah, that is, Esther, was the daughter of Abihail, whose name means "*father of strength*". Jehovah's prophet, in Psalm 45: 10, 13 describes a class as the "*daughter*" class of great beauty and which are children of Jehovah, in whom is "*everlasting strength*". (Isa. 26: 4) During the absence of Jesus Christ in heaven those in line for membership in the bride were left as orphans, the holy spirit being sent to act as guardian and guide for such during that period. (John 14: 18, margin) When the Lord Jesus returned he found a faithful class ministering to their brethren and looking after the kingdom interests. That class he approved, and collectively the Lord constituted such as the "*faithful and wise servant*" class to whom are committed his goods or kingdom interests. Now it was this "*faithful servant*" class, as the facts show, that the Lord used to minister to those coming

to a knowledge of the truth from and after 1918 and who responded to the call for the kingdom and many of whom have been approved and brought into the temple and anointed as members of the bride of Christ.

²⁸ Esther, therefore, seems to picture the faithful ones who responded to the call for the kingdom after the coming of the Lord to Jehovah's temple in 1918, who entered the royal service of the Lord and who proved worthy and are chosen and anointed for the kingdom. This class seems to be specially mentioned by the prophecy in Psalm forty-five, which says: "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."

²⁹ Since the coming of the Lord to his temple many have responded to the call for the kingdom and have joyfully entered the service. These were specially ministered to by others who were found faithful at the time of the coming of the Lord to Jehovah's temple. Those who responded to the call to the kingdom after 1922 entered the contest for membership as a part of the bride of Christ, but they quickly learned that "character development", as that had been understood, is not the required qualification, but that faithfulness and complete devotion to God and his service are required of those who qualify. As Mordecai was the guardian of Esther and looked after her interests, so those of the Lord's people who had been longer in the service of the Lord and had proven faithful up to the time of the coming of the Lord to his temple had, by the Lord's grace, some special care in aiding the ones who came to a knowledge of the truth and responded to the call after 1922.

³⁰ Esther being a cousin of Mordecai, it is certain that she was of the tribe of Benjamin. (See chapter 2:5.) When Solomon died there was a great falling away amongst the Israelites and all forsook the tribe of Judah except the tribe of Benjamin. Judah was the kingdom tribe, and the tribe of Benjamin stood faithfully by Judah. About the time of the Lord's coming to his temple in 1918 there began a great falling away of those who had entered into the covenant with Jehovah through Christ, and at that time the "man of sin" began to be made manifest. Esther properly pictures a part of the remnant class that has steadfastly resisted the influence of those who have fallen away and who appear as opposers. As the tribe of Benjamin stood by and faithfully supported the tribe of Judah, so Esther a Benjamite pictures those coming into the covenant after 1922 who showed complete devotion to the kingdom of God and its interests and a determination to hold fast "through thick and thin".

³¹ Mordecai was a great grandson of Kish, who had been carried away from Jerusalem with the captivity of Jehoiachin the king of Judah by Nebuchadnezzar the king of Babylon in the year 617 B.C. (2 Ki. 24:8-16) It has been contended that Mordecai was carried away in that captivity; but that could not

have been true, because that would have made him too old for the time of the events recorded in the book of Esther. Mordecai manifestly was a vigorous and active man of keen intellect at that time, as the facts show. He must have been in the royal service at the palace and fully equipped to perform the duties imposed upon him.

³² The record is: "Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away." (Chap. 2:5, 6) The very language of the text, particularly as appears in the Hebrew grammar, shows that it was Kish that was mentioned as being carried away in the captivity and that Kish was the grandfather of Mordecai. Although Mordecai was a Benjamite he is called in the text a Judean. Probably this is due to the fact that his grandfather was carried away with the Judean king and that the members of the family, including Mordecai, had been faithful to the tribe of Judah, and he was therefore classed as a Judean or Jew.

³³ Again the critics make another mistake in claiming that the name Mordecai means "dedicated to Mars or Merodach", a name that is limited to the Devil's organization. Such claim is both unreasonable and inconsistent. A faithful Jew or Benjamite would hardly bear the name of one of the Devil's organization. Others claim that the name Mordecai is from the Hebrew word *Mor* meaning "myrrh" and therefore that Mordecai means "like pure myrrh or bruised myrrh". This claim seems to be both reasonable and consistent with what God used Mordecai to do. Myrrh was one of the ingredients of the holy anointing oil. (See Exodus 30:23.) The garments of God's anointed King smelled of myrrh and aloes and cassia. (Ps. 45:8) Oil of myrrh was used in the purification of Esther to make her ready that she might be qualified for presentation to the king.—Chap. 2:3, 12.

³⁴ The word "Smyrna", as used in Revelation and applied to one of the congregations, means the same as "myrrh". The message of the Lord addressed to the church at Smyrna contained not one word of reproof or rebuke. (Rev. 2:8-11) Therefore when the Lord came to his temple and took an account with those who are in the covenant he approved Smyrna and constituted that class his "faithful and wise servant" class, to whom he committed all the kingdom interests on earth, represented by "his goods". Those who go to make up this class endure much opposition and tribulation, yet always remain true and steadfast to the Lord. Mordecai's name therefore seems peculiarly significant as meaning "like pure myrrh or bruised myrrh". That further suggests that he pictured in the drama the Lord's "faithful and wise servant" class approved at the time of the Lord's coming to his

temple and which class has suffered much opposition, the joyful bearing of which is pleasing to the Lord.

³⁵ The fact that Mordecai was a Benjamite shows that he was devoted to and was true to the kingdom tribe of Judah, which foreshadows God's real kingdom under Christ. He was called a "Jew", which means that he was one who gives praise to Jehovah God. He was employed at the royal palace before the happening of the events recorded in this drama, and therefore before his cousin Hadassah, that is, Esther, received an invitation to enter the contest for the exalted place of queen to the mighty ruler.

³⁶ Mordecai had adopted, cared for, taught and brought up Esther, and without a doubt had fully instructed her concerning her relationship to Jehovah God, because such was the duty of the parent in every Hebrew home. The names of his father and grandfathers are put in the divine record manifestly for a purpose. His father's name was Jair, meaning "my light; who diffuses light, or who is enlightened". His grandfather's name was Shimei, meaning that one "who hears or obeys or has heard; my name or fame". His great-grandfather was named Kish, meaning "hard, difficult". The significance of these names seems to say of Mordecai that he was enlightened by Jehovah and diffused that light and joy to others; that he heard and obeyed Jehovah and was zealous for the name and fame of the Most High; and for this cause he endured much hardness and many difficulties. In so doing, as his name signifies, he was like "bruised myrrh" or sweet perfume. This suggests that he was a sweet savor unto the Lord. This is another reason why he seems to fully picture the "good and faithful servant" (Matt. 25:21), who faithfully cared for the kingdom interests of the Lord; and the "faithful and wise servant" class, which also aids, nourishes and comforts those who respond to the kingdom call and who have thus responded since the coming of the great Judge to the temple of Jehovah.

³⁷ Mordecai was the guardian of Esther in looking after her interests before her call by the emperor. When she responded to that call and began to prepare for the high position of queen, from that time forward the life interests of both Mordecai and Esther were identical and they were closely and inseparably bound together. Mark how well this corresponds to the relationship of those found faithful at the time of the coming of the Lord to his temple and those who responded to the call thereafter. Hence after 1918, and particularly after 1922, Esther and Mordecai pictured or foreshadowed one and the same class, to wit, God's remnant. The distinction between them is this, that Esther pictured the remnant from the viewpoint of those who were anointed as members of the bride of Christ after the Lord comes to his temple, while Mordecai pictured those of the remnant from the viewpoint of being members of God's "faithful servant"

class to whom is committed the kingdom interests. —Isa. 42:1-6; Matt. 24:47.

³⁸ It should here be noted that the prophetic acts recorded in the book of Esther took place after Babylon had fallen and after the edict of Cyrus for the rebuilding of Jehovah's temple at Zion. Hence it was after Jehovah returned his people from the captivity of Babylon and began the building up of Zion that the prophetic picture began to be fulfilled. The physical facts in fulfilment of the prophetic picture therefore show that the new King, Christ, was placed upon the throne by Jehovah in 1914; that Babylon (Satan's organization in heaven) fell to earth by Satan and his angels' being cast out of heaven; and that then the Lord comes to the temple and begins to build up Zion, appears in his glory to the temple class, and discloses the glory of Jehovah, and those of the temple greatly rejoice. Babylon fell between 1914 and some time prior to 1918, and it was about that time that the Lord's people were released from the captivity of Babylon. —Ps. 126:1-3.

³⁹ Therefore it was after Christ, "the messenger of the covenant," came to God's temple that the picture of Esther began to be fulfilled. That is the real reason why it could not be understood sooner. Now the Lord at once makes known to his people an understanding of some of these things. He permits his remnant to see some part of the fulfilment of the picture and now there are other portions of this prophetic picture to be fulfilled. Hence says the Lord: "Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them." —Isa. 42:9.

⁴⁰ The dramatic picture in Esther is corroborative proof that Satan's great and final attempt to destroy God's true people will take place after the casting of Satan out of heaven and after the coming of the Lord to his temple. As the Jews were scattered throughout one hundred and twenty-seven provinces of the Persian empire, which included Palestine, so the Lord's true people are today scattered throughout the whole world.

THE KING

⁴¹ Both the Scripture and the historical facts clearly prove that the king Ahasuerus was Xerxes who began to reign at the age of thirty-four in the year 485 B.C. and who died in 465 B.C. "Xerxes" is understood to mean "lion king". His empire was "great" because he "reigned from India even unto Ethiopia", having one hundred and twenty-seven provinces. (Chap. 1:1, 20) He was the chief servant of Satan in the fourth world empire and was therefore a direct representative of the Devil himself.

⁴² In the first part of the drama the king is shown as unwittingly being employed as a deadly enemy of God's chosen people, the Jews. In another part he is shown as the friend and promoter of the life interests

of the Jews. He therefore played a double role. When he leaned to the suggestions and influences of Haman and acted thereupon he represented the Devil; when he heard the plea of Esther or Mordecai and acted in harmony therewith he represented the Lord. Hence the conclusion is that Ahasuerus the king pictured regal or royal power in the abstract. This suggests that the rulers of the evil world are not knowingly and willingly acting for the Devil but that they are induced to do so by influence brought to bear on them and that under certain conditions the Lord might use such rulers even in behalf of his own people.

⁴³ Ahasuerus was the successor of Cyrus who overthrew Babylon and released the Jews from captivity and provided for the rebuilding of the temple. He made the faithful Jewess his queen and raised a Jew to the premiership of his empire. In these and other matters, therefore, the king pictured royal power and office, foreshadowing Christ, earth's rightful king. Ahasuerus was attended and served by seven chamberlains and by seven wise men or princes. When playing the role of Satan this seems to represent seven heads of the beast which came up out of the sea, and the seven heads of the great red dragon. (Rev. 12:3; 13:1, 2) When playing the role of righteousness, these seven servants seem to picture the seven stars in the right hand of the Lord Jesus Christ, which are his angels. (Rev. 1:16, 20) Shushan, the name of the palace, to the Jews meant "lily, rose or joy". Since the return of the Lord and the gathering together unto himself of his people, his palace is seen to be the capitol of Jehovah's universal organization, and to God's people it is now a place of joy and is likened unto a beautiful lily and the sweet rose.

VASHTI

⁴⁴ The name of the queen, Vashti, means "beautiful woman". She had the royal crown and, had she pursued a lawful course, could have held fast her crown. Because of her selfishness and insistence upon her supposed rights, and because of her refusal to be subject to the king, she lost her crown and her place in the kingdom. Therefore Vashti pictures that class of persons who were once in line for the kingdom and lose it.

⁴⁵ Such was true of the Pharisees when Jesus was on earth, and is particularly true at the end of the world when the Lord is taking out the last members of his kingdom, and when he comes to his temple for examination. Jehovah was gracious to all such and gave them the truth. They were called to the kingdom and were in line for a place in the kingdom, and had the opportunity of forever wearing the heavenly crown. They claimed to be members of the body of Christ and therefore the bride or queen. But instead of being obedient they insisted upon their own rights to be free and untrammelled in the way they should go. They refused to get in line and put on the

wedding garments. They refused to do the work of the Lord in his appointed way and insisted they would do it in their own way. They responded to the call for the kingdom, but with a selfish motive. They refused to be 'subject to the powers that be' in God's organization, even claiming that the Scriptural reference thereto means the earthly rulers. (Rom. 13:1; Rev. 19:9) Because they held not fast that which they had, their crown was taken away. (Rev. 3:11) Vashti, therefore, clearly represents the spirit-begotten and called ones who do not qualify for the kingdom, because of lawlessness, insubordination, selfishness, 'failing to hold the head,' becoming offended, and who because thereof are gathered out and do not receive the anointing.—Matt. 13:41.

HAMAN

⁴⁶ The name Haman, according to the Hebrew, means "noise, tumult, or him that prepares". He is called the son of Hammedatha, meaning "he that troubles the law". (Chap. 3:1) He was a trouble maker. He is called the "Agagite", such being the title of all the Amalekite kings. (Num. 24:7; 1 Sam. 15:8, 9) Being an Amalekite he was therefore a descendant of Esau by a heathen woman. Because of the ill treatment of the Jews by the Amalekites when the Jews were marching out of Egypt, God pronounced a curse upon the Amalekites and swore that he would have war with them from generation to generation. (Ex. 17:8-16; 1 Sam. 15:2, 3) Necessarily Haman was included under that curse.

⁴⁷ Haman was proud and boastful. He boasted of his glory and of his riches and the multitude of his children, which included, of course, his ten sons. (Chap. 9:7-10) He had his own "wise men" and considered himself a special favorite of the king and thereby expressed the spirit of the false Christ. (Chap. 6:13) He exalted himself against God's people the Jews and conspired to have their blood shed and them destroyed. Haman, therefore, clearly pictures the modern Pharisees, the so-called "Christian" clergy, including the "evil servant" class, "the man of sin", "the son of perdition," who like the Amalekites and Judas are given over to death and destruction and perdition as God's enemies. As the Amalekites opposed the march of God's people out of Egypt, so the clergy, the "evil servant" class, "the man of sin," join in a concerted action or assault upon God's people in this day, while they are marching out of 'spiritual Egypt' to the kingdom of God. Haman was evidently in the service of the king before Esther was called to the throne. It was after she was chosen that he was advanced by the king. This may mean that the "man of sin" joins forces with the clergy in an active assault upon the people of God after the remnant class is anointed and actively engage in the service of the Lord.

THE JEWS

⁴⁸ Haman sneeringly referred to the Jews as 'a certain people scattered abroad and dispersed among the peoples of all the provinces of the kingdom, whose laws were different and who keep not the king's law and therefore should not be permitted to live'. (Chap. 3:8) The Jews, therefore, also pictured God's remnant as did Esther and Mordecai, who were really representatives of the entire company. Haman considered them all as one and 'scorned to lay hands on Mordecai alone' after he learned that Mordecai was a Jew. He wanted the blood of them all. Mordecai considered both Esther and the Jews as one; hence he urged her to act. (Chap. 4:13) The Jews, therefore, pictured the remnant of God's people now on earth from the viewpoint of a peculiar people scattered throughout the world amidst Satan's organization but who are no part of it. The Devil's ecclesiastical element (and which element renders him such willing service) now seeks the life-blood of God's people on earth.

⁴⁹ The statements here made are general. The subject matter is of such importance that a careful examination of the entire book of Esther is deemed proper. In the next issue of *The Watch Tower* this consideration will continue.

(To be continued)

QUESTIONS FOR BEREAN STUDY

- ¶ 1, 2. When, to whom, and in what manner does Jehovah make his purposes known? Give proof of the source and purpose of the Bible.
- ¶ 3-5. On what grounds have critics disputed the canonicity of the book of Esther? How may we account for its authenticity's being called in question?
- ¶ 6-8. Quote Paul (a) on the position of Israel in divine prophecy, and (b) as to the purpose for which the Bible was written.
- ¶ 9, 10. What is clearly apparent as to the nature and purpose of the book of Esther? How will God's people regard their present clearer understanding of the Scriptures?
- ¶ 11-13. Give the general historical setting of this drama.
- ¶ 14-19. Who were the principal players, and whom or what did each picture?
- ¶ 20. What is now clearly seen to have been a simple and effective means employed by Jehovah both to conceal and in due time to reveal many of the prophecies of his Word? Give some illustrations.
- ¶ 21-26. Who was Esther? Account for the changing of her name. With scriptures, point out the fitting significance of the names by which she is here mentioned. How do these scriptures have application to the remnant?
- ¶ 27, 28. What is significant (a) in Esther's being the daughter of Abihail? (b) In her being an orphan? (c) In her 'obtaining chief grace and favor in the sight of the king' and being by him made queen?
- ¶ 29. Explain the significance of Mordecai's relationship and ministry to Esther as her guardian.
- ¶ 30. What was it that particularly distinguished the tribe of Benjamin from others than Judah? Point out how Esther's being of the tribe of Benjamin fits the prophetic picture.
- ¶ 31, 32. Show whether "who had been carried away" (beginning of Esther 2:6) refers to Mordecai. Who was Mordecai?
- ¶ 33-35. How do Mordecai's name and his being a Benjamite fit in the picture? What light does Revelation 2:8-11 shed on this point?
- ¶ 36, 37. The names in the record of Mordecai's lineage throw what additional light on the prophetic picture? His guardianship of Esther has what prophetic application?
- ¶ 38-40. When did the prophetic acts recorded in the book of Esther take place? When and how was this time feature of the picture fulfilled? Account for the fact that even God's people did not see these things in the past. Of what is this dramatic picture corroborative proof?
- ¶ 41-43. Why should this prophetic drama take place "in the days of Ahasuerus"? Point out the double role played by the king, and what was pictured in each part. Whom or what did the 'seven servants' of the king represent? What is significant in the name of the king's palace?
- ¶ 44, 45. Who was Vashti? Point out the correspondence between the position taken by her and the course pursued by those whom she pictured.
- ¶ 46, 47. Who was Haman? What is the significance of his being called "the son of Hammedatha the Agagite"? Show that Haman was clearly the character indicated in these names. How does the prophetic part played by Haman have its fulfillment?
- ¶ 48, 49. How did Haman describe the Jews when he was seeking to have that people destroyed? Show how the description fits the class regarding whom it served as a prophecy.

DO MEN GOVERN THEMSELVES?

NO FACT is plainer than that Satan is the god or mighty one of this present world and that he is the invisible power behind all the governing powers of earth, both past and present.

The Scriptures disclose two exceptions to the Satanic control of the governments that have existed on the earth. At all times God has had some men on earth who have believed on his name and who have worshiped and served him. Among these are Abel the son of Adam, Enoch, Noah and Abraham. While Satan was the god or invisible overlord of Babylon and coexisting governments, there was at that time a people over whom Melchizedek was king or ruler. Melchizedek was different from all other kings of his time. He was the king of Salem, which means "king

of peace". He is called "king of righteousness" (in fact the name Melchizedek means that), and this shows that he was counted righteous in God's eyes because he believed and served Jehovah God. Melchizedek was not subject to the king of Babel or any other contemporary monarch. He was "priest of the Most High God", which shows that he exercised whatsoever authority he had by the direction of Jehovah God.—Gen. 14:18; Heb. 7:2.

Abraham the patriarch believed God and obeyed him. Four allied earthly kings, of whom Satan was the overlord, seized Lot the son of Abraham's brother and carried him away. Abraham had three hundred eighteen personal servants; and he took these, together with his three neighbors, and pursued these

four victory-flushed kings, engaged them in battle, and defeated them. He rescued Lot and brought him back, together with all his goods and the members of his household. It was on that occasion that Melchizedek ministered unto Abraham and blessed him and said: "Blessed be the most high God, which hath delivered thine enemies into thy hand." (Gen. 14:20) This is proof that Melchizedek was righteous in God's eyes and that Jehovah God gave Abraham the victory.

If God is supreme in power, and Melchizedek was priest of the Most High God, why did not Melchizedek exercise his divinely-given power and overthrow the kings over which the Devil ruled? The answer is that it was not God's due time or purpose to then destroy Satan's power. God provided the kingship of Melchizedek as a picture or type foreshadowing the time coming when he would take control of all earth's affairs through his King or Chief Officer.

Here in the Scripture we have the first suggestion that God would anoint a King to rule over this earth, whose kingdom would not be any part of Satan's organization. It is the Apostle Paul who tells us that Melchizedek holds this typical significance, being "made like unto the Son of God", Jesus Christ, God's anointed King. (Heb. 7:3) Melchizedek had no successor either as priest or as king. The priesthood of the children of Israel and their kings were not of the Melchizedek order. His was a higher rank than the Hebrew kings and priests, and this is proven by the fact that Abraham paid tithes unto Melchizedek and received blessings at his hand.—Heb. 7:1-21; Zech. 6:13.

The natural descendants of Abraham were organized into a government. This was the other exception to the organization over which Satan has been the god. Abraham was never styled a king, however. He is called a patriarch, which means a forefather or parent. (Heb. 7:4) Abraham recognized Melchizedek as a priest or officer and servant of the Most High God and therefore paid tithes unto him. Abraham did not mimic the kings or rulers round about him, but recognized Jehovah God as his ruler. He observed that God rebuked and reproved earthly monarchs because they were under the direction of Satan. He believed that the day would come when the Most High God would set up a kingdom of righteousness on earth, and by faith seeing that day when God's anointed One would reign, he rejoiced.—John 8:56.

By the hand of Moses God delivered the natural descendants of Abraham from Egypt and brought them to the foot of Mount Sinai and there organized them into a nation. Jehovah God was their ruler. God called the Israelites "Jeshurun", which name means 'upright nation', because they were God's people chosen for himself and for his own good purposes. Deuteronomy, chapter thirty-three, verse five, says: "He [Jehovah God] was king in Jeshurun."

In Egypt God made a covenant with the Israelites, and when he led them to Mount Sinai he confirmed and inaugurated that covenant. At that time he said to them: "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: and ye shall be unto me a kingdom of priests, and an holy nation."

For a time the Israelites obeyed Jehovah God and he led them and blessed them and there was no strange god among them. Then "Jeshurun", once upright before God, became evil and forsook God and fell away to the Devil. Deuteronomy, chapter thirty-two, verses sixteen to eighteen, reads: "They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee."

The people of Israel ceased to be God's people and were cast away from him. From that time Satan was the god or invisible ruler of the entire world and all the peoples and nations thereof. Every nation and government on earth since then has been dominated by the subtle and wicked influence of Satan. This is true, even though few people know that fact. It is also true that in all these nations there have been a few men of good intentions who have striven to better their fellow man and whose efforts have failed. The kingdoms and governments of this world have been cruel, harsh and oppressive of the people. Every government of the world has thus been dominated by Satan, even though the rulers and the people did not understand or believe it. He has blinded the minds of the people to God and turned their minds away from the Lord God and has thus continued to hold control over the nations of earth. One of the strongest proofs that this statement is true is the fact that evil has been rampant in all these governments. It could not be truly said of any of these governments that such is an upright government in which there is no wickedness. The very best government of the world is far from upright.

Not so long ago ex-Emperor Wilhelm of Germany said of and concerning the government of the United States of America that 'it stands at the head of the list of governments, which place it has gained through its ideals, and therefore the American government is master of the world'. At the very same time a member of the United States senate, who is on the inside and who speaks knowingly, has this to say about the United States government:

The government is in the hands of boodlers, grafters and lobbyists; that the individual rights of the people are disregarded and trampled upon; that a system of wicked espionage is carried on; that the homes and places of business of citizens are daily invaded in violation of the fundamental law of the land; that power is concentrated in the hands of a few to the

detriment of the people; that the selfish and powerful interests employ the forces of the government to build up special privileges and circumscribe the individual's opportunity; that in 1921 the president of the United States was selected by a few selfish men or their representatives who consorted with Harry M. Daugherty, who formulated and executed a conspiracy of robbery and theft of the property of the people; that Andrew W. Mellon, one of the richest men in America, was made the head of the United States treasury and ex-officio chairman of the Federal Reserve Board, and in that position of power has exercised a controlling influence over the financial policies of the nation and credits of the people; that the law forbids the appointment of a man to the position of head of the treasury department who is engaged in trade; that contrary to this law Mellon was appointed and at that time was a director in sixty-eight great banks, railroads, and business corporations, almost every line of human endeavor from the control of the aluminum trust to the manufacture of whiskey; that it was Mellon who with his kinsman organized the scheme to raise two million dollars to corrupt the voters in the election of a United States senator; that Albert B. Fall was at the same time at the head of the Interior department of the government; that the president of the United States signed an illegal order turning the oil that belonged to the people over to Fall; that Fall accepted bribes from conspirators, did their bidding, and corruptly transferred to them vast oil fields which belonged to the people; that corrupt lobbyists maintained their offices in the national capitol, openly advertised their influence, and carried on a propaganda to deceive and corrupt the legislative body and to mislead and misrepresent the people; and that by wrongful enactment of laws and by the manipulation of the law the people who produce are required to sell their products in a market fixed by the special and selfish interests, the commercial power, and to buy what they need at unnatural and unjust prices.

These are just some of the evils that prevail in the United States government, which is said to be the most nearly ideal of all governments of earth. It must be manifest to all reasonable minds that these evils do not proceed from the great Jehovah God. They are mentioned here for the purpose of showing that the nation or government of the United States is not a Christian nation and that Jehovah is not the god of that nation.

The United States government is conducted by imperfect men who are under the influence and control of the invisible ruler, Satan the Devil. This is absolutely true, whether they know it or not. "No man can serve two masters." (Matt. 6:24) These men cannot serve a wicked government that oppresses and does injustice to the people and at the same time serve God. It is authoritatively written, in Romans, chapter six, verse sixteen: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" God is not responsible for any unrighteous government. If Satan is the invisible ruler of the United States government, which is claimed to be the most nearly ideal, then what can be said about the other governments of earth? In another article the question as to whether Jehovah God could prevent the evils in the earthly governments will be answered.

REDEMPTION BY ONE GREAT SACRIFICE

ONE of God's objects in choosing the Jewish nation as his people was to use them in making prophetic history. Gradually, by the words and the actions expressed by his people under his direction, God disclosed his purpose to provide redemption by the sacrifice of a life as a substitute for Adam. Then through his prophets he tells more specifically of his purposes. He foretells the coming of a man entirely pure and free from sin; that the man would be offered as a sacrifice and would willingly submit to death; that he would pour out his being in death and in his death would provide the great cost price that would redeem man from death and the grave; that the perfect man would die as though he were a sinner, yet being without sin, and that his life would be made an offering for sin; that God would raise him up again, that Jehovah's purpose would prosper in his hand and that he should not only be the Redeemer of man by his own life-blood but be a great Conqueror and triumph over the enemy. Among other things stated in this wonderful prophecy Jehovah uses these words, in the book of Isaiah, chapter fifty-three:

"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of

God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he

hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." —Isa. 53: 4-12.

The prophetic evidence proves beyond a doubt that from the very moment Lucifer rebelled and man fell God purposed to provide a perfect human creature on earth who would prove his complete loyalty and faithfulness to God, maintain his integrity and devotion to Jehovah, be wholly submissive to God's will and willingly die as a substitute for Adam, and thereby provide a covering and a redemptive price for man; and that that Mighty One God would raise up out of death, grant unto him the divine nature and use him to vindicate his own Word and great name.

How shall we know that these prophecies are true? The answer is. Because they completely meet the divinely-provided test. Every prophet that spoke the truth spoke in the name of Jehovah; therefore the prophecy is Jehovah's Word. Jehovah provided the test by which the people might know the truth or falsity of such prophecy. All the prophecies here set forth exactly comply with those requirements; namely, all were spoken in the name of Jehovah, all tend to turn the people to Jehovah and teach them that he is the Almighty God, and many of the prophecies have been fulfilled or are in course of fulfilment, thereby proving that the prophets who spoke were God's prophets and spoke his word of truth. If some of the prophecies thus spoken have already been fulfilled, then with absolute confidence we may expect the other portions of the prophecy to be fulfilled. As to fulfilment of prophecies note the following:

Jesus was born exactly at the place foretold by God's prophet, namely, at Bethlehem. (Mic. 5:2) He was begotten, not by man, but by the power of Jehovah God, and was therefore pure and without defilement. (Matt. 1: 18; Heb. 7: 26) He was brought into the world to speak, and did speak, in the name of Jehovah God. (John 6: 38, 57) He was born a Jew under the law given at Mount Sinai, and was therefore raised up from among his brethren, the Jews, even as Moses had prophesied. (Deut. 18: 15, 18; Gal. 4: 4) When he appeared to begin his work on earth as a man, John the Baptist, one of the greatest of the prophets, pointing toward Jesus, said: "Behold the Lamb of God [that is, Jesus who was foretold as the sacrificial or Passover Lamb], which taketh away the sin of the world." (John 1: 29) Jesus had come to be offered up as a sacrifice even as the lamb was offered by the Israelites or Jews, and the life of Jesus would be poured out for the sin of the world. The prophet of Jehovah had foretold that he would come 'to comfort those that mourn'. (Isa. 61: 1, 2) Jesus went about doing good, and comforting those who did mourn, healing the sick, and opening the eyes of the blind. (Luke 4: 18; Matt. 11: 28) All mankind

was in bondage to death and in need of life, and Jesus said: "I am come that they might have life." (John 10: 10) He further said that he came to give his life a ransom, the purchase price, for man.—Matt. 20: 28; John 6: 51.

Jesus was persecuted and oppressed; he was assaulted and wrongfully charged with crime; he was tried and convicted as though he were a wicked person, and was crucified between two thieves, all of which had been foretold of and concerning him by God's prophet. He was raised from death by the power of Jehovah. (Acts 10: 38-40) He was raised, and ascended into heaven, the great Conqueror over death, and is alive for evermore and still leads on, the Conqueror over all opposition. (Rev. 1: 18; 6: 2) As to why his life-blood was poured out in death God's inspired witness testified, in Hebrews, chapter two, verse nine, to wit: "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

In harmony with this First Timothy, chapter two, verses five and six, reads: "There is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." The Apostle Peter, in his first epistle, chapter one, verses eighteen to twenty, writes: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

He was offered 'to bear the sins of many'. 'He hath appeared to put away sin by the sacrifice of himself.' (Heb. 9: 26-28) "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace," so reads Ephesians, chapter one, verse seven. In Ephesians, chapter two, verses thirteen to sixteen, the Apostle Paul writes: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

In Colossians, chapter one, verses fourteen and twenty, the same apostle writes: "In whom we have redemption through his blood, even the forgiveness of sins; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." According to Acts, chapter

four, verse twelve, the Apostle Peter, on the witness stand, testified: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

The clergymen or pastors of the various churches of modern times claim to be prophets speaking in the name of God. Before their congregations they sometimes speak of the name of God and of Jesus, and they deny the power thereof. In this they fulfill the prophecy uttered of and concerning them. (Isa. 29:13; 2 Tim. 3:5) They deny the Bible's testimony of man's creation, his sin and fall; they deny that man needs a redeemer, and deny the blood of Jesus poured out as the purchase price for man's redemption. They wholly renounce the great ransom sacrifice. Dr. Barnes, bishop of Birmingham, England, is a sample of the many modern clergymen, and in a sermon delivered on September twenty-sixth, nineteen hundred twenty-seven, he said:

... Today there is, among competent men of science, unanimous agreement that man has been evolved from an ape-like stock. He arose, possibly a million years ago, from a tangle of apes which began to vary in different directions. As a result the stories of the creation of Adam and Eve, of their primal innocence and of their fall, have become for us folklore. But by the men who built up Catholic theology they were accepted as solid fact. Man's special creation was one of the primary assumptions of the Catholic system. In it the fall explained the sin. Darwin's triumph has destroyed the whole theological scheme. Man is not a being who has fallen from an ideal state of perfect innocence: he is an animal slowly gaining spiritual understanding and, with the gain, rising far above his distant ancestors.

Ask almost any clergyman of the present time concerning the purchase of mankind by the blood of Jesus, and he will tell you that the blood of Jesus was not shed as a redemptive price. Whether ignorant of the great array of divine prophecy concerning the Redeemer and redemption, or whether these men deliberately misrepresent the truth, does not matter as to the truth or falsity of their words. Put to the divine test, their words are proven false, because, first, they deny the Word of God; second, their prophecy concerning man's being able to save himself has never come true and never will; and, third, their teach-

ings turn men away from Jehovah God and produce agnostics and infidels. Therefore such men are false prophets and are representatives of their father the Devil, and his bidding they do even as did their counterparts in the days of Jesus.—John 8:42-44.

The sacrifice of animals, offered by the Jews and made to prophetically show God's purpose, the modern clergyman claims to abhor. Human sacrifice for the sin of man is to them even more abhorrent. The real trouble with such clergymen is that they do not wish to acknowledge that man is a sinner and that he is wholly dependent upon God for his redemption, deliverance and restitution to life. All people know from observation and experience that man is imperfect, subject to sickness, pain and death. They know that no man has ever been able to bring himself up to the point of perfection or to live everlastingly. The greatest desire of all sane persons is that they might have life. They want to know the truth. There is no truth except that which is contained in God's Word or which is fully in harmony with God's word of truth as set forth in the Bible. Concerning this Jesus said: "Thy word is truth." (John 17:17) To know and follow the truth means to know the way to life.

The great array of prophetic utterances concerning redemption of man, accepted and supported by the fulfilment of that prophecy, is conclusive proof that the prophets of God foretold the truth. Those prophecies furnish the foundation for faith and the confidence of all honest persons to go on in the study of prophecy. Let the people therefore disregard the theories advanced by men and devote themselves to an honest and careful study of God's Word of truth. So doing they will learn that Jehovah is the only true God and that he employs the good office of the great Redeemer, the Prophet, Priest and King, to lead men to the way of life. As the honest person pursues these studies it opens to him the great treasure house of knowledge and wisdom leading to boundless blessings. Who then is the great Prophet, Priest and King, who will deliver the people from their bondage and show them the way to life? The answer to this question will be given in another article.

GOD'S GREATEST PROPHET

IN PREPARING for the complete vindication of his word and name, Jehovah foretold the mighty agency which he would use to accomplish that purpose. He would bring forth a Prophet who would speak authoritatively for Jehovah, a Priest who would serve as the chief executive officer of the Lord, a King who should in God's due time rule the world in righteousness. Since the Redeemer and Deliverer of man must be strong and a great conqueror, it might well be expected that the same Mighty One would fill the office of God's Prophet, Priest and King.

It was at the time that the work of Moses as a prophet was about done that God would have him tell Israel of the coming of the One greater than Moses. Therefore he said to the Israelites, the Jews: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. And the Lord said unto me, . . . I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that

whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." These words of Moses are found in the eighteenth chapter of Deuteronomy, verses fifteen and seventeen to nineteen.

All peoples of earth shall in due time hear and obey that mighty Prophet, or Jehovah himself will take the matter in hand. The book of Hebrews, tenth chapter and thirty-first verse, says: "It is a fearful thing to fall into the hands of the living God." It follows that the One here described by Moses would come not to speak his own message but to speak the message of the Almighty God and to acquaint the people concerning the will of the Most High that his will might be done by the peoples on earth as it is done in heaven.

The fact that God said that the great Prophet would be "like unto" Moses must mean that the work done or duties performed by Moses foretold the kind of work to be done or duties to be performed by the Greater than Moses. That which prominently stands out in the work of Moses may be summed up in this manner: He was appointed by Jehovah. God raised him up to be the deliverer of his people. He was the law-giver. He was the teacher of the people, informing them of God's will. He was the true and faithful witness of God for the people. He was the father and comforter of the Israelites. Above all, he stood for the name and glory of Jehovah.

The Greater than Moses must do likewise, only on a far wider scale. The chief reason why God sent Moses to Egypt was, as stated in the second book of Samuel, chapter seven, verse twenty-three, "to redeem [Israel] for a people to himself, and to make him [that is, make for himself] a name." Therefore the chief reason for sending the Greater than Moses must be to redeem the people and to make a name for Jehovah God. There is no intimation that he would be sent merely to save some and get them to heaven to help God run his affairs.

If it be found from the Scriptures and from the events that have actually come to pass that the prophecy uttered by Moses concerning the coming of the greater Prophet has been fulfilled, then it follows that the One fulfilling the prophecy is the mighty representative of Jehovah God and that his words are true and import absolute verity and must be followed and obeyed. It would also follow that any man, whether clergyman or other, who denies the words of Jesus is a false prophet and his words are false. All mankind, be they Jews or Gentiles, must obey whatsoever this great Prophet commands, if they would have the favor of Jehovah God.

John the Baptist was a prophet. He was the one who made announcement of the coming of Jesus Christ the Son of God. The learned Jews came to John and inquired if he was that Prophet concerning whom Moses prophetically spoke and wrote. John an-

swered that he was not, but that the One coming after him and whom he announced is that great Prophet. When Jesus appeared and began his work John said: "This is he of whom I said, After me cometh a man which is preferred before me; for he was before me."

When Jesus was baptized in the Jordan the spirit of God descended upon him and there was a voice from heaven, saying: "This is my beloved Son, in whom I am well pleased." (Matt. 3:17) John testified that he witnessed this great demonstration of power. John's gospel, chapter one, verses thirty-three and thirty-four, informs us that John the Baptist said regarding Jesus: "I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending, and remaining on him, the same is he which baptizeth with the holy [spirit]. And I saw, and bare record that this is the Son of God."

Shortly after Pentecost of the year thirty-three (A.D.) the Apostle Peter declared Jesus Christ to be the One whom Moses foretold. Peter's words, as contained in the book of Acts, chapter three, verses nineteen to twenty-four, are: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: and he shall send Jesus Christ, which before [or, previously] was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days."

The Apostle Paul also identifies Jesus as that great Prophet. In his letter to the Romans, the first chapter and first three verses, the apostle writes: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh." The New Testament scriptures abundantly testify that Jesus Christ is the great Prophet foretold by Moses. Did he meet the divine requirements of a prophet? He did in every respect. He spoke in the name of Jehovah God; his words on all occasions tended to turn the people to Jehovah God and to honor his name, and many things that he said have come to pass.

He spoke in the name of Jehovah and authoritatively as God's mouthpiece. In Hebrews, chapter one,

verses one and two, it is written: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Jesus always honored his Father and claimed no honor for himself. To quote his sayings as found written in the gospel of John (5:30; 8:28, 49, 54), he said: "I seek not mine own will, but the will of the Father which hath sent me." "As my Father hath taught me, I speak these things. . . . I honour my Father. . . . If I honour myself, my honour is nothing: it is my Father that honoureth me." Jesus did not attempt to magnify himself, but always magnified God's name. When those who heard him would not believe him, he asked them to believe him because of his works. John, chapter fourteen, verses ten and eleven, quotes Jesus as saying: "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

The entire New Testament record of Jesus abundantly proves that he was the great Teacher from God bearing testimony to the truth of Jehovah. For this cause was he born and came into the world. He himself said so, according to what is written in John, verse thirty-seven of chapter eighteen. He was the great expounder of the will of God. As God's great mouthpiece he declared things to come to pass which could not be understood until they were fulfilled.

Jesus' great prophecy concerning his second presence on earth and the end of the world is set forth in the record. (Matt. 24) The things there prophesied began to come to pass in the year nineteen hundred and fourteen, and they are still in process of fulfillment. Jesus foretold the fall of Jerusalem and the dispersion of the Jews and that subsequently they would again become the recipients of God's favor. The first part of that prophecy was long ago fulfilled, and the latter part is now beginning to be fulfilled. He testified that he must die to provide the great redemptive price for man. (Matt. 20:28; John 10:10; 6:51) That prophecy has been fulfilled. (Heb. 2:9; 1 Tim. 2:5, 6) He prophesied that he would be raised from the dead, would ascend into heaven, and would come again; all of which prophecies have been fulfilled.

Many of Jesus' prophecies have been fulfilled, and many more are yet to be fulfilled. What is here said is said for the purpose of showing that in every sense Jesus met that which was required by the Lord and which proved him a true prophet, and that he is the great Prophet who Moses prophesied was to come.

As Moses was the redeemer and deliverer of the Israelites from Egypt, so is the great Prophet Jesus

Christ the Redeemer and Deliverer of all mankind. As Moses was the law-giver to the Israelites, so Jesus Christ is the great Law-giver for the people. As Moses was teacher of the people of Israel, so Jesus Christ is and ever will be the great Teacher of mankind. As Moses was the guide for the Israelites, even so Jesus Christ is the Guide and Leader and Instructor for the people in fulfilment of Isaiah's prophecy, chapter fifty-five, verse four. As Moses was a "father" to the Israelites, so Jesus Christ is the great Life-giver of the world, "the everlasting Father," as the ninth chapter of Isaiah, verse six, calls him. As Moses stood for the honor of Jehovah's name, even so the Greater than Moses, Christ Jesus, whom God has exalted, is now and ever shall be an honor and glory to the name of Jehovah God. (Phil. 2:9-11) Hence the proof shows beyond all question that Jesus Christ is the great Prophet whom God foretold by the mouth of Moses, and that the words spoken by Jesus are from Jehovah, and that all who would live must hear and obey his words.

SERVICE CONVENTIONS

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

Pueblo, Colo.	May 15-17
John F. Suckle, 2515 Pine St.	
Milwaukee, Wis.	May 15-17
H. H. Fink, 883 49th St.	
Polish: M. Wierzchowski, 2254 S. 21st St.	
St. Louis, Mo.	May 22-24
W. L. Mittendorf, 2925-A S. Kingshighway	
Colored: Thomas Twine, 2714-A N. Leffingwell Av.	
Greek: Paul Cladius, 4036 McPherson Av.	
Polish: Thomas Nowowiejski, 4732 Minnesota Av.	
Allentown, Pa.	May 22-24
Ray G. Rateliff, 1114 S. 10th St.	
German: R. L. Demmrich, 640 Walnut St., Catasauqua, Pa.	
Abilene, Kans.	May 29-31
J. L. Thayer, 811 N. W. 2d St.	
Buffalo, N. Y.	May 29-31
Joseph Sciandra, 555 7th St.	
Colored: Samuel V. Welsh, 351 Hoyt St.	
German: Rudolf W. Boje, 255 May St.	
Hungarian: Joseph Bauer, 97 Doyle Av.	
Italian: L. Polichetti, 90 Bellwood St.	
Polish: A. Jurczak, 302 Gibson St.	
Wheeling, W. Va.	June 5-7
Ralph W. Snyder, 218 N. Erie St.	
Greek: N. Karnelis, 39 Eleventh St.	
Springfield, Mass.	June 12-14
A. E. Poor, 457 Riverdale St., W. Springfield	
Italian: A. Olearo, Poplar St., Feeding Hills, Mass.	
Polish: John Baltruczyk, 37 Alfred St., Springfield	
Portsmouth, Ohio	June 12-14
John Mauntell, 1715 7th St.	
Lowell, Mass.	June 19-21
Alfred Vinton, 21 Coral St.	
Greek: D. Anastasiou, 383 Middlesex St.	
Muncie, Ind.	June 19-21
H. G. Krull, 1420 Kirby Av.	
Trenton, N. J.	June 26-28
P. W. Cole, 268 Emanuel St.	
Polish: M. Limiszewski, 1142 Indiana Av.	
Decatur, Ill.	June 26-28
A. A. Guldberg, 623 Gushard Bldg.	

The WATCH TOWER

RADIO SERVICE

The good news of the kingdom of Jehovah is broadcast each week or oftener by stations and at hours shown here.

AUSTRALIA
Adelaide 5KA
SuA 10.10-10.30;
P 3.15-3.40; 7.15-8.45
Daily (except Su)
P 7-7.05
Ballarat 3BA
SuP 7.15-7.30
Brisbane 4BC
SuP 6-6.30 (each
fourth SuP 6-7.30)
Newcastle 2HD
SuA 10-12; P 7-8.30
Daily (except Su)
P 9-9.15
Perth 6ML
SuP 9-10
Toowoomba 4GR
SuA 10-10.45;
P 8.45-9.30
Warranville 2ZK
WeP 7.15-7.30

CANADA
Alberta
Calgary CJCL 7
Lethbridge CJOC 37
British Columbia
Kamloops CFJC 22
Vancouver CJOR 40
Victoria CFCT 11
Manitoba
Winnipeg CKY 28

New Brunswick
St. John CFEO 11
Nova Scotia
Sydney CJCB 31
SuP 9-10
Ontario
Chatham CFCO 39
Cobalt CKMC 28
Ft. William CKPR 41
Hamilton CKOC 13
London CJGC 13
Waterloo CKCR 13

Prince Edward Island
Charlottetown CFCY 7
Saskatchewan
Fleming CJRW 11
Yorkton CJGX 7

CUBA
Havana CMK 16
ESTHONIA
Tallinn

FRANCE
Paris VITUS 61
NEWFOUNDLAND
St. John's VOSA
MoP 8-9

UNITED STATES
Alabama
Birmingham .. WBRC 7
Mobile WODX 21
Montgomery .. WSFA 25
Talladega WFDW 7
Alaska
Ketchikan KGBU 57
Also 51

Arizona
Phoenix KTAR 11
Tucson KVOA 7
Arkansas
Little Rock ... KLRA 7
California
El Centro KKO 7
Fresno KMJ 36
Hollywood KNX 7
SuP 1-2
Los Angeles ... KTM 1

Oakland KROW 9
Also 53
SuA 10-10.45; P 1-2,
6-7, 9-10
TuP 8.15-8.30
ThP 8-8.15
We FrP 2.30-2.45
San Diego KGB 7
San Francisco .. KYA 2
Stockton KGDM 5

Colorado
Colorado Sp'gs KFUM 7
Denver KLZ 2
Grand Jct. KFNJ 7
Greeley KFKA 44
Pueblo KGHF 7
Trinidad KGIW 7

Connecticut
Bridgeport WICC 7
Hartford WDRC 11

Delaware
Wilmington .. WDEL 7

District of Columbia
Washington .. WMAL 13
Washington WOL 7

Florida
Jacksonville .. WJAX 7
Miami WIOD 24
Orlando WDBO 7
Tampa WDAE 7

Georgia
Atlanta WGST 41
Columbus WRBL 7
Savannah WTOC 23
Thomasville .. WQDX 55

Hawaii
Honolulu KGMB 59

Idaho
Boise KIDO 34
Nampa KFXD 14
Pocatello KSEI 52

Illinois
Chicago WCFL 7
Chicago WCHI 16
SuP 12.30-1, 2-3
Mo Tu We Th Fr
SaP 3-3.15

Decatur WJEL 7
La Salle WJBC 7
Quincy WTAD 20
Rockford KFLV 7

SuP 6-6.30
Rock Island ... WHBF 54
MoP 6.30-7
Springfield ... WTAX 7
Tuscola WJZ 7

Indiana
Anderson WJIB 31
Fort Wayne ... WWOV 11
Gary WJKS 9
Indianapolis .. WKBF 6
Muncie WLBC 9

Iowa
Cedar Rapids KWCR 7
SuA 10.30-11; P 1.30-2
WeP 9-10
Council Bluffs KOIL 7
Davenport WOC 7
SuP 6.30-7
Des Moines WHO 7
SuP 6.30-7
Muscatine KTNT 18
SuP 1-1.30

Kansas
Milford KFKB 7
SuA 8-9; FrP 4.30-5
Topeka WIRW 23
Wichita KFH 6

Kentucky
Hopkinsville .. WFIW 11
Paducah WPAD 7

Louisiana
New Orleans ... WJBO 3
ThP 8-8.30
Shreveport KTBS 7
Shreveport KTSL 31
ThP 8.30-9.30

Maine
Bangor WLBZ 6

Maryland
Baltimore WCBM 11
SuP 6-7
Cumberland .. WTBO 27

Massachusetts
Boston WLOE 32
SuA 11-12.15; ThP 8-9
Lexington WLEX
SuP 2-3
New Bedford WNBH 7
Worcester WORC 7

Michigan
Bay City WBCM 11
Calumet WIDE 7
Detroit WIBC 41
Flint WFDL 58
Grand Rapids WOOD 48

EXPLANATORY

WATCHTOWER
electrical transcription
program is indicated
by heavy-face number
that appears after sta-
tion call letters: Num-
ber also indicates time
of presentation ac-
cording to following
schedule:

Sunday	38	5.45
1	8.30	39 6.00
2	8.45	41 6.45
3	9.00	42 7.00
4	9.15	43 7.10
5	9.30	44 7.15
6	9.45	45 7.30
7	10.00	46 7.45
8	10.10	47 8.45
9	10.15	48 9.00
10	10.25	49 10.00
11	10.30	
12	10.40	Monday
13	10.45	PM
14	11.00	50 7.00
15	11.15	
16	11.30	Tuesday
17	11.45	AM
18	12.00	51 11.30

Sunday	Tuesday
19 12.15	52 7.30
20 12.30	53 8.15
21 12.45	
22 12.55	Wednesday
23 1.00	PM
24 1.15	54 6.15
25 1.30	55 7.30
26 2.00	
27 2.30	Friday
28 3.00	PM
29 3.30	56 7.00
30 3.45	57 7.30
31 4.00	58 9.30
32 4.15	
33 4.30	Saturday
34 4.45	PM
35 5.00	59 5.45
36 5.15	60 7.45
37 5.30	61 8.00

Time of local programs
other than transcrip-
tion is shown with fol-
lowing abbreviations:

Su	Sunday
Mo	Monday
Tu	Tuesday
We	Wednesday
Th	Thursday
Fr	Friday
Sa	Saturday
A	4 M. period
P	P.M. period

Maine
Bangor WLBZ 6
Maryland
Baltimore WCBM 11
SuP 6-7
Cumberland .. WTBO 27

Massachusetts
Boston WLOE 32
SuA 11-12.15; ThP 8-9
Lexington WLEX
SuP 2-3
New Bedford WNBH 7
Worcester WORC 7

Michigan
Bay City WBCM 11
Calumet WIDE 7
Detroit WIBC 41
Flint WFDL 58
Grand Rapids WOOD 48

Minnesota
Duluth WEBC 7
Fergus Falls .. KGDE 7
Minneapolis .. WDGY 7
St. Paul WRHM 20

Mississippi
Greenville WRBQ 7
Gulfport WGCM 28
Hattiesburg .. WRBJ 28
Meridian WCOC 12
Tupelo WDIX 7

Missouri
Columbia KFRU 39
Joplin WMBH 11
Kansas City WHB 7
St. Joseph KFEQ 3
St. Louis KMOX 11

Montana
Billings KGHU 7
Butte KGR 35
Great Falls ... KFBH 7
Wolf Point KGCX 13

Nebraska
Lincoln KFOR 7
Norfolk WJAG 7
York KGBZ 7

Nevada
Reno KOH 7

New Jersey
Atlantic City ... WPG 7
Paterson WODA 7

New Mexico
Albuquerque .. KGGM 7

New York
Auburn WMBO 49
Binghamton .. WNBH 48
SuP 7-9; ThP 8-9
Buffalo WMAK 7
Jamestown WOCL
MoP 6.45 (first, m'thly,
English; third, m'thly,
Swedish)

New York WBBR 10
SuA 8-11; P 4.15-8
MoA 6.30-7, 10-12; P 4-6
TuA 6.30-7, 10-12; P 6-8
WeA 6.30-7, 10-12; P 6-8
ThA 6.30-7, 10-12; P 6-8
FrA 6.30-7, 10-12; P 2-4,
6-8

New York WMCA 7
New York WOV 25
Rochester WHEC 7
Schenectady ... WGY 7

North Carolina
Asheville WWNC 11
Charlotte WHT 7
Greensboro WBIG 11
Raleigh WPTF 7
Wilmington .. WRBT 7
Winston-Salem WSJS 6

North Dakota
Bismarck KFJR 7
Fargo WDAY 11
Grand Forks .. KFJM 11
Minot KLPM 53

Ohio
Cincinnati WFBE 6
Cincinnati WKRC 7
Cleveland WGAR 7
Cleveland WLIK 43
SuA 8.50-11; P 2-3,
6.30-7.30
Mo Tu We Th Fr
SaA 7.30-8; ThP 7-8

Cleveland WJAY 6
Columbus WAIU 7
Columbus WCAH 7
SuP 12-1, 9-10; TuP 7-8
Dayton WSMK 7
Mansfield WJW 9
Steubenville ... WBR 47
Toledo WSPD 7
Youngstown ... WKRN 7
Zanesville WALR 7

Oklahoma
Chickasha KOCW 21
Oklahoma City KFJF 7
Ponca City WBBZ 7
S. Coffeyville .. KGGF 23

Oregon
Eugene KORE 7
Medford KMED 7
Portland KTBK 7

Pennsylvania
Altoona WFBG 11
Erie WLDH 13
Harrisburg WHP 13
Jennette WGM 16
Johnstown WJAC 33
Lancaster WGAL 3
Oil City WLEW 6
Philadelphia ... WCAU 5
Philadelphia W3XAU 5
Pittsburgh KQV 13
SuP 12-2, 7-8
FrP 8.30-9.30
Reading WRAW 5
Scranton WGBI 63
Williamsport WRAK 9

Rhode Island
Providence WLSI 35

South Carolina
Charleston WCSC 23
Columbia WIS 23
Spartanburg .. WSPA 7

South Dakota
Sioux Falls ... KSOO 7
SuP 3.30-4.30

Tennessee
Bristol WOPI 13
Chattanooga ... WDOD 7
Knoxville WROF 5
Memphis WREC 7

Texas
Amarillo KGRS 3
Austin KUT 7
Beaumont KFDM 7
Brownsville ... KVVW 36
Dallas WFAA 5
El Paso KTSN 4
Galveston KFLX 7
Houston KPRC 7
San Angelo KKKL 20
San Antonio ... KTSN 5
Waco WACO 41
Wichita Falls KGKO 7

Utah
Salt Lake City .. KSL 9

Virginia
Danville WBTM 33
Lynchburg WLVA 21
Newport News WGH 11
Norfolk WTR 4
Petersburg WLBG 7
Roanoke WDBJ 7

Washington
Bellingham KYOS 7
Everett KFBH 6
Seattle KJR 7
Spokane KHQ 7
Tacoma KVI 20
Wenatchee KPO 6
Yakima KIT 7

West Virginia
Charleston WOPR 42
Fairmont WMMN 7
Huntington WSAZ 49

Wisconsin
Madison WIEA 7
Manitowoc WOMT 50
Milwaukee WISN 5
Racine WRJN 11

Wyoming
Casper KDFN 7