



The

WATCHTOWER

And Herald of
Christ's Presence

Ye
are
my
witnesses,
saith JEHOVAH,
that I am God

Isa. 43:12

"Watchman, What of the Night?"
Isaiah 21-12.

VOL. LVII

SEMIMONTHLY

No. 9

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CONTENTS

ARMAGEDDON SURVIVORS	131
Friendly Slave Appears	135
Continues to Testify	135
Friend Again Appears	138
Questions for Study	141
JEHOVAH'S KINGDOM A NECESSITY	141
GOOD HOPES FOR 1936-1937	143
SERVICE LEADERS AND REGIONAL DIRECTORS	143
RADIO SERVICE	144
"ZEAL OF HIS HOUSE"	
TESTIMONY PERIOD	130
TRANSCRIPTION MACHINES AND SOUND CARS	130
ELECTRIC SIGN	130

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The WATCHTOWER

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WATCHTOWER BIBLE & TRACT SOCIETY
117 Adams Street - Brooklyn, N. Y., U. S. A.

OFFICERS

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

THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

"ZEAL OF HIS HOUSE" TESTIMONY PERIOD

The nine-day period, June 6 to 14 inclusive, is thus designated and indicates another of those seasons of special united activity on the part of Jehovah's visible organization on earth. Uncomplaining, and with unflagging zeal, all those gathered at the house of God, whether of the anointed remnant in the inner court or of the Joudahs in the outer court thereof, will participate in the opportunities of this testimony period. Organization instructions are that, on a contribution of 25c, the book *Riches* together with three booklets (one a paper- or self-covered booklet) shall be offered to the public, and that the rural sections of your territory shall be given the preference this time. Weather and other conditions should by then be very favorable for such rural work. The zeal which is peculiar to those of and at God's house prompts every one to take under consideration at once his part in this coming testimony period. Your report on work done should be made to our Brooklyn office if you are not working in territory under one of our branch offices.

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ITS MISSION

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

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

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The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LVII

MAY 1, 1936

No. 9

ARMAGEDDON SURVIVORS

"For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the Lord."—Jer. 39: 18.

JEHOVAH makes it clearly appear to his anointed witnesses that he has laid obligations upon them and that they are responsible to him for faithful performance concerning those obligations. At the same time he makes it known that the Lord's "other sheep", the "great multitude", must hear the message of the kingdom before Armageddon, and upon those who hear the Lord has laid obligations and they are responsible for the proper performance in connection with such obligations. The purpose of what is here published is to show that Jehovah's witnesses must now carry the message of the kingdom to those persons of good will known as the "other sheep" and who form the "great multitude", and that those people receiving joyfully the directions and commandments of the Lord and rendering full obedience to him may survive the great day of God Almighty. Because of the close relationship of the anointed remnant to those who compose the "other sheep" of the Lord it is needful to consider some prophecies that relate to them and their relationship to each other.

² The Lord used Jeremiah his prophet to utter things now due to be understood. When Jeremiah was a young man he was chosen by Jehovah as a prophet and witness to the Lord. (Jer. 1:4-7) Jeremiah's name means "Raised up [appointed] by Jehovah". He was a son of the priest Hilkiah. Jeremiah prophesied in Judah from the thirteenth year of King Josiah's reign on and until the destruction of Jerusalem. (Jer. 1:2, 3) Zedekiah, the son of Josiah, was Jerusalem's last king. Nebuchadnezzar, the king of Babylon, carried King Jehoiachin captive to Babylon and then made Zedekiah king of Judah. This occurred eleven years before Jerusalem was destroyed, and Jeremiah was prophesying during that period of time. —2 Ki. 24:10-18.

³ Zedekiah was a wicked king. He made a solemn oath to be submissive to Nebuchadnezzar the king of Babylon. (2 Chron. 36:11-13; Ezek. 17:12-19) Shortly thereafter Zedekiah broke his oath and made a treaty of alliance with Pharaoh of Egypt to fight against Nebuchadnezzar. (Ezek. 17:15-17) (See *Vindication*, Book One, page 217.) In this prophetic drama Nebuchadnezzar stood as the representative of

Jehovah God, while Pharaoh represented the Devil. Corresponding to this, the Lord Jehovah placed Christ Jesus upon his throne in the year 1914. Christ Jesus, the King, is pictured by Nebuchadnezzar in this prophetic drama at this particular point. At and prior to 1914 the ruling element of "Christendom" claimed to be Christians and to govern the nations of the world for Christ, and therefore assumed the position of the "higher powers". Their open claim or declaration put them in an implied covenant bound by their oath to be submissive to Christ Jesus, the great representative of Jehovah God. They were duty-bound to keep that oath.

⁴ When Christ Jesus was enthroned the rulers of "Christendom" rebelled against God, even as Zedekiah had rebelled against Nebuchadnezzar. Both Zedekiah and the rulers of "Christendom" broke their oath. "Christendom" turned to antitypical Egypt, that is to say, the organization of Satan, and engaged in the World War. Christ Jesus was then King, but "Christendom" rejected the King and turned to the king's enemy, exactly as Zedekiah did in his time. Satan induced the rulers of "Christendom" to believe that their action in turning to antitypical Egypt would keep them from being brought into forced subjection to Christ, the rightful King of the world. From this point on in the type Zedekiah pursues a course of action that pictures the course taken by "Christendom".

⁵ Zedekiah sent the 'son of a priest' to the prophet Jeremiah, saying: "Pray now unto the Lord our God for us." (Jer. 37:3) When the World War was on and the situation looked bad the clergy of "Christendom", claiming to be priests of the Lord, threw all their influence on the side of the political rulers, sanctified war, and cried out that they "had red blood in their veins", and they counseled the political rulers to fight, and they prayed for the success of their respective armies. Both contending sides of the controversy had their own clergymen or priests who prayed for success of the respective nations in the great war. They also tried to exert pressure and influence upon God's faithful message-bearers to cause them to fall in line and pray with the rulers of "Christendom" for success of the war and to bring about peace. At

that time the United States was considering entering the war. The president of the United States, without doubt at the instance of clergymen, set a day certain and called upon 'all Christians to pray for peace in Europe'. That was before the United States got into the war. But the stage was all set for the United States to get into it. The then president of the WATCH TOWER BIBLE & TRACT SOCIETY, in a public address, made this statement, to wit: 'I cannot concur with our worthy president in this matter. The prayers of these millions praying for the prosperity of the Germans and of other millions praying for the allies, will go unanswered.' (See *The Watchtower* October 15, 1914.) The words of the president of the WATCH TOWER BIBLE & TRACT SOCIETY above quoted expressed the harmonious view of all of God's truly consecrated people on the earth at that time who refused to pray to Jehovah God to bring about any result of the World War.

⁶ Jeremiah at that time was under the surveillance of the authorities of Jerusalem because the rulers did not like the words that he prophesied: "Now Jeremiah came in and went out among the people; for they had not put him into prison." (Jer. 37:4) Likewise in the spring of 1918, and a short time prior thereto, the true followers of Christ Jesus, particularly in America, were under surveillance, and early in the year 1918 the truth literature was seized in many places, and after the United States entered the war. At the time mentioned in the text, Jerusalem was under siege of the Chaldeans. The Chaldeans, hearing that Pharaoh's army was coming up out of Egypt, withdrew from Jerusalem. "Then Pharaoh's army was come forth out of Egypt; and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem."—Jer. 37:5.

⁷ Zedekiah, the king of Israel, was then looking to or depending upon Pharaoh's army. Likewise in 1914 "Christendom" was not relying upon Jehovah and his armies, but upon the Devil and his armies on the earth, the antitypical Egypt. Big Business was advancing the money for those in the war, and other nations expected to get in, and Big Business was looking forward to getting back the money with large profits at the end of the war. The political affairs of America are so manipulated that the United States entered the war, and the Lord took no steps to prevent the United States and other nations of "Christendom" from getting into the war. About that time the war was going on in heaven and Satan was cast out of heaven. And then came the Lord Jesus to the temple. About that time Jehovah stopped the World War for his elect's sake, and this he did by withdrawing his hand from the assault upon Satan's army. This was foreshown by the Chaldeans' withdrawing the siege of Jerusalem.

⁸ Jeremiah being God's prophet, he received instructions from Jehovah. "Then came the word of the Lord

unto the prophet Jeremiah, saying, Thus saith the Lord, the God of Israel, Thus shall ye say to the king of Judah, that sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land." (Jer. 37:6, 7) The substance of this prophetic statement is this: That the Devil's worldly armies would not be able to bring on Armageddon, before it was due; neither would they be able to prevent the destruction of "Christendom" (antitypical Jerusalem) at God's appointed time. The Lord maneuvers the armies of both sides to suit his convenience. The World War came suddenly to an end in 1918, and thus Jehovah shortened the days of tribulation for his own elect's sake. The worldly armies were held back from fighting. Thus Jehovah did that his witnesses might go forth and proclaim the kingdom message.—Matt. 24:14-21.

⁹ Continuing his instruction to Jeremiah, Jehovah said: "And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire." (Jer. 37:8) Thus the Lord foretold that at the end of the period of testimony from 1918 on his warriors should again fight against the Devil's organization. In due time Jehovah's heavenly armies, which were then withdrawn, would come back and bring fiery destruction upon "Christendom", and within the period between the end of the World War and Armageddon his witnesses would also come back and engage in vigorous activity in bearing testimony concerning the kingdom.

¹⁰ Since the World War ended Jehovah's witnesses, at his commandment, have gone forth giving the warning of the approaching day of Armageddon. The clergy of "Christendom", together with their allies the political and commercial rulers, in answer to this warning say to the people: "There will be no Armageddon, so far as we are concerned, because we have set up the League of Nations among ourselves and made peace pacts, insuring our peace and safety; we have hoodwinked the gullible people by hiding behind a great mass of lies, and the overflowing scourge shall not come near us." (Isa. 28:15) In reply to that the Lord instructed Jeremiah to prophesy, to wit: "Thus saith the Lord, Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart."—Jer. 37:9.

¹¹ God had stopped the open warfare and thus shortened the day of tribulation that his witnesses might sound the alarm to the people in order that those of good will may find a way of escape. From the time of the end of the world, in 1914, until the battle of Armageddon is "the day of his preparation".—Nah. 2:3.

¹² Those on earth representing the Lord are weak in themselves, but the armies of Jehovah that do the effective work are his heavenly forces under Christ Jesus, and therefore Jehovah directed Jeremiah to

prophecy, to wit: "For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire."—Jer. 37:10.

¹³ This prophecy shows that nothing will hinder Jehovah, when his time comes, in his forward movement against Satan's organization. "Christendom's" armies were unable to damage Christ's heavenly armies, but they did practically wreck the Lord's representatives on the earth. The faithful consecrated ones were rendered practically inactive and unable to act. The World War closed with Jehovah's faithful ones, spoken of in The Revelation as "my two witnesses", apparently dead. (See Revelation 11.) But the Lord declared that these should again come up, and they did come up. (Rev. 11:8-12) Since then the faithful have been scattering God's fiery judgments over the city, that is, over "Christendom", and proclaiming the doom of that wicked organization. (Ezek. 10:2-7) When that work is done by Jehovah's witnesses, then the Lord's invisible armies, the heavenly hosts, at Armageddon, will do the actual destruction of "Christendom".

¹⁴ Jeremiah, receiving this instruction from Jehovah, went forth to go out of the city to his work: "Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people." (Jer. 37:12) Up until the spring of 1918 Jehovah's people on earth, pictured by Jeremiah, were still at large, although under surveillance. They were then going forth to show themselves separate from the world by putting out the kingdom message, and the enemy was close on their heels. The prophetic drama concerning Jeremiah pictures this fact. "And when he was in the gate of Benjamin, a captain of the ward [ward-master (*Roth-erham*)] was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah: and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans." (Jer. 37:13) Antitypically that ward-master or gate-master was an espionage agent and professed good patriot and good church member with eyes wide open and ears always ready to hear all manner of false accusations against the true people of God, especially accusations made by the unfaithful and hypocritical clergy against God's faithful witnesses. The antitypical ward-master, the espionage agent, in substance said to Jehovah's witnesses: 'You are deserting to the enemy, you are for the Germans and are obstructing the government and her allies by the preaching that "Christendom" will be destroyed, and such preaching proves that you are enemies of the government.' As a result, in the early part of 1918 the arrest of the Lord's people began in Canada and shortly thereafter arrests were made in the United States, and these arrests continued from day to day until early in May of that year, when the officers of

the Society at headquarters were restrained of their liberty.

¹⁵ When the ward-master accosted Jeremiah, the prophet answered him, vehemently denying the charge: "Then said Jeremiah, It is false [(margin) It is a lie], I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes." (Jer. 37:14) No heed was given to the vehement protest of God's prophet then, and likewise no consideration was given to the protest of God's people in 1918, and so they were thrown into prison. The course of action taken by the faithful people of Jehovah in bearing testimony to the kingdom made the religionists very mad, both in Jeremiah's day and in 1918. "Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe; for they had made that the prison." (Jer. 37:15) God's faithful people were then restrained or imprisoned and they were put in the house of bondage, a death-dealing place according to the language of verse twenty of this same chapter. The "house of . . . the scribe" had been made the prison house, and no doubt that scribe was a religionist and corresponds to the clergy of modern times, who were the real ones that caused the imprisonment of God's people. By imprisoning the Lord's people they were thus made "the children of death", being by the enemy, particularly the clergy, assisted by their allies, "appointed to die." (Ps. 102:20, margin; 79:11) The enemy thought that they had gotten rid of Jehovah's people by stopping their work and putting the witnesses in prison, but God saw to it that they were released and came back in due time.

¹⁶ Jeremiah was put in the cells of the prison, and remained there many days. "When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days." (Jer. 37:16) It was even so with many of the Lord's people during the World War. Zedekiah, like all men who serve the Devil, was a coward, and he desired some place of safety for himself: "Then Zedekiah the king sent, and took him out; and the king asked him secretly in his house, and said, Is there any word from the Lord? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon." (Jer. 37:17) He inquired of Jeremiah, thinking he might find out whether there was danger of his falling into the hands of God's representative. Here was a test upon the Jeremiah class antitypically, to see whether or not they would compromise with worldly rulers. Many public officials consulted the Society's publications to learn for a selfish reason what they contained and what therein might be used for their own selfish ends. The government had banned the Society's books, doubtless expecting the Society's representatives, the faithful people of the Lord, to compromise and put on the soft pedal and say things

that would please the earthly rulers, and thus give them something that would allay their fears. The guilty are always fearful. The worldly rulers received no compromising message from God's people, but the information they did receive was that the Lord in his due time would destroy "Christendom". This was foreshadowed by what Jeremiah had told Zedekiah, that he would be delivered to the king of Babylon, who pictured Jehovah's executioner.

¹⁷ Jeremiah then inquired of the king: "What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?" (37:18) Likewise the representatives of God's organization in 1918 asked in what had they offended. They protested that they had been guilty of nothing and therefore stood guiltless before the law. The religious advisers of the government said, before the World War, that the statement of the Watch Tower publications that the trouble was coming, and that Armageddon was approaching, was all nonsense. The worldly clergymen boastingly said that there could be no war, even. Jeremiah said to the king: "Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?" (37:19) Likewise God's faithful people said openly and publicly to the rulers of the world concerning the clergy: "Where now are your preachers, who said there shall be no world war or time of trouble? Who now appears to be right?" These statements angered the clergy and their allies even more than they had been, because they had expected to break the courage of Jehovah's faithful people.

¹⁸ Then Jeremiah asked those having him in custody that he be not returned to the prison house, "lest I die there." (37:20) During the latter part of the World War and after it had ended the Watch Tower Society appealed to the political and judicial rulers that they be not further restrained of their liberty. This they did, not for themselves, but that the work in the name of the Lord might proceed. Jeremiah had made a like request to the king. "Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison."—37:21.

¹⁹ With the exception of two Roman Catholic judges the judicial officers manifested no personal malice against Jehovah's people, whom Jeremiah foreshadowed. The question was, What should be done with them? The clergy and the principal of their flocks exercised all their influence against Jehovah's witnesses; so while they were technically released from prison they were put on a restricted diet, that is to say, they were restricted to that which is represented by bread and water. (See Ezekiel 4: 9-15, discussed in *Vindication*, Book One, pages 55-58.) The "court of the pris-

on" represented a condition of restraint or where the witnesses were kept under surveillance.

²⁰ The princes, antitypically the clergy, had taken note of what God's covenant people had said, as set forth in the publications they had widely circulated. (38:1) Jeremiah, at the instruction of the Lord, prophesied in this manner, to wit: "Thus saith the Lord, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence; but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live." (38:2) Substantially the same message appeared in the published literature of the WATCH TOWER BIBLE & TRACT SOCIETY to the effect that those who remain in the world, and allied against Christ Jesus the King, should die, but those who turned to the Lord Jesus would live. The people were advised that all of those under "Christendom" who would break away from Satan and put themselves on the side of Jehovah and his Vindicator might live. Jehovah's witnesses have continued to make this statement in the presence and hearing of the worldly ones from then till now.

²¹ The Lord then spoke to Jeremiah directing him to say: "Thus saith the Lord, This city shall surely be given into the hand of the king of Babylon's army, which shall take it." (38:3) Antitypically this work of siege and destruction will be accomplished by Jehovah's invisible army under the leadership of Christ Jesus. Because Jehovah's witnesses have faithfully continued to make declaration of the truth the clergy and the principal members of their flock have been greatly angered and have spoken to the political rulers as their prototype spoke to the political rulers concerning Jeremiah: "Therefore the princes said unto the king, We beseech thee, let this man be put to death; for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them; for this man seeketh not the welfare of this people, but the hurt." (38:4) Such was the attitude of murder on the part of the clergy during the World War, and such spirit was manifested by the trial judge, who conducted the "kangaroo court" that convicted the Society's representatives.

²² Zedekiah knew that Jeremiah was entirely innocent, but he showed his lack of courage to deal justly with him. Likewise the rulers of "Christendom", political and judicial, knew that the Lord's representatives on earth at that time were innocent, but they had not the courage to deal honestly and fairly with them and they stated to the religionists practically what Zedekiah said concerning Jeremiah, to wit: "Behold, he is in your hand; for the king is not he that can do any thing against you. Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison; and they let down Jeremiah with cords. And in the dungeon there was no water, but mire; so Jeremiah

sunk in the mire." (38:5, 6) Such was the real situation at the time of the trial in the spring of 1918. The men then charged under the espionage law, the evidence being that they had preached the gospel of God's kingdom, were sentenced to eighty years' imprisonment, and by that means they were "appointed to death", a slow death, and the clergy and their allies expected to see them stay in prison until they died. The Lord graciously preserves his own.

FRIENDLY SLAVE APPEARS

²³ Jehovah has very wonderfully and in a simple manner pictured those who put their trust in him and not in worldly powers. In the house of King Zedekiah was an Ethiopian, whose name was Ebed-melech. His name means "servant" or "slave". He was a eunuch. (38:7) He was not an Israelite; and this is made certain by the fact that he had been sterilized and made a eunuch, which is contrary to the law of Israel. He was in effect a prisoner of unfaithful Jerusalem, being a trusty and a harmless one, who had general access to the king's house to serve the king. He was not at all in sympathy with the harsh deeds of the ruling house of Jerusalem, and therefore pictured a class subjected to "Christendom" which is not at all in sympathy with the harsh and cruel methods employed by "Christendom". Being a slave, this Ethiopian could not take the advice of Jeremiah and go away to the Chaldeans. He saw the great injustice that had been done to Jeremiah. He had faith in Jeremiah's God; therefore he pictured the "other sheep" of the Lord Jesus, and therefore pictures the same class of persons as did Jonadab. (2 Ki. 10:15-23) As an Ethiopian he symbolized a natural sinner who desires to learn of God. He had heard of God's purposes through the preaching of Jeremiah. This is in harmony with the words of the psalmist: "Ethiopia shall soon stretch out her hands unto God." (Ps. 68:31) The king was sitting in the Benjamin gate, probably holding court there, and it was then that Ebed-melech, the Ethiopian, had the opportunity to publicly approach the king and speak to him in open court. In doing this the Ethiopian pictured those persons, other than the spiritual Israelites, taking their stand on the side of Jehovah God and speaking in favor of Jehovah's witnesses. Correspondingly early in the year 1919, and while the representatives of the Lord's organization were in prison, many thousands of persons of good will toward God and his people gladly signed a petition to the government that the Society's servants might be given a hearing and released from prison. (See *The Watchtower* 1919, page 101.) These also picture the prisoners in Babylon other than the anointed coming forth and showing themselves and manifesting their sympathies on the side of those who served Jehovah God.—Isa. 49:9.

²⁴ Approaching the king, Ebed-melech the Ethiopian addressed him and said: "My lord the king, these

men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is; for there is no more bread in the city." (38:9) The king heard his speech and then commanded the Ethiopian to take thirty men to assist him and to draw Jeremiah out of the dungeon. (38:10) This corresponds to the release of God's people who were then in prison. The Ethiopian, with the other men, proceeded to make arrangements to take Jeremiah out of the dungeon and to do so in the most comfortable manner that they could, thus preventing the least possible injury to him. (Jer. 38:11, 12) This shows that antitypically the faithful followers of Christ Jesus were imprisoned and were visited by persons of good will, who were commended by the Lord Jesus in these words: "I was in prison, and ye came unto me." (Matt. 25:36) The Ethiopian showed much kindness to Jeremiah in putting old cloths under his arms to lift him out of the prison. The clergy had done exactly the contrary when they shoved Jehovah's servants into prison. In taking this kind action toward Jehovah's servant the Ethiopian probably had in mind the words of the psalmist, as set forth in The Psalms, chapters 142, 102, and 69. Those of good will drew the servants of the Lord out of prison, and thus "the Lord looseth the prisoners".—Ps. 146:7.

²⁵ Neither the religionists nor the politicians lifted the Lord's servants out of the dungeon. No effort was made to do so until the people of good will filed an urgent petition with the public officials. These pictured the Jonadabs or "other sheep" class that showed sympathy for and interest in God's faithful servants, whom the Lord released from prison in 1919. This releasing refers to all of those who were faithful, some who were actually in prison, and others under restraint. "So they drew up Jeremiah with cords, and took him up out of the dungeon; and Jeremiah remained in the court of the prison." (38:13) From the time of their release until now Jehovah's witnesses have been under surveillance by the ruling factors, and particularly at the instance of the clergy, who increasingly try to limit and circumscribe the freedom of activity of the faithful servants of Jehovah. God's witnesses go on regardless of this surveillance and restraint. Jeremiah was in the court of the prison, which foreshadowed the surveillance of God's people now, until Jerusalem was taken. But did he stop testifying to the name of the Lord? Not by any means!

CONTINUES TO TESTIFY

²⁶ Referring now to the type: Zedekiah took Jeremiah into the house of the Lord to question him: "And the king said unto Jeremiah, I will ask thee a thing; hide nothing from me." (38:14) The way was then open for Jeremiah to give testimony before the king. That seems clearly to correspond with what the Lord said unto the remnant: "And he said unto me, Thou

must prophesy again before many peoples, and nations, and tongues, and kings." (Rev. 10:11) The antitypical Jeremiah class began to do that very thing when the resolution was delivered by them to the International Arms Conference in Washington, D.C., and when notice was served upon "Christendom" that God's purpose is to destroy Satan's organization. This was further emphasized by the Cedar Point resolution called "The Challenge" and by other resolutions that have been adopted and sent forth since that time. The ruling factors were now looking for an expression of the released prisoners to see whether or not they would compromise and give a more favorable message.

²⁷ To be sure, Jeremiah knew that the plain statement of the truth might lead to his death. Likewise Jehovah's witnesses knew that a continued declaration of God's truth would raise great opposition to them and might lead to their death. Jeremiah asked the king a pointed question: "If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?" (38:15) Jehovah's witnesses knew after being released from prison, and still know, that the religious element of the rulers of this world will not give heed to the message of the kingdom but that they still conspire to put the faithful ones to death. Jehovah's witnesses are determined, however, to obey the Lord and to continue to declare his message of truth, whether it is heeded or not. Not until 1929 was it revealed to Jehovah's witnesses that some of the remnant will go through the battle of Armageddon, and then that increased their efforts to declare the truth. Zedekiah, hearing the question of Jeremiah, gave his word and joined it by his oath, that he would not put Jeremiah to death or give him into the hands of those seeking his life. (38:16) This was a further assurance to the king that Jeremiah would answer truthfully and without equivocation. That does not mean that Jeremiah was afraid to tell the truth regardless of the king's oath-bound promise, but it shows that Jeremiah was acting as sagaciously as a serpent and holding out for the oath-bound promise made by the king, and which would make the king even more eager for the answer and more likely to give ear to what Jeremiah said. This is a further indication that some of the antitypical Jeremiah class will survive and pass through Armageddon.

²⁸ Note that Jeremiah did not try to make himself popular or exalt himself, as many men have done, but he boldly declared what Jehovah had to say. "Then said Jeremiah unto Zedekiah, Thus saith the Lord the God of hosts, the God of Israel, If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire and thou shalt live, and thine house." (38:17) He told Zedekiah that if he would go forth unto the king of Babylon he should live and the city would not be destroyed. Likewise Jehovah's

witnesses have repeatedly admonished and warned the rulers and the chief ones of "Christendom" to 'kiss the Son, lest they perish in the way' (Ps. 2:12), and have given warning to the common people that they must take their stand on the side of Jehovah God and his King if they would live. This plain declaration of the truth has angered Satan's chief representatives, to wit, the Roman Catholic Hierarchy, and their religious allies.

²⁹ Jehovah's witnesses must not shun to declare the whole counsel of God; therefore they say as Jeremiah said to Zedekiah: "But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand." (38:18) This means that if men will not abandon the earth-made or man-made things and "flee to the mountains", that is, the kingdom of God under Christ Jesus, they will suffer destruction. (Matt. 24:15, 16) This is in harmony with the rule announced in Zephaniah 2:2, 3. Zedekiah again showed himself a coward: "And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me." (38:19) He was afraid of the Jews, that is to say, those pretended praisers of God, who 'draw near to the Lord with their mouths, but whose hearts are far removed from the Lord', those who have a 'form of godliness, but deny his power'.—Isa. 29:13; 2 Tim. 3:5.

³⁰ The political and commercial rulers high in the church organizations give heed to the counsel of the clergy, who pretend to know God's Word and who falsely tell them that if they give heed to the witnesses of Jehovah such would mean that they are traitors to their country and they would thus be turning the country over to mobocracy. The Roman Catholic judge, in delivering his opinion in the case of "Quebec versus Brodie" and others of Jehovah's witnesses who were charged with seditious conspiracy, so expressed himself in regard to the literature distributed by the Society. He showed that he was under the direct domination of the Roman Catholic Hierarchy.

³¹ Jeremiah pointed out the weakness of Zedekiah's religious counselors and the futility of Zedekiah's giving heed to them. (38:20) Likewise Jehovah's witnesses point out now to "Christendom" the futility of giving heed to the counsel of the Roman Catholic Hierarchy and other clergymen. If the people would put their trust in the Lord they need not fear the mob, because Jehovah would take care of the result. At London, in 1926, a resolution, called "Testimony to the Rulers", and the supporting argument thereof, called upon the rulers of "Christendom" to turn themselves and their people to the Word of God and be guided by that if they would escape. (See *The Watchtower* 1926, page 212.) The counsel given by

Jehovah, and repeated at his command by his witnesses, is the only wise counsel, because it leads to life.

³² Jeremiah, although under surveillance, continued to prophesy and give warning. He told the king that if he refused to go forth to the representative of Jehovah he would lose everything. (38: 21-23) No doubt Zedekiah the king trembled upon hearing these words, but he did not have the faith and courage to act, although he felt certain that Jeremiah was giving him the only sound advice that he had received from anyone. Further expressing his cowardice or fear of man he said to Jeremiah: "Let no man know of these words, and thou shalt not die." (38: 24) The fear of man surely puts the ruling factors into the snare of the Devil. Many men in public office have much sympathy toward Jehovah's organization and would like to have the blessings thereof, but fear holds them on the side of the enemies of God. Secret sympathies or kind feelings will avail nothing at Armageddon. One, to receive the Lord's protection, must put his trust wholly in the Lord and take his stand on the side of Jehovah.

³³ The clergy and chief politicians envy anyone who seems to have influence over the more exalted rulers. If such rulers show any favor to Jehovah's witnesses, this is opposed by the underlings. Knowing this and fearing men, Zedekiah said to Jeremiah: "But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death: also what the king said unto thee: then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there." (38: 25, 26) Likewise today those rulers who have fear of other men conceal the fact that they are paying any serious attention to the message delivered by Jehovah's witnesses, but in truth and in fact they are trembling in their boots, fearing what they see coming upon the world.—Luke 21: 26.

³⁴ The religionists of Jeremiah's time then approached him to find out what he had been talking about to the king: "Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they left off speaking with him: for the matter was not perceived. So Jeremiah abode in the court of the prison until the day that Jerusalem was taken; and he was there when Jerusalem was taken." (38: 27, 28) Jehovah's witnesses are not duty-bound to tell the enemy everything they know and to thereby afford the enemy greater opportunities to work against the interests of God's kingdom. The statement of Jeremiah, and likewise the statement of Jehovah's witnesses, is not a lie. The other party were not entitled to hear what had taken place, and failing to tell them would work no injury to them. Jeremiah continued in the court of the prison, that is to say, under the surveillance of the government, until the day the city of

Jerusalem was taken. Likewise all the nations of "Christendom" continue to hate Jehovah's witnesses because they proclaim Jehovah's name, and these nations continue to restrict the sphere of activity of Jehovah's witnesses, and will continue to do so, until the battle of Armageddon. Samson was held in prison after his hair began to grow, and this suggests the same thing as last above stated.—Judg. 16: 22, 25; see *The Watchtower* 1936, page 6.

³⁵ Nebuchadnezzar, the king of Babylon, again renewed the siege of Jerusalem, and Jeremiah was there at the time. (39: 11, 12) Thus is foretold Jehovah's orders through Christ Jesus, and to his angels, as to the disposition and protection of the remnant at and after Armageddon. This appears to say that Jehovah by Christ Jesus orders that his remnant shall be spared during Armageddon and shall be given service afterwards. No doubt Nebuchadnezzar had heard about Jeremiah's predictions to the effect that Nebuchadnezzar would be successful, and of Jeremiah's advice to Zedekiah that he should keep his oath to Nebuchadnezzar. At any rate, it shows that the faithfulness of Jeremiah called forth approval of Jehovah and his great Executive Officer. To be sure, the Lord Jesus, as Jehovah's Chief Officer, well knows all about the activities of the antitypical Jeremiah class, whether they are faithfully and truly representing the Lord, and this fact now gives more encouragement to the remnant to continue joyfully proclaiming the message of the Kingdom, and these things were written long ago and are now revealed for the comfort and increasing hope of the remnant.

³⁶ By this time Zedekiah had fled from Jerusalem, leaving Jeremiah under restraint, and this is shown by Jeremiah 39: 4. Then Nebuzaradan, the captain of the guard of Nebuchadnezzar's army, sent certain men, and all of the princes of Babylon, and took Jeremiah out of the court of the prison and committed him unto Gedaliah that they should carry him home so he might dwell among his people. (39: 13, 14) The rulers in "Christendom" never turned loose any of the prisoners of the Lord. It is Jehovah's own officers that loosen his prisoners. The officer of the king Nebuchadnezzar, picturing the officers of Jehovah's organization, came to Jeremiah and told him that God had pronounced evil and destruction upon Jerusalem because that city had sinned against the Lord. Then he loosened Jeremiah and told him he might go to Babylon or remain with his own people or do whatever he pleased. (40: 3-5) "Then went Jeremiah unto Gedaliah the son of Ahikam, to Mizpah; and dwelt with him among the people that were left in the land." (40: 6) "Gedaliah" means "made great by Jehovah", and manifestly refers to some creatures who render faithful service to the Lord and whom the Lord God has approved. The remnant that survive Armageddon will be honored by continued service under Jehovah, as this prophetic drama shows.

FRIEND AGAIN APPEARS

²⁷ Let it be borne in mind that the divine record set forth in the Scriptures regarding prophetic dramas, including the one here considered, was not made for the benefit of Jonadabs or any other class of men; nor was it made for the purpose of giving adulation, credit, and honor to some person or persons who have been privileged to suffer imprisonment because of their faithfulness to the truth. The divine record is made for the very reason as stated in the Scriptures, to wit: "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) The record was made and preserved for the present time for the learning, comfort and hope of the remnant of God's people that are consecrated and begotten, and who are continuing faithful unto him. In these days, when the enemy grows more vicious and when the remnant are subjected continuously to gross indignities, it is a real comfort to them to be permitted to see the provisions which God has made for them and what he has appointed for them to do and their true relationship to God and to all who are faithful in carrying the kingdom message to others who will ultimately be made a part of the Lord's flock. Men who are looking at service from a selfish viewpoint will never appreciate the real meaning of this and other prophecies. To appreciate what God is doing for his people one must be blind to everything else save what is the interest of the Kingdom. (Isa. 42:19) If a man is trying to make manifest his own wisdom by criticizing what is published in *The Watchtower*, and trying to put his personal views ahead of such in order that he might receive adulation, he is certain not to understand the prophecies of the Lord or the proper relation of the Lord's servant to the Most High.

²⁸ One who has selfishness in his heart falls an easy victim to the wiles of the Devil. When the heart is impure and selfish the possessor thereof cannot walk in the light and therefore cannot have partnership with the Lord. (1 John 1:7) It appears that there are still some who mingle with the anointed and continue to have and manifest the "elective elder" spirit. They desire to have the approval of men that they may be thought highly of. Some of such are using words to this effect: "*The Watchtower* is running ahead of the Lord; *The Watchtower* contains only the opinion of a man; Armageddon is not near, and there is no evidence of the coming forth of the great multitude; that will take place after the first part of Armageddon; now we are getting nowhere; what we must do is to get understanding, and later we shall be able to do something." The difficulty with those who use such language is that they do not know what the word *understanding*, as used in the Scriptures, means. What is the effect of such speech upon those who rely upon and believe it? The tendency thereof is to cause others to slack the hand, become drowsy, indifferent, and do

nothing, and thus play exactly into the hands of the Devil. Who would induce such speech? Certainly not the Lord God or Christ Jesus, because such speech is exactly contrary to the Word of God. The only true answer thereto is that such speech is induced by Satan, and his purpose in inducing the same is to cause those who have devoted themselves to the Lord to become negligent and utterly fail to do their duty as the Lord has commanded. Let those who have covenanted to do God's will take warning concerning such sophistry. One who indulges in speech like the foregoing quoted words complains against *The Watchtower* and uses words to this effect: "Inasmuch as our expectations in the past did not materialize, can we be so certain of the fact that they will materialize in the immediate future?" Jehovah's purpose was not understood until after the coming of Christ to the temple, and is now understood only by those who are really devoted to the Lord. In times past men attempted to interpret prophecy and others gave heed to men as the teachers. Now those really devoted to God recognize Jehovah and Christ Jesus as the teachers and that the Lord himself interprets the prophecy. No prophecy is of private interpretation, and it can be understood only in the Lord's due time and when he has brought to pass the physical facts in fulfillment of prophecy.

²⁹ God's people are now at a great crisis and a time of very great importance, and if selfishness is permitted to have a place in the heart they are certain to miss the real import of Jehovah's commandments. The anointed temple company has received a definite command from the Lord and must obey that command that directly affects those of the "great multitude". The message must now be carried to those of good will. When "Christendom" falls at Armageddon all restraint will be removed from Jehovah's witnesses. But note now the words of Jehovah which came to Jeremiah while he was in the court of the prison, that is, while under surveillance of the enemy's agents, and therefore in restraint: "Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee." —39:16.

³⁰ Likewise information is now come to Jehovah's witnesses by the Lord Jesus Christ at the temple, and they are told to go and tell it and not to wait until some future time. To them the Lord says: "What ye hear in the ear, that preach ye upon the housetops." (Matt. 10:27) The fact that the Lord has revealed these truths to his people, and has shown them the true meaning of the "great multitude" and of the proper relationship of the "little flock" to his "other sheep", shows positively that the witnesses of Jehovah must now be active in telling the kingdom message to others. Information to the Jonadab class comes to

them from the Lord through the witnesses of Jehovah now on earth, and that while the remnant are in fact "in the court of the prison", that is to say, under surveillance of the worldly powers and being persecuted by such; hence before Armageddon is fought this message must be delivered to the end that the "other sheep" may learn and obey and be preserved at Armageddon. This must be done now in order that the preservation of the great multitude may be recognized and proved to be the act of God as he has foretold. Such information given to the great multitude after the fight begins would be too late. The warning must be given before the fight, and not afterwards.

"Did Jehovah tell Jeremiah to sit down and wait for a more favorable season to proclaim the truth within the city? Has the Lord told his people in this day that they are to be indifferent and wait until after the fall of Satan's religionists at Armageddon and then to give the warning to the great multitude and gather them? Exactly the contrary is true. Jehovah said to his prophet, and while the prophet was yet in the court of the prison: "Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring my words upon this city ['Christendom'] for evil, and not for good; and they shall be accomplished in that day before thee. But I will deliver thee in that day, saith the Lord; and thou shalt not be given into the hand of the men of whom thou art afraid."—39: 16, 17.

"Jeremiah was not waiting for the Ethiopian Ebed-melech to come to him, but Jeremiah must go direct to Ebed-melech, who pictures the great multitude, and see to it that Ebed-melech, picturing the great multitude, receives the message of the Lord, and to do this regardless of restraint or opposition. Everywhere the Roman Catholic Hierarchy, the chief visible enemy and representative of Satan on earth, is inducing law officers to interfere with the witness work; but the antitypical Jeremiah, the remnant, must vigorously continue to work as long as the Lord permits them to do so and to vigorously proclaim the message of the truth. Jehovah's witnesses have been doing that very thing, particularly since the identification of Jonadab, in 1932, and with even greater zeal since 1935, when God revealed to them that Jonadab, the "other sheep", and the "great multitude" are one and the same company. Jehovah's witnesses must go to the homes of the people, not with their message, but with the message of the Lord. In doing this they must be bold, but not rude. Boldness means fearlessness in telling the truth faithfully for the Lord. Note that the Lord commanded Jeremiah to speak, saying, 'Thus the Lord of hosts says,' that is, 'the God of battle,' which means that the great fight is near. The warning is given to those of good will to the effect that Jehovah says: 'I will bring my words upon this city, or organization of "Christendom", and wreck it, and thus will vindicate my name.' The warn-

ing message is delivered to those of good will, and they heed it and hasten to the Lord, and these form the great multitude.

"The name Ebed-melech, meaning "servant (or slave) of the king", and the class whom he pictured having taken their stand on the side of Christ the King, shows that these become the servants or slaves of Christ, joyfully doing his service. These have washed their robes in the blood of Christ, having put their faith in him and in Jehovah, and have lined up on Jehovah's side, and with palms in their hands they hail the "King of saints", Jehovah, and his glorious anointed King, Christ Jesus. These give honor and praise to Jehovah and Christ and attribute to them all protection and salvation. They do not wave flags and hail men and thereby attribute salvation to man or man-made things. Because of their faith and obedience to Jehovah he says to them, as he said to Ebed-melech: "But I will deliver thee in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid."—39: 17.

"This assurance from the Lord brings great comfort to the Jonadab or "great multitude" class, and no longer do they fear or dread the coming destruction of "Christendom", but with confidence they look forward to Jehovah's protection and salvation of them because they have done good unto the least of the brethren of Christ Jesus and have thus shown their love for the Lord himself. (Matt. 25: 40) They are not given over to the Executioner of Jehovah's vengeance nor into the hands of the enemy rulers.

"The hand of the Lord shields and protects them. This is exactly in accord with God's instructions to his Executioner, saying: 'Come not near the man upon whom is the mark' of identification, as being for Jehovah. (Ezek. 9: 6) The Jonadabs or "other sheep" or great multitude, having fled to the city of refuge, Jehovah's organization, are not handed over to the Executioner.—Num. 35: 9-34.

"War, famine and pestilence were raging at that time in Jerusalem, and the Lord directed Jeremiah to say to Ebed-melech: "For I will surely deliver thee [save thee], and thou shalt not fall by the sword, but thy life shall be for a prey unto thee; because thou hast put thy trust in me, saith the Lord." (39: 18) The sword there pictured the sword of Jehovah's Executioner at the battle of Armageddon that destroys the antitypical Jerusalem, to wit, "Christendom." If the major portion of the great multitude do not see the message of *warning until after* the battle of Armageddon, then why give them the warning at all? Shall we listen to man's expressed wisdom, or shall we obey the commandments of the Lord? Ebed-melech and Jeremiah both survived the destruction of Jerusalem, because they were both on the side of the Lord Jehovah. Concerning the cities of refuge God's law says: "These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the so-

journer among them; that every one that killeth any person unawares may flee thither."—Num. 35:15.

⁴⁷ Corresponding to this, those who will constitute the great multitude are designated as Jonadabs and "other sheep", who in the law were designated as "the stranger" and "sojourner". It seems almost certain that the sons of Jonadab, the Rechabite, were also in Jerusalem at the very same time that Jeremiah and Ebed-melech, the Ethiopian, were there. Prior to this the Rechabites were there, and to these Rechabites, sons of Jonadab, Jehovah had commanded Jeremiah to speak and bring them into His house. (Jer. 35:2) The Rechabites then dwelt in tents, showing that they were looking for something better than a worldly government: "But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army [allied armies] of the Chaldeans, and for fear of the army of the Syrians; so we dwell at Jerusalem." (Jer. 35:10, 11) The Rechabites took their stand on the side of Jehovah and were saved. This foreshadows the "great multitude".

⁴⁸ The Ethiopian Ebed-melech was at the palace as a servant and could not flee, but he showed his favor to God's prophet Jeremiah; therefore Jehovah directed Jeremiah to say to him: "Thy life shall be for a prey unto thee, because thou hast put thy trust in me, saith the Lord." Jehovah's promise to the Ethiopian was that he should gain life as though he had sought life in God's appointed way; and likewise the "other sheep" class, whom Ebed-melech here represented, the Lord declares, 'shall go away into life everlasting.' (Matt. 25:46) They are shielded by the Lord and survive Armageddon, and continuing faithful they gain everlasting life. The words of the Lord to the Jonadabs are similar thereto. "Therefore thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever."—Jer. 35:19.

⁴⁹ The Ethiopian was shielded because he was a eunuch, that is, one who had unselfishly devoted himself to Jehovah God. Jehovah preserved his life as a spoil to himself. And why? Because the Ethiopian had put his trust in Jehovah. The class whom he represented have not put their trust in earthly governments or men or things which symbolize men or governments, such as flags and images. They do not attribute salvation to some man-made thing, as the religionists of "Christendom" now do and seek to force others to do likewise. The eunuch had not trusted the false prophets of the religionists; and likewise that antitypical class do not now trust the false prophets of religionists, nor do they trust the strong-arm squad, nor any earthly rulers or power. The Ethiopian therefore clearly foreshadowed those whom the Lord addresses in these words: "Seek ye (1) Jehovah [and

put your trust in him], all ye meek [teachable ones] of the earth, that have kept his ordinances [that have shown favor toward and rendered aid to the Jeremiah class]; seek (2) righteousness, seek (3) meekness: it may be ye will be hid in the day of Jehovah's anger." (Zeph. 2:3, A.R.V.) "Christendom," like her prototype Zedekiah, has put her trust in Egypt, the organization and power of Satan, thereby breaking her oath to be faithful to the King of Jehovah. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin; that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." (Isa. 30:1-3) "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!"—Isa. 31:1.

⁵⁰ Some who thought themselves to be in the truth have become weak-kneed in this day and have sought favor of the antitypical Egypt. Others would now hinder the remnant by inducing them to await a more favorable time to carry the message of the kingdom to the great multitude. The Lord has graciously revealed to those who are in the temple and unselfishly devoted to him that there is a close relationship between themselves and his "other sheep" that he will bring into his fold. He sends forth his witnesses, the remnant, now and commands them, as Jeremiah received the command, to "go and speak" to the people of good will that they may hear and know the truth before the wrath of Jehovah breaks upon Satan's organization. Those who now seek an excuse to await a more favorable time are certain to fail of Jehovah God's approval. Those who are wholly devoted to God and his kingdom will hasten to obey his commandments, and that without any delay. Whether it is one year or many years until Armageddon makes no difference to the faithful. Their privilege is to obey God's commandments now, knowing full well that they within themselves can accomplish nothing, but that, by the grace of God, through Christ Jesus, they will faithfully continue to do with their might what their hands find to do, having full confidence that the Lord will bring good results in his own way and time. As Paul said to the Corinthians, who were looking to men for guidance, so now those devoted to God say to their brethren: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." (1 Cor. 3:6, 7) It is not ours to determine just when Armageddon will break upon the world, but it is our duty and solemn obligation to be

diligent and joyfully obedient in carrying the message of the kingdom to the people that those who may so desire may seek safety in Jehovah's organization.

QUESTIONS FOR STUDY

- ¶ 1. What is now seen by Jehovah's anointed witnesses and the Lord's "other sheep" as to obligations laid upon them? What is the purpose in here considering prophecies relating thereto?
- ¶ 2. What facts concerning Jeremiah are of interest here?
- ¶ 3, 4. Apply the prophetic fact of Zedekiah's breach of covenant with Nebuchadnezzar and making a treaty of alliance with Pharaoh of Egypt.
- ¶ 5. How has Jeremiah 37:3 had fulfillment?
- ¶ 6-8. Describe the situation pictured in Jeremiah 37:4. That foreshown in verse 5. What is now seen as fulfilling the prophetic statement of verses 6 and 7?
- ¶ 9-11. Show that those whom Jeremiah prophetically pictured have delivered the message foretold in verse 9.
- ¶ 12, 13. What important instruction and assurance is seen in verse 10?
- ¶ 14. Relate what has taken place as foreshown in verses 12 and 13.
- ¶ 15. Show that the record at verses 14 and 15 has become a prophecy fulfilled.
- ¶ 16. Point out the prophetic significance of what took place as recorded in verses 16 and 17, showing that what was there foretold has duly come to pass.
- ¶ 17-19. What was Jeremiah's purpose in his questions recorded in verses 18 and 19? Of his request of the king (verse 20)? How has verse 21 had fulfillment?
- ¶ 20, 21. In the fulfillment of Jeremiah 38:1, how did these "princes" "hear the words spoken by "Jeremiah" unto all the people" as prophetically stated in verses 2 and 3? Show that verse 4 is a prophecy fulfilled.
- ¶ 22. Describe the situation foreshown in the fact and result of Zedekiah's lack of courage though aware of Jeremiah's innocence.

- ¶ 23-25. Point out the fitness of Ebed-melech as a character in this prophetic picture.
- ¶ 26-28. Apply Jeremiah 38:14, 15. What instruction for Jehovah's witnesses is seen in verse 16? How has the message of warning foretold in verses 17 and 18 been given? and with what result?
- ¶ 29-33. Show that the prophetic situation recorded in verses 19-23 has found its parallel, in fulfillment. That recorded in verses 24-26.
- ¶ 34. Have the "princes" come to "Jeremiah" with their inquiry and received his answer (verse 27), with the result foretold (verse 28)?
- ¶ 35, 36. What prophetic message is seen in Jeremiah 39:9-12 and in the record that the instructions there given by the king were carried out?
- ¶ 37, 38. For whom and for what purpose were the Scriptures provided? When and by whom is prophecy understood? Why?
- ¶ 39-42. Describe the present situation in application of Jeremiah 39:16, 17, as indicating the great responsibility laid upon Jehovah's witnesses and showing the urgency of delivering this message now.
- ¶ 43, 44. How does the name Ebed-melech, with the record concerning him, serve to indicate the class whom he pictured, in harmony with the position and course of action taken by that class when they receive the message?
- ¶ 45-47. What did Jehovah's word by Jeremiah (39:18) mean to and for Ebed-melech? To and for those whom Ebed-melech pictured? Compare this with the prophetic provision recorded (a) at Ezekiel 9:4, 6, (b) that concerning the Rechabites, and (c) that of the cities of refuge.
- ¶ 48, 49. What is meant by the statement "Thy life shall be for a prey unto thee", "because thou hast put thy trust in the Lord"? Contrast this, and the promise at Zephaniah 2:3, with the declaration (Isaiah 30:1-3; 31:1) concerning the disobedient.
- ¶ 50. What, then, is the present privilege and responsibility of the remnant as prophetically expressed in Jeremiah 39:15-18? What about time involved, and results?

JEHOVAH'S KINGDOM A NECESSITY

THE people need a government which will bring to them peace, prosperity, contentment, happiness, and life everlasting.

Such a government is the desire of every honest person. For centuries men have tried to provide themselves with such a government. Today they are desperately struggling to prevent the collapse of such governments as are now left on earth. What is the prospect for a world-wide government of order and peace?

The lofty mountain speaks peace to the heart of man. God uses it as a symbol of peace. And what a fitting symbol it is! As the man of reverential mind lifts his eyes to the mountain peaks seemingly the mountain smiles upon him and says: 'My peace is eternal because my Creator has made me so, and this peace pictures his righteous government that shall bring peace to those who lift up their heads and turn their hearts unto God.' "The mountains shall bring peace to the people, and the little hills, by righteousness."—Ps. 72:3.

The mountain peaks stand as eternal sentinels that never slumber. They picture God's righteous King and government ever keeping watch over them that love and obey the Lord. Knowing that his kingdom will bring peace to the people, with certainty now may

the faithful remnant rest in the peace of that kingdom. The sweet singer of Israel foreshadowed the zealous and faithful remnant of this time and represented such, and to such God caused him to sing: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand."—Ps. 121:1-5.

Let all the members of the remnant, who are God's witnesses on the earth, now dwell together in peace. That eternal stability and sweet serenity, pictured by the mountains, should be their daily portion. Such peace and unity in mind, heart and action, the prophet likens unto 'the dew of Hermon that descended with refreshment upon the mountains of Zion, where God commanded blessings for evermore'. (Ps. 133:1-3) Let the people of God now stand shoulder to shoulder and never quail before the enemy. (Phil. 1:27, 28) Let them avoid all controversy and dwell together in unity and peace. "For there [at Jerusalem] are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall

prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."—Ps. 122: 5-9.

"How lovely are thy habitations, O Jehovah of hosts! How happy are they who abide in thy house, still are they praising thee."—Ps. 84: 1, 4, *Rotherham*.

All sober-minded persons concede the great need for a better government. All must agree that there is no satisfactory government on earth. All must admit that man has never been able to establish and carry on a satisfactory government. There is no reason to conclude that imperfect man will ever be able to establish a righteous government. What, then, shall the people do? The Bible discloses the reason for man's inability to set up a perfect government and God's purpose to remove the hindrances and give man a perfect and righteous government. Why, then, do the clergymen, both Catholic and Protestant, oppose and speak against those who insist on telling the people about the Bible and God's provision for a righteous government? Why are they aided and abetted in this opposition by the profiteers and professional politicians? The answer is plain. The clergy, the profiteers and the politicians are in an alliance to govern the peoples of earth, and their god or invisible ruler is Satan the Devil, the prince of evil. Because they refuse to hear and to obey the truth and because they oppose every effort to give the people the truth, and insist on keeping the people under the oppressive organization, God will destroy Satan and his organization and for ever put down the haughty, the proud, and the oppressor, and the deceiver, including the clergymen, profiteers and politicians. God is now taking a hand in the fight, and the result is certain.

When Jesus was on earth he spoke often to the multitudes. It is written that "the common people heard him gladly". When he offered himself to Israel as King the multitude hailed him with songs of praise. At the instance of the governing powers, however, and particularly of the clergy, the people were turned against him. Had the common people been left to themselves, great multitudes would have accepted the Lord. A similar condition exists in the earth today. The common people hear the truth gladly, and would follow it were it not for the fact that they are hindered by the clergy and the principal of their flock. Are these common people a part of the Devil's organization? They are not directly so. The Devil's organization is made up principally of those that rule and that are called the official part of the nation. The government is represented under the symbol of "beast". (Daniel 7) The Revelation speaks of those that have 'the mark of the beast [Satan's organization] in their hand or in their forehead'. (Rev. 14: 9) There are certain ones amongst the rank and file of the people who are controlled in their minds by what

the governments do, and yield thereto. These may be said to have the mark of the beast in their forehead, which is a symbol of the place of intelligence. Others lend active support to the oppressive government. The hand is a symbol of power; therefore those who have the mark of the beast in their hand are supporters of the beast. But there are millions of people upon earth whose minds and hearts are not in sympathy with beastly governments and who have no part therein. These are not a part of the Devil's organization, yet they are under the influence and power of that organization. They are prisoners. Turning away therefrom and seeking the Lord they will early receive the blessings that the Lord has for them.

During the administration of God's righteous government there will be no "beast" [Devil organization] on the earth. Satan will be bound during the Messianic reign. (Isa. 35: 9; Rev. 20: 1-3) His organization will never again come into control. At the end of Messiah's reign Satan will be loosed for a little season that he may gather unto him all those that prefer iniquity. God will then devour Satan and his allies with fire from heaven. (Rev. 20: 7-9) Jehovah's judgment against Satan is written: "I will cast thee as profane out of the mountain of God. . . . [The] fire . . . shall devour thee . . . and never shalt thou be any more." (Ezek. 28: 16-19) "I will . . . destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord."—Ps. 101: 8.

The people need a government that will bring to them peace, prosperity, contentment, happiness, and life everlasting. God's righteous government will abundantly supply all their needs. It is his due time to tell the people and nations of earth that Jehovah is God, and that he has set upon the throne earth's rightful Ruler. It is the good news that his angels prophetically declared should come to all people (Luke 2: 9-11) No power can stop the message of truth now. Therefore to his faithful witnesses God commands: "To a high mountain [where your message can be heard] get ye up, O herald-band of Zion, lift high with strength your voice [harmonious message], O herald-band of Jerusalem, lift it high, do not fear [1 John 4: 17, 18], say to the cities of Judah [the royal house]: Lo! your God!"—Isa. 40: 9, *Roth*.

Let the peoples of earth be told that their desire for a righteous government shall be satisfied. Say to them: "My Lord Jehovah as a mighty One doth come, and his own arm is about to rule for him."—Isa. 40: 10, *Roth*.

Let every man, woman and child on earth who desires and loves a righteous government take up the good news and pass it on to the suffering millions. Bid them lift up their heads and take courage, because earth's rightful Governor is come and through him all the nations and families of the earth shall be blessed. Jehovah God promised it and now he will do it. "Say among the nations, Jehovah hath become

King [Roth.]; the world also shall [now] be established that it shall not be moved; he shall judge the people righteously."—Ps. 96:10.

"O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth."—Ps. 67:4.

GOOD HOPES FOR 1936 - 1937

THE work of the Watch Tower Bible & Tract Society is the preaching of the gospel of Jehovah's kingdom. Every consecrated child of God is privileged to participate in this work. Since the organization of the Society the work during the year has always been outlined in proportion as the Lord provided the money through his consecrated children. We continue to follow that example, as appropriate in the church.

Each one who has been enlightened by the truth appreciates the fact that this blessing came to him as a gracious gift; and as he has a zeal for the Lord he appreciates his privileges of using time, energy, and money in telling the message to others. Some who are doing as much house-to-house witness work as their conditions allow are also blessed with some money which they desire to use in the Lord's service, to the end that hungry souls which they cannot personally reach may be fed upon the precious kingdom-gospel.

The custom of setting aside each week so much to be used in the Lord's service has always proved beneficial to the giver. A notice to the Society that you hope to give so much, enables us to outline the work, based upon what is expected.

Upon receipt of this issue of *The Watchtower* kindly write two cards, exactly alike. One of these

put aside for your own record of what you have promised; the other, send to us. Or, if you prefer, put it in the form of a letter, keeping a copy of the letter for your own convenience. We suggest that it be brief and that nothing be written except the following:

By the Lord's grace I hope to be able to give to his work for spreading the gospel during the ensuing year the amount of \$_____ I will remit in such amounts and at such times as I can find convenient, according as the Lord prospers me. (Signed) _____

Kindly address this card to

WATCH TOWER BIBLE & TRACT SOCIETY,
Treasurer's Office,
117 Adams St., Brooklyn, N. Y.

Brethren residing outside of the United States should write their respective offices in the countries where they reside, and remit their "Good Hopes" to such offices.

Of our own selves we can do nothing, but we are assured that the prayers of the righteous avail much. Hence we ask the brethren to present us daily before the throne of heavenly grace, that we may be given wisdom and grace to use the money to the best advantage in spreading the gospel to the Lord's glory and to do the work entrusted to us.

SERVICE LEADERS AND REGIONAL SERVICE DIRECTORS

ONCE each year the companies of Jehovah's witnesses and their associates in the United States have been asked to renew their requests for service leaders for the ensuing year.

The Society sends out representatives who, as regional service directors, serve all companies and sharpshooters that are organized for service, and such other groups as request aid in getting organized. It is the desire of the Society to keep in touch with and help every such organization. To this end we request that the secretary bring this matter to the attention of the company immediately, and furnish us with the following information, answering all questions, if possible, and send the answers to The Watch Tower, Brooklyn, N. Y. Isolated brethren who wish to have a part in the service, and sharpshooters, are requested to do likewise.

Mark each answer to correspond with the letter shown before each question below. Write plainly, and give street address where possible, as telegrams cannot be delivered to a post-office box.

- (a) State the number in your company who are in harmony with the Society and the work it is doing.
- (b) Are those interested in the kingdom work organized for field service?
- (c) Average number of publishers reporting monthly.
- (d) Are field service activities arranged for on Sundays, Thursdays, and Saturdays?
- (e) If not organized for service, would you like to have the assistance of a regional service director to help you organize?
- (f) Are conditions such that your company can entertain a service leader or regional service director?
- (g) Is your territory covered by radio stations carrying Brother Rutherford's lectures?
- (h) Does your company own and use any sound equipment? State which: sound car, P.T.M., or phonograph.
- (i) Give full name and street address of the company secretary.
- (j) Give name and address of another to whom we could send notice.
- (k) Give the name of your railway station.
- (l) If in the country, state distance from station and if the brother will be met.

The WATCHTOWER RADIO SERVICE

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

[Current local time is shown
in each instance.]

ARGENTINA

Bahia Blanca LU2 We 10:00pm
Buenos Aires LR2 Su 11:00am
Chaco LT5 Su 10:45am
Cordoba LV2 Th 7:15pm
Los Andes, San Juan LV5 Su 10:45am
Mendoza LV10 Fr 8:45pm
Rosario LT1 Su 10:15am

AUSTRALASIA

NEW SOUTH WALES

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

QUEENSLAND

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

TASMANIA

Launceston 7-LA Su 5:45pm
Ulverstone 7-UV Su 5:30pm

VICTORIA

Ballarat 3-BA Su 12:45pm
Bendigo 3-BO Su 7:00pm
Hamilton 3-HA Su 6:45pm
Horsham 3-HS Su 9:00pm
Melbourne 3-AK Su 2:15pm
Swan Hill 3-SH Su 7:15pm

WEST AUSTRALIA

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

BELGIUM

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

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

BRITISH COLUMBIA

Kelowna CKOV Su 1:45pm

NOVA SCOTIA

Sydney CJCB Su 9:00pm

ONTARIO

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

CHILE

San Antonio CE135 Su 11:40am
Santiago CE131 Tu 9:15pm
Valparaiso CE Radio Wallace
Su 12:15pm

CHINA

Shanghai XHHE Su 12:00 nn
Shanghai XMHA Su 8:15pm

CUBA

Caibarien CMHD
Spanish Su 12:00 nn
Camaguey CMJF Su 11:30am
Havana CMQ
Spanish Su 5:30pm
Santa Cl'a CMHI Su 11:15am
(1st and 3d Sundays)
Spanish Su 11:00am
Spanish Th 11:00am
(1st and 3d Thursdays)

FRANCE

Radio Beziers Th 9:00pm
Radio Juan-les-Pins
(Cote d'Azur) Sa 8:00pm
Radio Lyon Sa 6:50pm
Radio Natan-Vitus Su 12:00 nn
Tu 7:45pm Th 7:45pm
Sa 7:45pm
Radio Nimes Tu 9:00pm

PARAGUAY

Asuncion ZP4 Su 11:45am

URUGUAY

Montevideo CX10 Su 12:15pm
(International)
Montevideo CX32 Mo 8:45pm

UNITED STATES

ALABAMA

Birmingham WAPI Su 10:15am
Su 2:15pm We 5:15pm

ARIZONA

Jerome KCRJ Su 8:30am
Su 12:25pm Su 3:00pm
Tucson KGAR Su 9:30am
Su 12:55pm Su 5:45pm
Yuma KUMA Su 12:15pm
Su 6:30pm Su 7:30pm

ARKANSAS

Hot Sp'gs KTHS Su 10:15am

CALIFORNIA

El Centro KXO Su 10:00am
Su 5:45pm Su 6:25pm
Hollywood KNX Su 10:15am
Su 5:15pm Su 6:25pm
Oakland KROW Su 10:00am
Su 2:00pm Su 7:00pm
Tu 9:00am Tu 2:00pm
Tu 11:00pm We 8:15pm
Fr 9:30pm Su 10:00pm

COLORADO

Col'o Spr. KVOB Su 10:30am
Su 12:45pm Su 4:30pm
Greeley KPKA Mo 9:30am
Mo 1:00pm Mo 6:25pm

DISTRICT OF COLUMBIA

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

FLORIDA

Orlando WDBO Su 10:35am
Su 12:30pm Su 5:30pm

GEORGIA

Atlanta WATL Su 10:45am
Su 1:00pm Su 9:00pm

ILLINOIS

Chicago WCFL Su 8:00am
Harrisb'g WEBQ Su 4:45pm
Su 6:15pm Su 9:00pm
Quincy WTAD Su 9:15am
Su 2:30pm We 2:30pm

Tuscola WDW Su 9:35am
Su 11:55am Su 1:50pm

INDIANA

Ind'apolis WIRE Su 10:00am
Su 4:00pm Su 7:00pm

IOWA

C. Rapids WMT Su 10:00am
Su 3:30pm Su 10:00pm

MAINE

Augusta WRDO Su 9:55am
Su 2:45pm Su 6:45pm
Bangor WLJZ We 9:55am
We 12:55pm We 5:10pm

MARYLAND

Baltimore WCBM Su 9:00am
Su 12:15pm Su 6:15pm
Frederick WFMD Su 10:30am
Su 1:30pm Su 5:00pm

MASSACHUSETTS

Boston WMEX Su 9:25am
Su 4:30pm Su 7:40pm
Needham WORL Su 10:05am
Su 2:05pm Su 3:05pm

MICHIGAN

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

MINNESOTA

Fergus Falls KGDE Su 10:00am
Su 1:15pm Su 7:15pm
Min'apolis W DGY Su 9:25am
Su 2:00pm We 6:15pm

MISSISSIPPI

Meridian WCOG Su 10:00am
Su 2:25pm Su 6:30pm

MISSOURI

Columbia KTRU Su 10:30am
Su 1:30pm Su 4:30pm

NEBRASKA

Lincoln KFAB Su 9:30am

NEVADA

Reno KOH Su 10:30am
Su 4:30pm Su 9:00pm

NEW HAMPSHIRE

Laconia WLNH Su 10:30am
Su 2:10pm Su 7:10pm

NEW JERSEY

Atlantic City WPG Su 10:00am
Su 2:00pm Su 7:00pm
Camden WCAM Su 11:00am
Su 12:15pm Su 3:15pm
Mo 2:30pm We 2:30pm
Newark WNEW Su 7:00pm
Mo 12:25pm Fr 3:25pm

NEW MEXICO

Albuquerque KOB We 11:45am
We 5:25pm We 8:25pm

NEW YORK

Brooklyn WBBR Su 9:10am
Su 4:30pm Su 7:30pm
Brooklyn WBBR Su 10:15am
Su 6:30pm Mo 10:30am
Tu 10:30am Tu 6:30pm
We 10:30am We 6:30pm
Th 10:30am Th 6:30pm
Fr 10:30am Fr 6:30pm
Buffalo WGR Su 10:00am
Su 10:45pm
Buffalo WKBW Su 5:55pm

New York WBXX Su 1:55pm
Su 4:55pm Su 9:40pm
New York WMCA Su 10:30am
Tu 9:15am Tu 5:00pm

NORTH CAROLINA

Greensboro WBIG Su 10:30am

OHIO

Akron WJW Su 11:30am
Su 3:25pm Su 10:15pm
Cleveland WJAY Su 9:45am
Su 3:30pm Su 5:00pm
Toledo WSPD Su 8:30am
Su 11:00am Th 4:25pm

OKLAHOMA

Tulsa KVOO Su 9:30am
Su 3:00pm Mo 5:10pm

OREGON

Portland KWJJ Su 10:45am
Su 4:15pm Su 9:00pm

PENNSYLVANIA

Pittsburgh KQV Su 1:15pm
Pittsb'gh WWSW Su 10:15am
Su 5:00pm Su 9:00pm

SOUTH CAROLINA

Spart'bg WSPA Su 10:30am
Su 2:00pm Su 4:50pm

SOUTH DAKOTA

Pierre KGFX Su 10:00am
Tu 4:00pm Th 4:00pm

TENNESSEE

Cha'nooga WDOD Su 9:30am
Su 1:30pm Su 4:15pm
Memphis WREC Su 9:10am
Su 4:00pm Su 10:15pm

TEXAS

Dallas WRR Su 9:30am
Su 3:55pm Su 7:55pm
El Paso KTSM Su 9:10am
Su 1:15pm Su 6:20pm
Houston KXYZ Su 10:00am
S. Antonio KTHA Su 10:15am
Su 1:55pm Su 4:00pm

UTAH

Salt L. City KSL Su 8:00am

VERMONT

Springf'd WNBX Fr 9:00am
Fr 4:25pm Fr 8:00pm

VIRGINIA

Petersb'g WPIR Su 8:55am
Su 10:30am Fr 10:20am
Richmond WRVA Su 12:15pm

WASHINGTON

Seattle KIRO Su 10:25am
Su 5:15pm Su 9:00pm
Spokane KGA Su 10:00am
Su 1:00pm Su 5:55pm
Tacoma KVI Su 9:30am
Su 2:00pm Su 7:30pm

WEST VIRGINIA

Cha'ston WCHS Su 1:00pm
Su 3:00pm Su 5:00pm
Wheeling WVVA Su 10:00am
Su 4:55pm Su 7:00pm

WISCONSIN

La Crosse WKBH Su 10:30am
Su 1:00pm Su 5:30pm
Madison WIBA Su 10:30am