



# The WATCHTOWER

And Herald of  
Christ's Presence

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

VOL. LII SEMI-MONTHLY No. 20

OCTOBER 15, 1931

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

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# The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY  
117 Adams Street Brooklyn, N. Y., U. S. A.

## OFFICERS

J. F. RUTHERFORD *President* W. E. VAN AMBURGH *Secretary*

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

## THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

## OUR NEW NAME

How shall we advertise our meetings? This question is being propounded by many of the anointed people of Jehovah. The message of the hour Jehovah has put in the mouth of his witnesses. It is his time of war. He is the God of armies. It is written: "The Lord gave the word; great was the company [margin, Heb. army] of those that published it." (Ps. 68:11) The word here rendered company is the Hebrew word *tsaba*, which is the same word as occurs in the expression "the Lord of Sabaoth" or "the Lord of armies". (Jas. 5:4) It is Scriptural and therefore appropriate that his witnesses be advertised as "a company of Jehovah's army". Therefore let us adopt the following method of advertising:

Brooklyn company  
of  
Jehovah's witnesses

If the company be at Boston, London, or wheresoever situate, let that place be substituted for Brooklyn. For instance:

London company of Jehovah's witnesses

Every company of God's anointed on earth should adopt this method of advertising. There is now unity in the church and there must be unity in action. It is expected that further discussion of the above Psalm will appear in a later issue of *The Watchtower*.

## ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses. It provides systematic Bible study for all its readers and supplies teachers to aid any person or company of persons engaged in sincere Bible study. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

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

## YEARLY SUBSCRIPTION PRICE

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

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

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## SERVICE CONVENTIONS

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

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Duluth, Minn.	Oct. 16-18
Gabriel Alvesson, 1610 W. Superior St.	
Danville, Va.	Oct. 23-25
W. E. Presnell, 184 S. Maine St.	
Dubuque, Iowa	Oct. 23-25
L. O. Hillyard, 1504 Henion St.	
Pittsburgh, Pa.	Oct. 30-Nov. 1
E. I. Baxter, 413 Bailey Av.	
Lansing, Mich.	Oct. 30-Nov. 1
F. S. Clouser, 1113 Goodrich St.	

## NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible & Tract Society, the annual business meeting of the said Society will be held at Pittsburgh, North Side (formerly Allegheny), Pennsylvania, at 10 o'clock a.m. Saturday, October 31, 1931, at which the usual annual business will be transacted.

# The WATCHTOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LII

OCTOBER 15, 1931

No. 20

### REMNANT TO THE FRONT

*"And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."—Isa. 35:8.*

**J**EHOVAH has visited the nations to take out from them a people for his name. (Acts 15:14) It necessarily follows that those taken out would be used by Jehovah "in that day" when he vindicates his name. Such are a chosen people taken out from amongst men for Jehovah's special purpose, to wit, that they should show forth his praises. (1 Pet. 2:9) These scriptures do not say that God has selected a people merely to take them to heaven, but that he might use them for his purposes and to his glory. Jehovah is now marching the mighty host of his organization to Armageddon, where his name will be vindicated. The greater part of that militant army is invisible to human eyes, but on the earth there is a company that is counted in as a part of his organization, which people he designates as his "remnant". In due time every human creature that gets life everlasting must come unto God's organization and join themselves to it. They must march upon the way of righteousness. As Jehovah is now marching his forces to Armageddon, and the remnant is the only part of his organization on the earth wholly devoted to him, it follows that the remnant must be at the front, lifting high the standard of the Lord that others of good will may find the way to salvation.

\* Heretofore the "highway" mentioned in Isaiah 35:8 has been limited to the peoples of the world from and after the beginning of the restoration of man under the kingdom of Christ. Such limited application of the text is not warranted, in view of the mention of other scriptures bearing upon the point. The purpose here is to prove from the Scriptures that the "highway" is not to be contrasted with the narrow way nor viewed as opposite thereto; that the "highway" is the way out of Babylon, the Devil's organization, and unto Zion, God's organization; that since Jehovah has returned his people from Babylon those who would walk in the 'narrow way of life and immortality' must travel by way of the "highway"; and that now the remnant must be in the lead of those creatures on earth that will march over the highway, and the remnant must teach others the way to come unto God and to Christ Jesus and the kingdom.

\* We must not ignore the rule plainly announced

that all scripture given by inspiration of God is profitable for instruction, that the man of God may be thoroughly furnished; and that whatsoever was written aforetime was written for the comfort and encouragement of the church at the end of the world. (2 Tim. 3:16,17; Rom. 15:4) Of course, it should be expected that God's people would find in these prophecies concerning the "highway" something for the special aid of the church at this time when aid and comfort and instruction are so much needed. The apostle quoted from this thirty-fifth chapter of Isaiah and applied it to the followers of Christ Jesus and not to the peoples during the restoration period. Addressing Christians who are inclined to be discouraged he wrote: "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."—Heb. 12:12,13.

\* The words of the Prophet Isaiah from which the above is quoted are almost identical and seem to apply to those who are trusting in the Lord for deliverance, yet who have become discouraged. Isaiah said: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompence; he will come and save you." (35:3,4) Without question of a doubt Jehovah by his prophet is addressing the same class of persons when he says: "And a highway shall be there, and a way, and it shall be called, The way of holiness."

\* A comparison of the various translations of the text is illuminating and tends strongly to prove that the "unclean" and "for those" do not refer to the same class. Since no unclean one shall pass over the "highway" it would not seem to be consistent to say that the "highway" is for the purpose of removing the uncleanness, but rather that the uncleanness must be removed before traveling upon or over the "highway". "The unclean [singular number] shall not pass over it; but it shall be [not for him, the unclean one, but for others] for those: the wayfaring men, though fools, shall not err therein."

\* The *English Revised Version*, or marginal, rendering of this same verse is: "The unclean shall not pass over it, for HE [that is to say, the Holy One, the Lord] shall be with them." Another translator renders the text: "And there shall be an highway and a way, and The holy way shall it be called; no unclean one [singular] shall pass over it; but it shall be (only) theirs [plural number]; the wayfaring man [singular] and those [plural] unacquainted (therewith) shall not go astray."—*Leeser*.

† The following translation, by Rotherham, clarifies the text somewhat: "And there shall be there a raised way, even a high road, and the Highroad of Holiness shall it be called, there shall not pass over it one who is unclean; But He Himself shall be one of them, travelling the road, and the perverse shall not stray [thereinto]. There shall be there no lion, nor shall ravenous beast go up thereon, it shall not be found there, thus shall travel the redeemed." (Isa. 35: 8, 9, *Roth.*) According to this rendering the "one who is unclean" is in the singular number, and then the text adds: "But He Himself [that is to say, the Lord Jesus himself] shall be one of them, traveling [that] road," and that a perverse person shall not even stray into the "highway". This indicates that the Lord Jesus Christ as the representative of Jehovah is the One who takes the lead over that "highway", leading all those who follow him. Manifestly no unclean one could follow the Lord Jesus into God's organization which is Zion, but such one must clean up before he enters the "highway".

\* In further support of this conclusion the same prophet wrote: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight; for the Lord will go before you; and the God of Israel will be your rereward." (Isa. 52: 11, 12) This proves that the followers of Christ Jesus must be separate from the elements of Satan's organization, and be clean before they bear the vessels of the Lord, and while marching in the way Jehovah will guard their rear from the enemy. Evidently Paul had in mind this text when he wrote to the church: "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6: 15, 17, 18.

\* Addressing those who are in the covenant with Jehovah he first admonishes them as to what course they must take to be pleasing to him and faithful to their covenant, and then says to those who so do: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the

Lord shall be thy rereward. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."—Isa. 58: 8, 11.

<sup>10</sup> Prior to Zion's travail in 1917-1919 the followers of Christ Jesus were compelled to mingle with the Babylonians. Since then the Lord has revealed to his people the clear distinction between Satan's organization and God's organization and discloses to the faithful that they must separate themselves from Babylon and travel "the high road" to get into Zion. When the Lord built up Zion, from that time he appeared in his glory to his people. It was then that the way to Zion was opened to the faithful, and from that time forward the thirty-fifth chapter of Isaiah has a spiritual application and for the special admonition and comfort of the remnant.

<sup>11</sup> It is the remnant, therefore, that is commanded to say to their brethren who are of fearful heart, and therefore not perfect in love: "Be strong, fear not; behold, your God will come with vengeance, even God with a recompence; he will come and save you." (35: 4) This means that he will preserve all those who love him.

<sup>12</sup> Prior to the coming of the Lord Jesus to the temple of God and gathering unto himself his faithful followers these were buffeted by and compelled to mingle with unclean ones. Among them were the selfish and self-important ones who desired to shine and who were not clean before the Lord because of the wrong condition of heart. When the Lord brought his people into the temple he said to them that henceforth they should not mingle with the unclean. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean."—Isa. 52: 1.

<sup>13</sup> God's remnant then saw Zion as God's organization and immediately entered upon the "highway", bearing the vessels of the Lord. There were those who preferred to remain where they were and hold on to the unclean things. For instance, such claimed that "the higher powers" are the rulers of Satan's organization, and thus holding to Satan's organization they remained unclean and are not permitted to travel upon the "highway", and return, and come to God's organization. Because of their unclean condition God will not permit them to get into his organization: "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Rev. 21: 27; 22: 15) Those who would bear the vessels of the Lord must separate themselves from

Satan's organization and thus be clean before they could travel over the "highway".

<sup>14</sup> And again Jehovah through his prophet shows his people in an unclean condition because of a neglect to perform the terms of their covenant, and this appears to them after the appearing of Christ at the temple. (Isa. 6:5) The word "unclean" used in this last cited text is the same as that in Isaiah 35:8, and which uncleanness must be removed before these could enter into the temple; and it follows that this cleansing must take place before one can enter upon the "highway". When cleansed the remnant of the Lord travel over the "highway" in advance of those who come to the Lord later and enter his organization. The cleansing of the remnant is pictured as being done by fire: "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isa. 6:6-8.

<sup>15</sup> Until this cleansing took place the remnant could not use the "highway" to Zion and be incorporated into God's organization as his people. It was at that time that the Lord's decree began to be enforced: 'Let him that is filthy be filthy still'; and this shows that both the filthy and the unclean are to be barred from the "highway". The fact that it is called "the way of holiness" proves that only those who are wholly devoted to the Lord will be permitted on that "highway". Those of the remnant are now the only ones on earth wholly devoted to the Lord, and these go upon the "highway", under the leadership of Christ Jesus the King. "He himself," that is to say, the Lord Jesus Christ, is the first one that travels "the high road", and he travels as the Leader of God's people. The remnant become a part of him by reason of being 'the elect servant' of Jehovah, and hence follow next to him and at the front.

#### FOOLS

<sup>16</sup> According to the *Authorized Version*, "the way-faring men, though fools, shall not err therein." This language would indicate that fools are allowed on the "highway", which seems entirely inconsistent. According to *Rotherham* the text reads: "And the perverse shall not stray (thereinto)"; and in a marginal note he says concerning the word "perverse" that its meaning is "always morally bad". Other scriptures dealing with fools show that the word here rendered "fools" does not refer at any time to an idiot or an innocent fool, but does mean the perverse.

<sup>17</sup> The following texts are in point and use the same original word translated 'fools'. "Fools despise wisdom and instruction." (Prov. 1:7) "A prating fool shall fall." (Prov. 10:8) "The mouth of the foolish is

near destruction." (Prov. 10:14) "Fools die for want of wisdom." (Prov. 10:21) If a man is wise in his own conceits, and therefore right in his own eyes, he could hardly get on the "highway", because he must be unselfish and wholly devoted to the Lord before he is admitted thereto. "The way of a fool is right in his own eyes." (Prov. 12:15) "A fool despiseth his father's instruction." (Prov. 15:5) "Fools make a mock at sin." (Prov. 14:9) "Wisdom is too high for a fool." (Prov. 24:7) The pounding of grain in a mortar is a severe process of reducing it to flour. This is used in the Scriptures to illustrate that such severe discipline will not reform a fool. "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." (Prov. 27:22) This is proof that fools never will be on the "highway". A fool is a wilful meddler in other men's affairs, and this is despicable in the sight of the Lord. "Every fool will be meddling."—Prov. 20:3.

<sup>18</sup> Concerning the foolish or perverse, Jehovah by his prophet said: "For my people is foolish, they have not known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge." (Jer. 4:22) In each of the foregoing texts the Hebrew translating the word fool means a perverse person, therefore morally bad and the very opposite of good. If "the unclean" are not permitted to pass over the "highway", then surely the fools, perverse or bad persons would not get on it. In the light of these plain scripture texts the *Rotherham* rendering of the text is manifestly the correct one, to wit: that "the perverse [that is, the fools] shall not stray" into or upon the "highway" at all. There is no way for them to get on it. The *Authorized Version* says: "Fools shall not err therein"; and be it noted that the word "therein" is interpolated and not authorized by the original text. Furthermore, according to *Rotherham* the words "wayfaring man" mean the one traveling thereon and refers primarily to Christ himself, who is the chief representative of Jehovah and is a way-faring traveler leading upon the "highway" those for whom the "highway" is provided.

<sup>19</sup> The "highway" leads to Zion, which is God's organization. "The Lord loveth the gates of Zion." (Ps. 87:2) Concerning the remnant that enters these gates it is written: "Open to me the gates of righteousness; I will go into them, and I will praise the Lord; this gate of the Lord, into which the righteous shall enter. I will praise thee; for thou hast heard me, and art become my salvation."—Ps. 118:19-21.

<sup>20</sup> The angels of the Lord are the door or gate keepers, and these faithful officers will see to it that none will enter upon the "highway" except in the right way, and clearly that way means that one must first be devoted wholly to God. This being true, then, the perverse fools would not be permitted to

enter, neither will it be possible for them to "stray" into the "highway". The guards will prevent them. As long as one is a fool he will not consent to walk in the "way of holiness", which is the requirement concerning those who are admitted to the "highway".

<sup>21</sup> Safeguarding the welfare of all those who are upon the "highway" the Lord says: "No lion [Devil or his representatives] shall be there, nor any ravenous beast [devilish organization] shall go up thereon; it shall not be found there, but the redeemed shall walk there." (Isa. 35:9) When Christ came to the temple and gathered God's people unto himself they were brought into the secret place of the Most High, and concerning such God promised that they shall 'tread upon the lion and the adder, the young lion and the dragon, and shall trample them under feet'. (Ps. 91:13) The remnant have Jehovah's protection.

#### RETURNING TO ZION

<sup>22</sup> Concerning those who walk upon the "highway" God's prophet then says: "The ransomed of [the Lord] shall return and shall enter Zion with shouting." (*Roth.*) No creatures on the earth are any part of God's organization, that is, Zion, except those wholly devoted to God. Surely the primary application of this prophecy must be to the consecrated people now on earth. It was in 1918 that these faithful ones were carried away captive to Babylon by the enemy, and in 1919 they were delivered and began to return and come to Zion. (Mic. 4:10) The cleansing and returning of such was foreshadowed by the prophecy of Isaiah in the sixth chapter, and also chapter twelve, verses one to four. These faithful ones then devoted themselves wholly and completely unto Jehovah and therefore refused to 'touch the unclean thing', to wit, any part of Satan's organization, and thus they came by "the way of holiness" through the gates of the city and were gathered unto Zion. It was then that such entered into the joy of the Lord and which will be "everlasting", and hence then such "come with songs, and everlasting joy upon their heads". Since then the remnant has continued with joy and gladness in God's organization, and sorrow and sighing have fled from them; and they go forth proclaiming the works of Jehovah and singing his praises. They travel the pathway of life eternal with joy. (Isa. 12:3-5; Ps. 16:11) This application of the text to God's remnant is further supported by these words of the prophet: "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away."—Isa. 51:11.

<sup>23</sup> Jehovah definitely fixed the time when the remnant began to travel upon the "highway" as "in that day", meaning the day beginning with the setting up of the kingdom and with the coming of the Lord

to his temple. He says: "And it shall come to pass in THAT DAY that the Lord shall set his hand again the second time to recover the remnant of his people, . . . And there shall be *an highway for the remnant of his people*, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."—Isa. 11:11, 16.

#### THE ORDER

<sup>24</sup> Prior to the coming of the Lord to his temple in 1918 the consecrated believed that God's purpose was to save a few in heaven and to restore other obedient ones of mankind on earth. They were blind to the two opposing organizations, and particularly to the fact that the greatest of all doctrines is the vindication of God's word and name by and through his kingdom. When the temple of heaven was opened and the flashes of God's lightning therefrom illuminated his faithful ones, then 'the eyes of the blind were opened, and the deaf ears were unstopped', and there was a special fulfilment of the prophecy recorded in Isaiah 35:5. This is further corroborated by the Prophet Isaiah: "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."—Isa. 29:18.

<sup>25</sup> Learning the great truth concerning the kingdom those who had been spiritually lame began to leap into the service with songs of praise to the Lord, and that which had appeared as a wilderness unto them, and parched ground, like the desert, became as a pool of fresh water, which pictured the clarifying of the truth. (Isa. 35:6, 7) The remnant saw that Christ Jesus, God's anointed King, was then laid as the chief corner Stone in Jehovah's organization, as foretold by the prophet, and that the time had come for the faithful to enter into the joy of the Lord. These faithful ones are represented as saying: "The Lord is my strength and song, and is become my salvation. Open to me the gates of righteousness: I will go into them, and I will praise the Lord; this gate of the Lord, into which the righteous shall enter. I will praise thee; for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes."—Ps. 118:14, 19-23.

<sup>26</sup> The faithful remnant joyfully entered upon the great "high road" and returned to Zion, which is God's organization, and since have been singing the praises to the name of the Most High. This is in exact harmony with God's promise made by his prophet: "For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Harken unto me, my people, and give ear unto me, O my nation; for a law shall



proceed from me, and I will make my judgment to rest for a light of the people."—Isa. 51:3, 4.

<sup>27</sup> The 'elect servant of God' must be the first one upon the great "highway" of the King Eternal, because God has called "the servant" and given him as a covenant to the people to lead them. (Isa. 42:1-6) Upon this "highway" God has made his 'elect servant' the "leader and commander" to direct the people. "Behold, I have given him for a witness to the people, a leader and commander to the people." (Isa. 55:4) The remnant, being a part of "the servant", must be a witness to the kingdom of God, and to do this they must go upon the "highway".

<sup>28</sup> Concerning Christ Jesus the prophet says, "He Himself shall be one of them traveling [on] the road," or great highway. Behold now Christ Jesus leading his faithful remnant over the "highway" and singing praises to the name of Jehovah by continuing to give witness concerning the kingdom. Therefore Christ Jesus is in the lead and the remnant is *to the front*, going joyfully on in obedience to God's commandments. They are traveling the "way of holiness", because they are wholly devoted to God. Jehovah now feeds his remnant people upon food convenient for them. They are 'drinking the wine in the courts of holiness', that makes glad the heart; and to the remnant God gives commandment, saying: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 62:9, 10.

<sup>29</sup> This prophecy pictures the remnant as leaders of the people by being the first to go up upon the "highway", following the Lord Jesus, that leads out from Satan's organization unto God's organization. God lays upon the shoulder of the remnant now the great privilege and obligation of taking the lead in declaring his mighty works and in preparing the way for the people by lifting up to all order-loving ones the standard of Jehovah and showing them the "highway" that leads to God and eternal life. "The highway of the upright is to depart from evil [that is, by leaving Satan's organization]; he that keepeth his [God's] way preserveth his soul." (Prov. 16:17) It is the privilege and duty of the remnant to show the people the wicked organization of Satan and to bid them to depart therefrom and become a part of God's organization of righteousness. The gathering out of the stones is first for the benefit of the remnant themselves, that they may have a clear vision of God's purposes, and then to show the truth to the people. Every member of the remnant will faithfully perform his duty; hence will continue to bear the fruits of the kingdom before the peoples of the world that they may see the "highway" and be benefited and enter thereupon in due time, and 'know that Jehovah is God'.

<sup>30</sup> That the remnant is the favored class upon the

"highway" is further shown by the words of the Prophet Isaiah: "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken." (Isa. 62:11, 12) Those who are the first to travel over the highway are the ones that are 'bearing the vessels of the Lord', and these must be clean.

#### THE GREAT MULTITUDE

<sup>31</sup> The next in order to enter "the highway" after the remnant will be the "great multitude" class. They have been fools, and so called by the Scriptures, because they disregarded the Word of God. They must be cleaned up, however, before they can enter upon the "highway". They cry unto the Lord in their trouble, and he brings them out of their distress and heals them and cleanses them with his Word of truth and delivers them from destruction. (Ps. 107:17-19) They wash their robes and make them clean by faithfully devoting themselves to God and to Christ in the time of the great tribulation, and this they must do before they enter upon the "highway". (Rev. 7:14-16) These claim to be the people of God and convince themselves that they are; but they are foolish now, and, as the Lord foretold by his prophet: "My people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge." (Jer. 4:22) That the "great multitude" in due time will go over the "highway" is further proven by the prophet's words: "They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted."—Isa. 49:10, 11.

#### MILLIONS

<sup>32</sup> The remnant must truly be the leaders of the people, going first upon the "highway", leading away from Satan's organization and to God's organization. Today the remnant is declaring the truth to millions of people on earth of good will, and many of these are forsaking Satan's organization and are seeking the way that leads unto God. The millions that are brought through the time of trouble at Armageddon will be the first to have the opportunity of wholly devoting themselves to the Lord and entering upon the "highway", and after this those that are now dead will come forth from the grave and be taught how to enter upon the "highway". All of these must first completely devote themselves to God. Being the first upon the "highway", and serving as examples to the people, the Scriptures support the conclusion that the remnant will aid the people in turning to the "high-

way" after Armageddon; and concerning this it is written: "In that day shall there be a *highway* out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." (Isa. 19:23-25) The Israel mentioned in this last text without question refers to spiritual Israel, God's remnant.

<sup>33</sup> The prophet of Jehovah says: "A brutish man knoweth not; neither doth a fool understand this." (Ps. 92:6) The clergy, and "the man of sin, the son of perdition", will never get an understanding of the truth of the present hour and will never enter upon the "highway" and therefore never come into God's organization. (Rev. 21:27; 22:15) These will remain with "the rest of the dead", to be judged at the end of the reign of Christ. (Rev. 20:5) No one can ever enter that "highway" until he first comes clean. Egypt and Assyria picture the elements of the peoples of earth who have formed Satan's organization in part, while Babylon pictures the Devil's organization, with particular reference to the religious part thereof. Those who hold to that Devil religion can never be clean and can never enter the "highway" that leads to life. For that reason the Scriptures show that the "highway" is not for Babylon at any time; whereas Assyria and Egypt represent that when those of the political and financial and military parts of the world learn of the truth, they may have the opportunity to go up on the "highway".

<sup>34</sup> Immediately following Armageddon the peoples will be seeking help from the remnant remaining on the earth, and which are now shown to be the first and in the lead upon the "highway" of the King. These faithful ones God will use to bless the people, as it is written: "And the remnant of Jacob shall be in the midst of many peoples as dew from the Lord, as showers upon the grass; that tarrieth *not for man*, nor waiteth for the *sons of men*. And the remnant of Jacob shall be among the nations, in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, treadeth down and teareth in pieces and there is none to deliver."—Mic. 5:7, 8, R. V.

<sup>35</sup> All who will enter into God's organization must come by "the highroad" of the King and must first come clean from the Devil and his organization and turn their faces and their hearts to God and to his holy city. "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a per-

petual covenant that shall not be forgotten." (Jer. 50:4, 5) It will then be that the obedient peoples of the earth who come clean will enter upon the "highway" and travel to God's organization, and then "they shall obtain joy and gladness, and sorrow and sighing shall flee away".

<sup>36</sup> The light from the temple of God now discloses that the "highway" of Isaiah's prophecy is 'the king's highway or high road'; that it has been opened from and after the coming of the Lord to the temple of God and the gathering together of his people, and the building up of Zion; and that now the remnant must travel both in the narrow way and upon the King's "highway", because both lead the remnant into life and immortality. There is therefore no conflict or contrast between the two ways. The responsibility of the remnant by reason of God's law concerning the "highway" is now greatly enhanced and accentuated. Christ the King is the great Leader, and the remnant, being next to him, must be at the front and remain there, and in obedience to the commandments of the Lord must now say to all who love righteousness: 'Come, leave Satan's organization and turn to the Lord Jehovah; clean up yourselves and forsake and flee for ever from Satan's organization; let him who is athirst come and partake of the water of life freely.' In obedience to God's commandment this is exactly what the remnant are doing today. The fools or perverse ones who oppose God's organization and his work shall never even stray upon the "highway". With these the remnant have nothing to do, except to warn each other to avoid the opposers. The remnant, who are Jehovah's witnesses now faithfully performing their duty, must lift up God's standard to the people, that they may see the way to God's organization and the way that leads to life. It is therefore seen that the "highway" is not limited to those who will have restitution, but is for every one who comes into God's organization, the anointed first, and those who follow thereafter.

<sup>37</sup> Let each one of the remnant say to his brother who is fearful: 'Be strong in the Lord and in the power of his might; be perfected in love by wholly and completely devoting yourself to the service of God, and with boldness continue to proclaim his praises.' When God's chosen people marched out to engage the enemy in warfare, at the Lord's commandment the king put the singers in the van of the army, and their duty was to sing. (2 Chron. 20:16, 17) Even so now, the faithful remnant is at the front and continuing to march forward, and they sing the praises of Jehovah and will continue thus to do until his name is completely vindicated. "And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things; this is known in all the earth."—Isa. 12:4-6.



## QUESTIONS FOR BEREAN STUDY

- ¶ 1. What do the Scriptures say as to the fact and the purpose of Jehovah's taking out from the nations a people for his name? Identify that people. How will that purpose be accomplished?
- ¶ 2. What is the "highway" here mentioned? How is it related to the "narrow way"?
- ¶ 3, 4. Quote Paul as to the purpose of the Scriptures and the time of their application. Show the agreement therewith of the words of Isaiah.
- ¶ 5-7. Point out how other scriptures throw light upon the identity of the "unclean" and of "those", here mentioned, as related to the "highway".
- ¶ 8, 9. Compare the words of Isaiah and those of Paul as qualifying all who would have Jehovah's approval as members of his organization. How will Jehovah show his approval of those who are faithful to their covenant with him?
- ¶ 10. When and for what purpose was "the high road" opened?
- ¶ 11, 12. Compare the tenor of the words of Isaiah 35: 4 with that of Isaiah 52: 1, and account for the difference.
- ¶ 13-15. Show whether all to whom the opportunity was available entered upon the "highway", and the result of the position taken.
- ¶ 16-18. By consideration of a number of scriptures thereon, qualify the 'fools' here referred to, and explain the statement that 'fools shall not err on this highway'.
- ¶ 19-21. How is this "highway" related to the "gates of Zion"? Who shall enter these gates, and how? What is meant by the statement that 'no lion shall be there, nor shall any ravenous beast go up thereon'?
- ¶ 22, 23. Point out the fulfilment of Isaiah 35: 10. How do other scriptures support this application of the text and definitely fix the time of its fulfilment?
- ¶ 24-26. Compare Isaiah 29: 18 and 35: 5 in regard to time and manner of fulfilment. Apply Isaiah 51: 3, 4 in this connection.
- ¶ 27-30. How does Proverbs 16: 7 define the "highway"? Just what is the position of the remnant in relation to the "highway"? Isaiah 62: 11, 12 sheds what light upon this point?
- ¶ 31. Describe the second class to avail themselves of the "highway", and their procedure in preparation for entering upon it.
- ¶ 32, 33. Who will later follow on the "highway"? What do the Scriptures indicate as to the privilege of the remnant in that connection? What is the status of the clergy and the "man of sin" in relation to the "highway"? What of "Egypt", "Assyria" and "Babylon" in this respect?
- ¶ 34, 35. Apply Micah 5: 7, 8. When and how will Jeremiah 50: 4, 5 have fulfilment? How is this related to Isaiah 35: 10?
- ¶ 36, 37. Account for the clear understanding hereof now enjoyed by the remnant. What is the responsibility attending this increasing light? What is the present duty and privilege of the remnant? How does 2 Chronicles 2: 16, 17 picture present procedure by the remnant? What is the nature of their message and song?

## JEHOVAH'S WITNESSES

**J**EHOVAH God long years ago caused a prophetic picture to be made foretelling events to come to pass and a work to be done by the true followers of Christ Jesus. Elijah the prophet began to carry forward this prophetic work. Elisha was anointed in due time in the place of Elijah, to carry on and complete the work that Elijah had begun. The work of Elijah foretold the work of restoring the fundamental truths of the Bible to the true Christians. God's instructions to the prophet Elijah were: "Anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat, of Abel-meholah, shalt thou anoint to be prophet in thy room." (1 Ki. 19: 15, 16) The time came when God would take Elijah away. Elijah and his successor Elisha were walking along and finally reached the Jordan river. "And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And [Elijah] said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." (2 Ki. 2: 8-10) Elisha did see the prophet Elijah when he was taken away from him, and he did receive the requested double portion of the spirit.

Both Elijah and Elisha prophetically foretold God's anointed people carrying on his work on earth

after the second coming of the Lord Jesus. It was the spirit of the Lord God that caused Elijah to carry on that work. It was the expressed desire of Elisha that he might have a double portion of the Lord's spirit. Undoubtedly this was a prophecy foretelling what would be given to those represented as doing the Elisha work of the true church. The condition to receiving the double portion of the spirit was that Elisha should see Elijah when he was taken away. Prophetically this foretold that those who would discern or see the division as to time and work of the church, represented by Elijah and Elisha, would have a double portion of the spirit of the Lord.

The experiences of Elijah foretold a work of restoring the fundamental truths, and also the work of giving a witness concerning Jehovah and his purposes. Elijah completed the work assigned to him, foreshadowing that a certain period of the church's work would be completed, but not the complete work of giving testimony. The experiences of Elisha foretold a specific witness work that must be done by God's anointed, and that such would be given a "double portion" of the spirit of the Lord and would have a zeal and enthusiasm to give the testimony in the name of Jehovah; and this comports exactly with the prophecy of Joel to the effect that in the last days the Lord God would pour out his spirit upon all flesh in the covenant with him and that as a result all the faithful servants of the Lord would prophesy or bear witness for Jehovah God and his kingdom.

Elijah and Elisha walked on harmoniously together until a condition arose that separated them, which

foretold and marked the end of the Elijah work of God's anointed people on earth. The Scriptural record (2 Ki. 2:11-13) reads: "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan." The two prophets must therefore represent identically the same class of anointed ones, while their separation represented the end of a specific work and the beginning later of another work in the name of the Lord.

What are the facts in fulfilment of this prophecy? From the year eighteen hundred and seventy-eight until nineteen hundred and eighteen God's anointed people on earth, under the direction and supervision of Christ Jesus the present Lord, engaged in a work of proclaiming the message of divine truth and setting it before those who are seeking the truth. The effect of this work was to gather together the truly consecrated ones for the purpose of study and instruction, and to aid and comfort one another in building them up in the most holy faith.

The chariot of fire and horses of fire, mentioned in the prophecy above quoted, well picture the warring and destructive organization that was made manifest about nineteen hundred and eighteen; while the whirlwind pictured the great trouble that came upon the people by reason of that war. It was in nineteen hundred and eighteen that the anointed witnesses of God throughout all Christendom were hated and persecuted by the military organization and by the clergy. There came upon God's anointed people great trouble and persecution because of their activity in giving testimony to the name of Jehovah. In the spring of nineteen hundred and eighteen practically all work by the anointed of God on earth was stopped. The taking away of Elijah by the whirlwind foretold that the work represented by him was done; therefore the great trouble that came upon God's anointed people in nineteen hundred and eighteen marked the end of the specific work of the church foreshadowed by Elijah.

We know that Elijah was not taken into the literal heaven or presence of Jehovah God; because, after the taking of Elijah, Jesus said: "No man hath ascended up to heaven." (John 3:13) Rather, the prophecy meant that the *work* of the church which Elijah foretold by his course of action was finished and reported to God in heaven.

For more than a year thereafter the anointed of God on earth were inactive, and then these faithful people became aware of the fact that there was a great

work for them to do, and they began to do it. God did endow his people after nineteen hundred and nineteen with a "double portion" of his spirit, and sent them forth as his witnesses; and since that time these have been doing a work in the name of the Lord, giving testimony in the earth to God's name, and giving it with a zeal and earnestness never before manifested. This is further proof that God's anointed people must be his witnesses and give testimony in the earth at the present time.

Christ Jesus is God's great Witness. He said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18:37) A witness is one who gives testimony. It follows, then, that those who are God's witnesses, and give testimony to his name, must be in full harmony with Christ Jesus and be members of God's organization, of which Christ Jesus is the Head. Those who have been brought into the temple class and built up in Zion are anointed of the Lord and authorized by him to be his witnesses. His prophet wrote: "In his temple doth every one speak of his glory." (Ps. 29:9) The fact that they speak of God's glory is proof that they are the witnesses of Jehovah. This statement of the prophet seems clearly to show that those who claim to be the followers of Christ and who fail or refuse to give testimony to the name of the Lord God are not of the temple class. It is the temple class that fills a place in Zion, and it is out of Zion that God shines. (Ps. 50:2) God has taken out from amongst the nations a people for his name, and these he has anointed to speak concerning his name: "even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him."—Isa. 43:7.

God has made those who are of his new creation to carry out his purposes, and a part of the work of such must be performed by them while on earth. Whether or not one will be of the heavenly kingdom class will depend upon his faithfulness in performing the work given him to do while on earth.

The people of Christendom in particular have been blinded to the truth by reason of the Devil's influence exercised by and through his organization, and particularly by the religious element thereof. The time comes when God will have a witness given to his name, and therefore he says through his prophet: "Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? Let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth." (Isa. 43:9) The great issue is: Who is the Almighty God?

The clergy compose the mouthpieces of Satan with reference to religious matters. They claim to speak with authority. They prophesy contrary to God's Word, and say, in substance, that by the efforts of man and the organizations of men peace can be brought to the earth, and will be brought; that the earth will be

cleaned up and robed in glory and beauty and be made a fit place to live on; and that the clergy and their allies will accomplish this work. God will now have them put to the test as to whether they are false prophets or true. Therefore he says: "Who among them can declare this, and shew us former things? Let them [of Satan's organization] bring forth their witnesses, that they may be justified [proving their contention that they can accomplish what they claim]: or let them hear [the truth], and say, It is truth."

Then the Lord God speaks directly to his *anointed* ones, who form his "servant" class, and says to them: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God." (Isa. 43: 10, 12) This is proof conclusive that God's anointed ones must give testimony in the earth, and tell forth that Jehovah is the only true God and that the time has come for him to prove that fact to all creation, and that he will prove it by a demonstration of his almighty power.

In performing their duties as God's witnesses the anointed must specifically point out that Jehovah is the only true and Almighty God; that Satan is the chief enemy of God and is the mimic of the true God; that Satan has a powerful organization, both visible and invisible, which he operates for the purpose of ridiculing and bringing reproach upon the name of Jehovah, and to turn the people away from the true God; that Satan has drawn into his devilish religion the rulers of the earth and caused the merchants of the earth to become a part thereof; that God's purpose now is to destroy Satan's organization and to bring to the peoples of earth peace, prosperity and happiness; and that there is no other way for the people to gain the desired blessings. This testimony is to be given, not

vindictively, but with a loving devotion to Jehovah God; and for the purpose of informing the people, that they may see what is the right way and what is for their own good.

It is to be expected that Satan would do everything within his power to oppose the giving of such witness to the name and purposes of Jehovah God. Jesus prophesied that Satan, through his organization, would put forth great opposition to the truth and would persecute those who stand for and testify to the truth; that those chosen out of the world to be witnesses for God would be hated and persecuted and would have much tribulation. Jesus encouraged his followers, however, by telling them that he had suffered such opposition and persecution and had overcome the world, and that they as his servants could not expect less.—John 15: 18-21; 16: 33.

Then Jesus spoke a prophecy specifically relating to the period of time after the appearing of the two great signs or wonders in heaven and the casting of Satan out of heaven to the earth. (Rev. 12: 1-13) He foretold that Satan's organization would persecute those of God's organization on earth, and then in that great prophecy he used these words: "And the dragon [Satan and his organization] was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Rev. 12: 17) By these words of the great Prophet he definitely identifies those who would be God's witnesses and give the final testimony on the earth. He tells that the Dragon, the Devil's organization, is enraged and goes forth to make war with the remnant of the "seed", who are the children of Zion, which is God's organization. The remnant is that faithful company of the followers of Christ composing his "feet" members, figuratively speaking, and who are wholly devoted to God and who delight to do his will. Why is Satan so enraged against them? Because, says the great Prophet of Jehovah, they "keep [obey] the commandments of God, and have the testimony of Jesus Christ".

## JEHOVAH'S WITNESSES : THEIR TESTIMONY

**J**EHOVAH'S witnesses are but a remnant who remain faithful to Jehovah God and his Christ out of all the millions of professed Christians throughout so-called Christendom. These witnesses are part of God's universal organization which the Scriptures call Zion and which is spoken of also as a woman, God's woman. (Rev. 12: 1, 2) Jehovah's witnesses on earth at this time are spoken of as the remnant of the seed (or offspring) of God's woman. The Devil is, of course, opposed to Jehovah's organization, and he and his organization are pictured in the Scriptures as "a great red dragon". Concerning this opposition of Satan's organization to those who now represent God

on the earth the twelfth chapter of Revelation and verse seventeen says: "And the dragon was wroth with the woman [Zion, God's organization], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

What is meant by having the testimony of Jesus Christ? To be sure, this means that the remnant have the testimony of the holy spirit that they are the sons of God because of being in Christ as members of the body of Christ. Concerning such a testimony as to sonship the eighth chapter of Romans, verses sixteen and seventeen, states: "The spirit [of God] itself beareth

witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." The remnant today also have the testimony from the Word of God that they are under the robe of righteousness and have the garments of salvation (Isa. 61:10), which testifies to their approval by the Lord and to their identification as members of his organization. But the words of Jesus Christ as above quoted concerning "the testimony of Jesus Christ" mean much more than the testimony just described. They mean that to the remnant of Zion the Lord has committed the work of giving the testimony which Christ was commissioned to give. Jehovah God made Jesus Christ his great Prophet and endowed him with all authority and power. The obligation is laid upon Christ Jesus to see that the testimony to the name of Jehovah is given in the earth. When Jesus came to his temple and approved the remnant and brought these into Zion, God's organization, he committed into the custody and keeping of this little company "all his goods" (Matt. 24:47), which means all his kingdom interests on the earth. This specifically means that Jesus has committed into the hands of the remnant the great privilege and obligation of giving the testimony to the name of Jehovah. They therefore have the testimony of Jesus which God committed to him. Being in possession of these "goods", they must give forth the testimony. It is God's commandment that this company, made up of the remnant, must be his witnesses, must bear testimony before the rulers and the people, and must tell them that Jehovah is the Almighty God and what his immediate purposes are as shown through his Word. By boldly keeping Jehovah's commandments the remnant prove that their love for him is perfect. For in the first epistle of John, chapter four, verses seventeen and eighteen, it is stated: "Herein is our love made perfect, that we may have boldness [freedom of speech] in the day of judgment [which is now on us]: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love." The Lord's remnant could not keep the commandments of God unless they joyfully do his will and give the testimony of Jesus Christ (1 John 5:3); hence Jehovah says to them: "Ye are my witnesses, . . . that I am God."—Isa. 43:12.

Satan manifests his wrath through his dragon or devouring organization on earth. He stirs up his sons, the clergy of "organized Christianity", who incite the mob to assault faithful witnesses of the Lord. An instance of this took place in South Amboy, New Jersey. Satan causes the clergy to bring their influence to bear upon the political rulers (by reason of the clergy and the political rulers' both being members of Satan's organization) to arrest

and imprison God's faithful witnesses because they go from house to house to tell the people about God's gracious provision for relieving the people of oppression and bringing them their desired blessing. Samples of this occurred in Bergenfield and Englewood, New Jersey, Swoyersville, Pa., and in various towns in the states of Connecticut, Georgia, North Carolina, and in other places.

These faithful witnesses of the Lord go from place to place, preaching the gospel by putting in the hands of the people explanations of the Bible, and this they do on Sunday as well as on other days of the week. They do this because it is the commandment of the Lord, and they love to do his will and love the people and wish to tell them of God's blessings. The hypocritical clergy, posing as representatives of God and of Christ, have these faithful witnesses of the Lord arrested, on the pretext that they are doing work in violation of the Sunday laws. This they do in the face of the constitutional provision of the United States guaranteeing to every one the right to practice his religious belief as he may see fit. These physical facts are here related in proof of the fulfilment of the prophecy uttered by the Lord Jesus, as previously set forth in this article.

Are these witnesses of Jehovah, who insist on telling the people of God's goodness, doing any injury to any person or property on the earth? They certainly are not! Then why do the clergy and their allies persecute them? Because incited so to do by the father of their organization, Satan the Devil; and Satan causes such persecution because of the faithfulness of these witnesses. These witnesses of Jehovah are the only active enemies of Satan that are now on the earth. He has all others blinded or silenced by fear. The persecutors are of the seed of the woman of Satan, namely, his organization called Babylon, and they hate and persecute those who are the "seed" of Zion, even as God foretold in his Word.

Will the remnant become fearful and cease to give testimony to the name of Jehovah? If any one does become fearful and ceases to be a witness, he ceases to be of the remnant and of God's anointed or Christ. The true members of Zion who constitute the remnant need have no fear. Their course of action in telling the truth will, to be sure, bring down upon them the wrath of Satan's organization; but for their encouragement God, through his prophet, says to them: "But I am the Lord thy God, that divided the sea, whose waves roared: The Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."—Isa. 51:15, 16.

The "hand" of Jehovah represents his power. The remnant are of Zion. They are God's witnesses. Jehovah shields them with his power and says to them:

"Thou art my people." These faithful witnesses have set their love upon Jehovah God. Therefore God says to the remnant: "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. Because he [the remnant class] hath set his love upon me [the Lord], therefore will I deliver him: I will set him on high, because he hath known my name."—Ps. 91: 9, 10, 14.

When Jesus came to his temple (which divine prophecy and the physical facts show was about the spring of the year nineteen hundred and eighteen) and when he approved the remnant, he said to that class: "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." (Matt. 25: 21) What did he mean by "the joy of thy lord"? The true understanding of this brings confidence and joy to the follower of Jesus. When our Lord ascended on high, God caused him to sit down and remain inactive against Satan until the due time came to make the enemy his footstool by casting him, that is, Satan, out of heaven. On this point Psalm one hundred and ten, verse one, says: "The LORD [Jehovah] said unto my Lord [Jesus], Sit thou at my right hand, until I make thine enemies thy footstool." That period of sitting and waiting was a long period of time during which Jesus observed Satan constantly bringing reproach upon the name of his Father, Jehovah. The commission to vindicate God's great name was given to Jesus Christ, and God caused his prophet to fore-

tell the time when Jesus would begin that work of vindication. The *American Revised Version* rendering of the second verse of Psalm one hundred and ten goes on to say: "Jehovah will send forth the rod of thy strength [that is, the power or authority vested in Christ Jesus] out of Zion [God's organization] [saying]: Rule thou [O Christ Jesus] in the midst of thine enemies." The war in heaven between Jehovah's organization and Satan's organization immediately followed, and Jesus ousted Satan from heaven and cast him and his angels down to the earth.

When Jesus went forth to this task of vindicating his Father's name, that was his great joy. He proceeds now to the work of the final vindication of his Father's name, and that is a great joy to him; and it is into this joy that he invites the approved of the remnant class to enter. Psalm one hundred and ten, the third verse, says: "Thy people [Christ's followers] shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." Thus the Prophet David shows that the remnant become the willing volunteers to obey the Lord and join in the work; that they are born out of Zion and have the dew of their youth; that they are strong and vigorous in the Lord and joyfully undertake to give the witness. That is the reason why a few men and women on the earth now have such great joy in going from house to house and in giving the witness to the name of Jehovah. These, God's remnant, have entered into the joy of the Lord.

## LETTERS

### NOTE WITH AWE JEHOVAH DIRECTING

DEAR BROTHER RUTHERFORD:

Greetings in the name of Jehovah and our Lord Jesus.

We, the undersigned, wish to say that we are so overjoyed by your timely address, and it came over to us without interruption except a few moments. Otherwise we heard and approved it all.

We were thrilled as we heard you give forth the resolutions; and as we heard that mighty chorus thunder forth their acceptance, our hearts leaped for joy to know that it was accorded to us too to have a share in that mighty resolve forging on to the complete vindication of Jehovah's word and name. Well can we see that our deliverance draws nigh.

As the workers of this company, we wish you to know we have in our own meeting reread those resolutions and they were unanimously adopted by us. We are as one, to still stand beside you, only waiting for you to command and we will obey. It is with awe and wonderment that we hurry on when we note the way that Jehovah is directing us, and our only desire is to be with you in the service to the end. May Jehovah be your God and the Lord Jesus your guide.

Your fellow servants,

EVERETT (Wash.) COMPANY OF JEHOVAH'S WITNESSES.

### MANIFOLD BLESSINGS

DEAR BROTHER RUTHERFORD:

At our recent service and business meeting, held on Wednesday August 19, we are pleased to inform you that we have unanimously endorsed the resolution adopted at the public

meeting held at Columbus Sunday, July 26. Therefore we joyfully embrace and take the new name of the Lord, "Jehovah's witnesses."

We wish also to express our thanks to you, as being used of the Lord, for these manifold blessings and gifts the Lord is bestowing upon the faithful remnant class at this time.

May our heavenly Father bless and keep you until the victory is complete and his name vindicated throughout the earth.

With much Christian love, and praying that the Lord's rich blessing may rest upon your continued efforts to faithfully serve him, we are

Your brethren in the service,

NELSON (B. C.) COMPANY OF JEHOVAH'S WITNESSES.

### "COMPLETELY WITH YOU"

DEAR BROTHER RUTHERFORD:

We as a company of Jehovah's witnesses wish to thank our heavenly Father for the present truth. We truly appreciate your share in giving us this light, and we thank you for your labor of love toward us and your courage in defending the honor of God's Word and name. Your stand, your zeal, and your faithfulness are a stimulus to us. We wish to state that we are completely with you in this great campaign. We hope by his grace to be his faithful witnesses to the end.

We wish to state that our company in Pasadena have unanimously adopted the resolution re "A New Name" which was unanimously adopted at the Columbus convention on

July 26, 1931, and contained in the new booklet *The Kingdom, the Hope of the World* (pages 29-35).

We have felt the need of just such a name, and can see where good will result from its adoption.

Praying that the Lord will continue to use and bless you and all at Bethel,

Yours in the joy of the Lord,  
PASADENA (Calif.) COMPANY OF JEHOVAH'S WITNESSES.

#### RENEWED DETERMINATION

DEAR BROTHER RUTHERFORD:

It is with deep gratitude and joy that we received the message from our heavenly Father that he has named us with a "new name". To us here, where unity of purpose and action has always been manifest, the good news that we are 'Jehovah's witnesses' has thrilled us, and filled us with renewed determination to be worthy of the new name.

With much love to you as an honored instrument of Jehovah, we, as a company, and more particularly as witnesses, adopted unanimously the resolution placed before his witnesses at Columbus, and declare that to the best of our ability and through his grace and strength we will joyfully embrace the privileges given to us as his witnesses.

Assuring you that we continually by prayer, word and action uphold you, and are pressing the battle to the gate, and waiting for instructions as to how to make ourselves clearly known by the name which he has named, we are, by his favor,

JEHOVAH'S WITNESSES (Saskatoon, Sask.)

#### "OVERJOYED"

DEARLY BELOVED BROTHER RUTHERFORD:

While your time is most precious, I feel I must write you concerning my recent experiences. You probably are aware that for some time past my service to the Lord has not been as zealous as it should have been, and shortly after the Oak Street class in Los Angeles was started I met with them, was elected an elder, and served there.

However, my mind was never at peace, being always aware of the fact that there was no spiritual growth either in my service to them or in their ministries to me. Without going into detail about my experiences in an 'opposition' group, I am happy to say that through the reading of *Light* (Books I and II) the Lord revealed to me the error and danger of my course. After reading the *Light* books, which contain such a thrilling message, I reread, during the summer months, practically all the Society's book publications, as well as many *Watchtower* articles with which I had had difficulty in the past.

I rejoice to tell you that the Lord has opened my eyes to an understanding and appreciation of these later truths, which I never before fully enjoyed or understood. I am meeting regularly with the Pasadena company again, and by the Lord's grace shall avail myself of every opportunity to go out into the field service. To be one of "Jehovah's witnesses" now is the greatest privilege and blessing ever offered to a human creature. While I deeply regret the time I have lost, I am overjoyed with the undeserved privilege of having a small part in the vindication of Jehovah's name.

I am enclosing a copy of a letter sent to the Oak Street class. I realize that my affiliation with an opposition group may have had an adverse influence upon some others of the Lord's children. If there is any way in which this letter can be used by you to make my present position clear and offset harm I may have done, I shall be most happy.

Sister Siewert's experiences have been identical with mine, and we are entirely agreed in our present position, since we arrived at our conclusions together. While primarily we acknowledge and praise the Lord for his spiritual bounties to us during the recent months, we wish to acknowledge to you personally our love and appreciation for your faithful and courageous service as an instrument in God's hands.

May the Lord continue to abundantly bless your efforts in declaring "this gospel of the kingdom" to the end.

Yours in the joy of the kingdom,  
WALTER R. SIEWERT  
IDA E. SIEWERT, Calif.

#### WHOLE-HEARTED COOPERATION

DEAR BROTHER RUTHERFORD:

At a meeting of this company held Friday evening, August 14, 1931, a resolution was unanimously passed endorsing fully the resolution adopted at the public meeting at Columbus, and also endorsing the resolution changing the name of the Lord's witnesses on the earth to "Jehovah's witnesses".

We wish to take this opportunity of expressing our love and appreciation of your leadership in Jehovah's work at this time, and assure you of our whole-hearted cooperation in the wonderful work you are now carrying on.

Praying daily the Lord's richest blessing upon you as you continue to magnify Jehovah's name,

Your brethren by his grace,  
TRURO (N. S.) COMPANY OF JEHOVAH'S WITNESSES.

#### REJOICE IN NEW NAME

DEAR BROTHER RUTHERFORD:

We, the Medicine Hat company, wish to tell you that we heartily accept the resolution adopted at the Columbus convention; that we rejoice in our new name, Jehovah's witnesses; and that it is our earnest desire to cooperate with you and all at headquarters in kingdom work.

While we did not send anyone to the convention, we were thrilled by *The Messenger*, and feel stronger for it. With love,

Your brethren in Zion,  
MEDICINE HAT (Alta.) COMPANY OF JEHOVAH'S WITNESSES.

#### "DECLARATION OF JEHOVAH'S WAR"

DEAR BROTHER RUTHERFORD:

Jehovah's witnesses who assembled at Chicago July 31 and August 1 and 2 came with joyful hearts and lips to sound, to the praise of Jehovah, among the people, the message of present truth that was declared on July 26 at Columbus.

At Sunday afternoon's session of the convention in Chicago, the "declaration of Jehovah's war" resolution set forth in the new *Kingdom* booklet was first read to the six hundred or more present. Then the reading by another of the resolution concerning the "new name of Jehovah's witnesses" was heard. Thereafter the scheduled speaker thoroughly analyzed the resolutions. Then the assembly voted separately upon each, adopting both enthusiastically and without a dissenting vote.

The following resolution was also adopted unanimously by the convention:

That we express to Brother Rutherford and to the brethren in charge of directing the affairs of the Chicago convention our thanks for the privileges and joys it has brought to us; that we assure them of our pledge to cooperate with them in furthering the interests of the kingdom and going forward as Jehovah's witnesses not only now but as long as the Lord wants us to act in that capacity.

Incomplete figures furnished by the Chicago service director at conclusion of Sunday's session indicate that the field work during the three-day period resulted in the placing of approximately 4,000 of the new booklets by about 250 workers. This does not include work done during that period in nearby company territory by many who came to Chicago for the Sunday sessions of the convention.

All together the convention was a season of rejoicing and refreshment to all who attended, many of whom had not been to Columbus and therefore particularly appreciated this provision and heartily entered into the spirit of the expanding witness work that was inaugurated at Columbus. And with them we gratefully acknowledge the goodness of Jehovah in putting it in your heart to arrange for each of us to have a share in the Chicago convention.

A. R. GOUX  
E. D. ORRELL

#### A FEAST OF GOOD THINGS

DEAR BRETHREN:

Though somewhat isolated on a little island, on the upper San Joaquin river, nevertheless I had the pleasure of having, as it seemed, Brother Rutherford right in my little cabin on



July 26 for almost an hour; and a few days later, when *The Messenger* arrived, I had the same pleasure in mingling with the brethren at Columbus, Ohio, and sharing their surprises on that eventful day. With the brethren I could lift my heart and voice in thanksgiving to our loving Jehovah for such a feast of good things, also his loving care in warning us of the evil which the Haman class, or rather "gang", are scheming to pull off.

As I notified as many as I could, by letter, of the Columbus address, I will now have the pleasure of presenting to them the address in book form.

So this convention was all joy, pleasure and surprises, and I am sure will linger in the memory of us all for a long time to come.

Yours for the spreading of the truth,

HENRY W. GEBHARDT, Calif.

#### CONTINUED COOPERATION

DEAR BROTHER RUTHERFORD:

At a general meeting held August 19 we unanimously endorsed the resolution adopted at the public meeting at the Columbus convention, also the resolution changing the name of the Lord's witnesses in the earth to "Jehovah's witnesses".

We send you this personally as an expression of our appreciation and continued cooperation to the end that Jehovah's name might be glorified in the earth.

Rejoicing with you in the marvelous light the Lord is shedding upon his Word, and the privilege of cooperating with him in the great work of the kingdom, with much Christian love and best wishes, we are,

Your brethren in Zion,

EDMONTON (Alta.) COMPANY OF JEHOVAH'S WITNESSES.

#### "IN A REAL FIGHT"

DEAR BROTHER RUTHERFORD:

Greetings in the name of our King! At a recent meeting of the Windsor (Ont.) company of Jehovah's witnesses a resolution was adopted endorsing the name that the Lord has given to his people, Jehovah's witnesses, and which was brought to our attention so clearly at the Columbus convention. We are thankful also for the joy this brings to us. For a long time we have wondered and hoped for a name that would set us apart from every organization and clearly identify us. But we did not dream that the Lord would do it in such a remarkable manner.

We appreciate your zeal and enthusiasm, and the glow of victory that seemed to fire our very bones and help us to realize that we are in a real fight; and now we must push on, realizing that we have the invisible host behind us, directed by the power of Almighty God.

One of the greatest revelations to the Lord's anointed was the ministry of the angels. Truly we have every evidence that we are being fed with "food convenient" and have the Lord's blessing and guidance upon the work of his witnesses. We are able to go forward in the work with boldness and confidence that we are Jehovah's witnesses.

The lecture of July 26 stirred up the people in this vicinity as never before, with good and evil. Once before in a letter to you I stated that the territory was not well covered or reached by radio. The Lord has brought about a change. It is a household word, "WATCHTOWER lecture"; and indeed we can praise Jehovah and declare his doings among the people. We are glad that we can see eye to eye with you, dear brother, and grateful for the season of fellowship with you at the convention, not running around shaking hands, because we were there on business, the Lord's business, and we wanted to know what the Lord had for us; and indeed we were well repaid.

Our prayer for you is that the Lord will continue to guide and direct you, dear brother; and that you may always realize that the Lord will smite our enemies before our face, and that no amount of opposition be permitted to deter you from the proclamation of the Truth, which has been such an incentive to us. We assure you of our love and cooperation in every effort to honor the name of Jehovah. May the Lord bless you, dear brother.

#### AN OUTSTANDING EVENT

DEAR BROTHER RUTHERFORD:

The Lord was very gracious in granting to me the privilege of attending the Columbus convention, an outstanding event in the history of the church, and it was with much pleasure I saw the Lord use you, as I thought fittingly, to deliver so clearly and widely his solemn warning to the rulers and inhabitants of the world preparatory to his vindicating his name and bringing to pass the overthrow and destruction for all time of the Devil's organization, the world; and at the same time had you send out the good news of the imminence of his kingdom for the blessing of all the families of the earth.

It was truly good to be at the Columbus convention and share with others of the remnant the great and many blessings and surprises that Jehovah was pleased to bestow there upon his waiting children. Especially encouraging, and to me a very plain assurance that the remnant is at this time doing those things that are pleasing in the Lord's sight, was the revelation to them of the new name by which henceforth they were to be called and which he had foretold by his prophet centuries ago he would do.

It was most blessed to mingle among and have fellowship a whole week with such a company of God's anointed, and that in the very presence, as it were, of Jehovah and his King, and I am constrained to thank you and all the Bethel family who had a part in the arrangements, under the guidance of angels, of the convention, for all your labors of love so freely given.

I would have liked very much to call on you and thank you personally, but I realized you were spending your time and energies very largely in the Lord's service and thought it might be more pleasing to him for me to forego that pleasure at such a busy time, and so did not intrude to trench upon either your time or strength. But I assure you that my esteem and love for you is very high for your work's sake, and for your untiring devotion and loyalty to the Lord and his kingdom interests, and that I daily remember you at the throne of grace that the Lord may be pleased to continue to keep and protect you and use you in his service, even to the end.

Since returning to Seattle, a sister asked if she should refuse to stand up in a courtroom when the judge enters and all are called on to do so. As we respect the courts of the land, abiding by their decisions, I did not answer the sister's question decisively. Thinking other questions of like nature might arise to confront us in the near future, and foreseeing which you may possibly have in preparation an article relating thereto, I would be thankful to receive an answer to the sister's question, through *The Watchtower*, or any way you think best.

Sincerely and with much love, I remain

Your fellow witness by his grace,

F. A. ACHESON, Wash.

#### ANSWER

Since the standing up is not an appeal to Jehovah, but merely in obedience to a custom which has no real meaning, the matter is not of much importance. Let each one do as he thinks best.

#### HAPPILY ENDORSE

DEAR BROTHER RUTHERFORD:

Greetings in the name of our King and his kingdom.

After hearing, over the radio, your message from Columbus convention on July 26 it was unanimously agreed that we send you this letter as a token of our love, and to let you know that we are happy indeed in endorsing the resolution adopted at the public meeting; also endorsing the resolution changing the name of the Lord's witnesses in the earth to "Jehovah's witnesses".

We rejoice that our heavenly Father is using you to lead the fight for the kingdom. We find that your radio lectures are surely battering down the walls of the enemy.

Dear brother, we are indeed happy to send this letter, and may the great Jehovah continue to use you and to bless you.

Yours in kingdom service and joy,

SYDNEY (N. S.) COMPANY OF JEHOVAH'S WITNESSES.

# The WATCHTOWER

## RADIO SERVICE

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

**AUSTRALASIA**  
Adelaide ..... 5KA 6  
SuP 3.15-3.40; 7.15-8.45  
Daily (except Su)  
P 7-7.05  
Ballarat ..... 3BA 47  
Brisbane ..... 4BC\*43  
Hobart ..... 7HO 64  
Launceston ..... 7LA\*44  
Lismore ..... 2XN\*62  
Melbourne ..... 3KZ 84  
Newcastle ..... 2HD 45  
SuA 10-12; daily (except Su) P 9-9.15  
Perth ..... 6ML 52  
Toowoomba ..... 4GB 7

**CANADA**  
Alberta  
Calgary ..... CJCT 7  
Edmonton ..... CJCA 11  
Lethbridge ..... CJOC 41  
British Columbia  
Kamloops ..... CFJC 23  
Vancouver ..... CFOR 43  
Victoria ..... CFCT 11  
Manitoba  
Brandon ..... CKX 69  
Winnipeg ..... CKY 44  
New Brunswick  
St. John ..... CFBO 11  
Nova Scotia  
Sydney ..... CJCB\*26  
SuP 9-

Ontario  
Chatham ..... CFCO 42  
Cobalt ..... CKMC 31  
Ft. William ..... CKPR\*52  
Hamilton ..... CKOC 11  
SuP 1.30; 8.15-  
London ..... CJGC\*43  
North Bay ..... CFCH 50  
Waterloo ..... CKCR 13  
Prince Edward Island  
Charlottetown ..... CFY 7  
Saskatchewan  
Fleming ..... CJRW 11  
Regina ..... CKCK 7  
Saskatoon ..... CFQC 9  
CUBA  
Havana ..... CMK 17  
ESTHONIA  
Tallinn ..... TALLINN  
FRANCE  
Paris ..... VITUS 71

**UNITED STATES**  
Alabama  
Anniston ..... WFDW 11  
Birmingham ..... WBRC 7  
Gadsden ..... WJBY 11  
Mobile ..... WODX 22  
Montgomery ..... WSFA 21  
Alaska  
Anchorage ..... KFQD  
Ketchikan ..... KGBU 68  
Also 57  
Arizona  
Phoenix ..... KTAR 11  
Tucson ..... KVOA 7  
Arkansas  
Little Rock ..... KLRA 7  
California  
El Centro ..... KXO 7  
Fresno ..... KMN 35  
Hollywood ..... KNX 7  
SuP 1-2  
Los Angeles ..... KTM 1  
Oakland ..... KROW 9  
Also 60  
SuA 10-10.45; P 1-2,  
6-7, 9-10  
ThP 8-8.15  
We FrP 2.30-2.45

Sacramento ..... KFRK 5  
San Diego ..... KGB 7  
San Francisco ..... KYA 2  
San Jose ..... KQW\*57  
Stockton ..... KGDM 5  
Colorado  
Colorado Sp'gs ..... KVOR 7  
Denver ..... KLZ 2  
Grand Jct. .... KFXJ 7  
Greeley ..... KFKA 47  
Pueblo ..... KGHF 56  
Trinidad ..... KGIW 38  
Connecticut  
Bridgeport ..... WICC 7  
Hartford ..... WDRC 20  
Delaware  
Wilmington ..... WDEL 47  
District of Columbia  
Washington ..... WMAL 18  
Florida  
Jacksonville ..... WJAX 7  
Miami ..... WIOD 20  
Orlando ..... WDBO 7  
Tampa ..... WDAE 7  
Georgia  
Atlanta ..... WGST 44  
Augusta ..... WRDW 31  
Columbus ..... WRBL 7  
Rome ..... WFDV 42  
Savannah ..... WTOG 24  
Thomasville ..... WQDX 62

Hawaii  
Honolulu ..... KGMB 67  
Idaho  
Boise ..... KIDO 37  
Nampa ..... KFXD 15  
Pocatello ..... KSEI 28  
Illinois  
Chicago ..... KYW 24  
Chicago ..... WCFL 7  
Chicago ..... WCHI 25  
SuP 12.30-1.23  
Mo Tu We Th Fr  
SuP 3-3.15  
Decatur ..... WJBL 3  
La Salle ..... WJBC 7  
Quincy ..... WTAD 32  
Rockford ..... KFLV 7  
SuP 6-6.30  
Rock Island ..... WHBF 61  
MoP 6.30-7  
Springfield ..... WTAX 7  
Tuscola ..... WDCZ 7  
Indiana  
Anderson ..... WHBU 34  
Evansville ..... WGBF 6  
Fort Wayne ..... WOVO 10  
Gary ..... WJKS 9  
Indianapolis ..... WKBF 6  
Muncie ..... WLBC 9  
Terre Haute ..... WBOW 22

Iowa  
Cedar Rapids ..... KWCR 7  
SuA 10.30-11; P 1.30-2  
WeP 9-10  
Davenport ..... WOC 7  
SuP 6-6.30  
Des Moines ..... WHO 7  
SuP 6-6.30  
Marshalltown ..... KFJB 20  
SuA 10.30-11  
Shenandoah ..... KMA 16  
Kansas  
Dodge City ..... KGNO 2  
Milford ..... KFBI 7  
SuA 8-8.30; FrP 4-4.30  
Topeka ..... WIBW 24  
Wichita ..... KFH 6  
Kentucky  
Paducah ..... WPAD 7  
Louisiana  
New Orleans ..... WJBO 8  
ThP 8-8.30  
Shreveport ..... KTBS\*44  
Maine  
Bangor ..... WLBZ 6

**TIME**  
WATCHTOWER  
electrical transcription  
program is indicated  
by heavy-face number  
that appears after station  
call letters. Number  
also indicates current  
local time as follows:

**Sunday** 43\* 6.30  
AM 44\* 6.35  
1 8.30 44 6.45  
2 8.45 45 7.00  
3 9.00 46 7.10  
4 9.15 47 7.15  
4\* 9.20 48 7.30  
5 9.30 49 7.45  
6 9.45 50 8.15  
7 10.00 51 8.45  
8 10.10 52 9.00  
9 10.15 52\* 9.15  
10 10.25 53 10.00  
11 10.30  
12 10.40  
13 10.45  
14 10.50  
15 11.00  
16 11.15  
17 11.30  
18 11.45  
19 12.00

**Monday** 54 1.30  
PM 55\* 6.10  
14 10.50  
15 11.00  
16 11.15  
17 11.30  
18 11.45  
19 12.00  
**Tuesday** 56 8.30  
AM 57 11.30  
**Sunday** 57\* 5.00  
PM 58 6.45  
21 12.30  
22 12.45  
23 12.55  
24 1.00  
25 1.15  
26 1.30  
26\* 1.40  
27 1.45  
28 2.00  
29 2.15  
30 2.30  
31 3.00  
32 3.30  
33 3.45  
34 4.00  
35 4.15  
36 4.30  
37 4.45  
38 5.00  
39 5.15  
40 5.30  
41 5.45  
42 6.00  
43 6.15  
**Friday** 65 12.45  
PM 66 7.00  
36 4.30  
37 4.45  
38 5.00  
39 5.15  
40 5.30  
41 5.45  
42 6.00  
43 6.15  
**Saturday** 67 7.15  
PM 68 7.30  
37 4.45  
38 5.00  
39 5.15  
40 5.30  
41 5.45  
42 6.00  
43 6.15  
**Time of local programs**  
other than transcription  
is shown with following  
abbreviations:

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

**Maryland**  
Baltimore ..... WCBM 11  
SuP 7.30-8  
Cumberland ..... WTBO 30  
**Massachusetts**  
Boston ..... WHDH 7  
Boston ..... WLOE 35  
SuA 11-12.15; ThP 8-9  
Boston ..... WNAC 6  
New Bedford ..... WNBH 7  
Worcester ..... WORC 6  
**Michigan**  
Bay City ..... WBCM 11  
Calumet ..... WHDF 7  
Detroit ..... WXYZ 7  
Grand Rapids ..... WOOD 5  
Ludington ..... WKBZ 65

**Minnesota**  
Duluth ..... WEBC 7  
Fergus Falls ..... KGDE 7  
Minneapolis ..... WRHM 58  
St. Paul ..... WRHM 21  
**Mississippi**  
Greenville ..... WRBQ 16  
Gulfport ..... WGCM 31  
Hattiesburg ..... WRBJ 31  
Meridian ..... WCOC 12  
Tupelo ..... WDX 4  
Vicksburg ..... WQBC 28  
**Missouri**  
Columbia ..... KFRU 42  
Joplin ..... WMBH 11  
Kansas City ..... KWKC 64  
Kansas City ..... WBB 7  
St. Joseph ..... KFEQ 36  
St. Louis ..... KMOX 7  
**Montana**  
Billings ..... KGHL 7  
Great Falls ..... KFBB 7  
Wolf Point ..... KGCK 13  
**Nebraska**  
Lincoln ..... KFOR 7  
Norfolk ..... WJAG 7  
Omaha ..... KOIL 13  
York ..... KGBZ 7  
**Nevada**  
Reno ..... KOH 7  
**New Hampshire**  
Laconia ..... WKAU 28  
**New Jersey**  
Atlantic City ..... WPG 7  
Paterson ..... WODA 7  
**New Mexico**  
Albuquerque ..... KGGM 7  
**New York**  
Albany ..... WOKO 13  
Auburn ..... WMBQ 28  
Binghamton ..... WBNF 49  
SuP 7-9; ThP 8-9  
Buffalo ..... WGR 6  
Glens Falls ..... WBGF 11  
Jamestown ..... WOCL 7  
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  
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Charlotte ..... WBT 11  
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Providence ..... WEAN 6  
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Knoxville ..... WNOX 25  
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Norfolk ..... WTR 4  
Petersburg ..... WLBG 7  
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Bellingham ..... KVOX 7  
Everett ..... KEBL 6  
Seattle ..... KJR 7  
Spokane ..... KHQ 7  
Tacoma ..... KVI 28  
Walla Walla ..... KUC 7  
Wenatchee ..... KPQ 7  
Yakima ..... KIT 7  
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Charleston ..... WOBH 45  
Fairmont ..... WMMN 7  
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