



The WATCHTOWER

And Herald of
Christ's Presence

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

VOL. LVI SEMIMONTHLY No. 17

SEPTEMBER 1, 1935

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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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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.

WORLD-WIDE PRAISE PERIOD

Another nine-day period, October 5 to 13 inclusive, when Jehovah's anointed remnant, with one voice and one message, and simultaneously on all fronts throughout the world, will compass the modern Midianites and shout the praises of Jehovah and his anointed King, and also warn the people of good will to flee to the mountains of His government. At Jehovah's own invitation the Jonadab brethren will participate in this period as active companions of the anointed. The message recently sent out from Washington, D.C., "to the ends of the earth" will then issue forth in print earth-wide by distribution of the new booklet *Government* by all kingdom publishers, in 49 tongues. This will be offered in combination with any two other booklets on a contribution of 10c. Faithful, zealous ones on Jehovah's side need only this notice to begin making all due provision for a full part, arranging time, getting territory assignment and literature, etc. At close of period report immediately, to the Brooklyn office if you are not working under one of its branches.

NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible & Tract Society, notice is hereby given that the annual business meeting of the said Society will be held at Pittsburgh, North Side (formerly Allegheny), Pennsylvania, at 10 o'clock a.m., Thursday, October 31, 1935, at which the usual annual business will be transacted.

ITS MISSION

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

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

YEARLY SUBSCRIPTION PRICE

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

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

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KINGDOM SERVICE

Jehovah's witnesses and Jonadabs now have the privilege of co-operating together in doing the kingdom work on the earth. The kingdom is here! There is much practical work to be done. All persons who are free to go anywhere to engage in the service, who desire to engage in the service and are willing to work unlimited hours, and who are in good health, and, above all, fully devoted to the Lord, write this office. In your letter state whether you are a stenographer, carpenter, farmer, or whatever your business profession is. Do not be looking out for a soft place to light, but a place for real hard service. This is an opportunity for constructive work, and not merely finding a place to eat and sleep. The only hope of the world is the kingdom of God under Christ Jesus. Those devoted to the Lord must now put forth their endeavors to show others how they may obtain the blessings that the Lord has in store for those who love and serve him.

SOUND CARS

Should Jehovah's witnesses procure a license to operate a sound car where the ordinance requires such license? Yes; this is on the same principle as obtaining a license to operate an automobile. It is not asking for a license or permit to preach the gospel. A license to operate a sound car is in no wise contrary to God's law. Where a sound car is to be used in the streets application should first be made to the police department and no doubt a permit or license will be issued.

The WATCHTOWER

AND HERALD OF CHRIST'S PRESENCE

VOL. LVI

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PRISONERS

"To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isa. 42: 7.

PART 1

JEHOVAH is the author of all prophecy, as it appears in the Scriptures, and prophecy can be understood by man only when it pleases Jehovah to reveal or uncover the same. The divine rule concerning the prophecy, as stated by the apostle Peter, is: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the holy [spirit]." (2 Pet. 1:20,21) When men contrary to this rule promulgate an interpretation of divine prophecy they are certain to get into "deep waters" above which they cannot see; and when other persons follow such private interpretation of prophecy they also find themselves in a state of confusion. This is not said in criticism of others who have attempted to interpret prophecy, but is said that we may be reminded that God's rule must be obeyed and followed if we are to realize the true meaning of his sacred Word. In the Scriptures there are many prophetic utterances concerning "prisoners". Private interpretations of such prophecies made and promulgated before the coming of the Lord Jesus in power and glory for judgment have widely missed the mark; and such private interpretation, followed since by others, has not been enlightening to them at all, but, on the contrary, has kept them in the dark. The "great multitude", for instance, have been reckoned as spirit-begotten ones that have shown a large degree of disobedience and unfaithfulness to God and to their covenant, and the "prisoners" have been considered the same as the great multitude. The Scriptural proof has heretofore been submitted through *The Watchtower* that those composing the great multitude are not spirit-begotten creatures and that the hope of a spiritual, heavenly habitation is not set before them. Do the Scriptures prove that the great multitude and the prisoner class are one and the same?

²A prisoner is one who is a captive and under restraint by another and is bound and denied his full liberty. A creature in this condition must be alive, because a dead one could not be said to be a

prisoner. The prison or prison house could not refer to death, for the reason that the dead know not anything, but are out of existence and therefore have no liberty that they could exercise. If a person is blind to the truth and such blindness is caused by another, then that person is bound in fetters of ignorance. If one is in darkness and does not know which way to go, he is restrained in the exercise of freedom of action and is therefore a prisoner. Satan is the prince of darkness, and Satan, together with his many agents employed in his wicked work, holds the human race in restraint and therefore in darkness.—2 Cor. 4:4-6; Eph. 6:12; Col. 1:13; 1 John 5:19.

³By his prophet Jehovah says, "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment [(A.R.V.) justice] to the Gentiles [(A.R.V., margin) nations]." (Isa. 42:1) The prophecy here refers primarily to Christ Jesus; and when those who prove faithful to their covenant are received into the royal temple, they also become a part of that 'elect servant' class. Those who become a part of the elect servant were at one time in darkness, and it was necessary that they be brought out of the darkness into the light and liberty of Christ Jesus. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."—Col. 1:13.

⁴The foregoing prophecy uttered by Isaiah appears to have its particular fulfillment at the time of the coming of the Lord Jesus in glory and power at the temple for judgment. The statement is therefore here made which, taken by itself, may be said to be dogmatic, to wit, that the prisoners mentioned in the prophecy include three classes, to wit: (1) the original faithful remnant, whom the Lord finds faithful at the time of the coming to the temple, and who are foreshadowed by Mordecai and Naomi; and (2) those who make up the Esther and Ruth class; and (3) the earthly sheep class, or "great multitude". This statement is made here, not that it might appear dogmatic, but that the student may have these

three classes in mind when examining the various scriptures relating to the prisoners. That we might gain a clearer knowledge of the prophecy relating to the prisoners, it appears good that a somewhat exhaustive examination of the subject matter be considered through *The Watchtower*. For this reason an effort will be made, by the Lord's grace, to examine the many scriptures relating to the prisoners, and it is believed that these scriptures, as will be seen, clearly apply to the three classes above mentioned.

⁵ It appears that even those who are righteous in the sight of God may be bound in fetters and hence restrained of their liberty. "Behold, God is mighty, and despiseth not any: he is mighty in strength and wisdom. . . . He withdraweth not his eyes from the righteous: . . . And if they be bound in fetters, and be holden in cords of affliction; then he sheweth them their work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity. If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures: but if they obey not, they shall perish by the sword, and they shall die without knowledge. But the hypocrites in heart heap up wrath; they cry not when he bindeth them: they die in youth, and their life is among the unclean. He delivereth the poor in his affliction, and openeth their ears in oppression."—Job 36:5-15.

⁶ The facts that are well known show that in the past God's covenant people have been holding to some doctrines or practices ignorantly, and that by reason thereof they have been greatly restrained and have not had and exercised full liberty in their efforts to serve God. When the Lord brought to their attention that they were in error, and hence lawless, and he disciplined them and they gave heed and ceased from their lawlessness, then they came forth into greater light and liberty as the true followers of Christ Jesus. It seems certain that Elihu here is speaking of a class foreshadowed by Job, which class is God's covenant people.

⁷ Those who are in a covenant with God are bound to him; but when the enemy came against them by force, they, because of fear of the enemy, failed to do their duty, and fell into Satan's snare, and hence Jehovah permitted them to be taken prisoners. These coming to a realization of their restrained condition and why thus bound and in prison, and who then turn with their full devotion to Jehovah and seek and look for deliverance by him, Jehovah hears their cries and delivers them. In harmony with this the prophet wrote: "But I am poor and sorrowful: let thy salvation, O God, set me up on high. . . . The humble shall see this, and be glad: and your heart shall live that seek God. For the Lord heareth the poor, and despiseth not his prisoners." (Ps. 69:29-33) Manifestly the prisoners here mentioned are God's covenant people, and particularly the remnant,

which were in restraint and were gathered to him at the time of the coming of the Lord to the temple. They are God's own children, and they are held in restraint, bound, and are thus prisoners.

⁸ They are poor in spirit and meek, and sincerely desire to know and to do the will of God. The speaker in this Psalm plainly appears to be speaking for those devoted to Jehovah but who are prisoners, and this is shown in the same Psalm: "Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. Hear me, O Lord; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies. And hide not thy face from thy servant; for I am in trouble; hear me speedily. Draw nigh unto my soul, and redeem it: deliver me, because of mine enemies."—Ps. 69:14-18.

⁹ Verse nine of this same Psalm is quoted at John 2:17 and Romans 15:3 and is applied to Jesus as the speaker thereof. Verse twenty-one is quoted at Matthew 27:34 and at John 19:29 as literally fulfilled on Jesus. Thus it appears that Jehovah's faithful ones may at times be and are held in restraint and are prisoners. The apostle Paul was in prison at Rome and referred to himself as "the prisoner of Jesus Christ". (Eph. 3:1; 6:20) Jehovah by his prophet refers to the same faithful class as his captives, that is to say, those who are in captivity by others.—Isa. 45:13.

¹⁰ When and under what conditions is it that "the Lord . . . despiseth not his prisoners"? Manifestly when those who are devoted to him are suffering because of restraint and are being denied their liberty in the service of Jehovah. During the World War period Jehovah's faithful sons on earth were restrained and their liberty was denied them, and they were persecuted and many of them actually put in prison. As God's faithful children they continued to pray or cry unto Jehovah. It was in 1918 that Jehovah began to build up Zion by resurrecting the faithful who had died and bringing them into the temple, and also by bringing the faithful remnant unto himself at the temple. These facts which the Lord brought about in fulfillment of his prophecy answer the question as above propounded, and the answer is found in these words: "When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer."—Ps. 102:16, 17.

¹¹ The facts show that God brought them out of prison or the condition of restraint in 1918, when Zion was built up. The following scriptures show that the reference is to the faithful followers of Christ Jesus, who were brought into and made a part of Zion, that are the ones under restraint or in prison. "For God will save Zion, and will build the cities of Judah; that they [those who have been bound

and later released] may dwell there, and have it in possession. The seed also of his servants [the remnant or seed that constitutes Jehovah's servant] shall inherit it; and they that love his name shall dwell therein."—Ps. 69:35, 36.

¹² Great affliction came upon the faithful followers of Christ Jesus in 1917 to 1919, and which is known as the World War period. Those devoted ones are pictured by Jacob, and to which apply the following words of the psalmist: "For they have devoured Jacob, and laid waste his dwellingplace." (Ps. 79:7) This same class was foreshadowed by Isaiah when he had a vision of the King at the temple and when he confessed his iniquity, crying unto the Lord. (Isa. 6:5, 6) Likewise Jacob's remnant, the same class, confess their iniquity or lawlessness. These were called for the sake of Jehovah's name, and, when in distress or in prison, they cried out: "O remember not against us former iniquities; let thy tender mercies speedily prevent us; for we are brought very low. Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake." (Ps. 79:8, 9) Did not all the nations during the World War period look with scorn and contempt upon God's faithful people? and because thereof did not God's faithful ones pray: "Wherefore should the nations say, Where is their God? Let the avenging of the blood of thy servants which is shed be known among the nations in our sight [at Armageddon, when God will avenge his faithful ones]"?—Ps. 79:10, *A.R.V.*

¹³ Then the psalmist adds these words, which are words proceeding from the restrained ones: "Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die [(margin) *Hebrew*: the children of death]." (Ps. 79:11) These faithful followers of Christ Jesus realized in 1917 to 1919 that Satan and his agents or allies sought to kill them. This scripture above quoted does not mean that they were appointed by Jehovah to die, but that the enemy had marked them for death. Because of their condition of restraint or imprisonment these faithful ones during that World War period did sigh, and it was their prayer, as expressed here by the psalmist: "Let the sighing of the prisoner come [up] before thee," that is, before Jehovah, with a view of their being released and delivered; and because these were marked by the enemy for death they are here mentioned as "children of death". Their prayer is that they might be reserved or preserved by Jehovah to the end that they might praise and serve him. They were like the 'valley of dry bones' described by the prophet Ezekiel. (37:1, 2) The heat of persecution upon God's people by Satan and his agents had made them very dry and they were broken in spirit and sad, and they sighed and cried unto the Lord. All of God's people, in that period, were under restraint and many of them in actual prison, and all together sighed and

cried unto the Lord. The Devil had begun his warfare on them in his attempt to destroy them because they were attempting to obey Jehovah's commandments. (Rev. 12:17) This prophecy does not apply to the "great multitude", and it was not the prayer prayed by the great multitude, for the reason that the great multitude was not then in sight. The prayer is by those faithfully devoted to Jehovah and who are the ones that were found faithful upon the coming of the Lord Jesus to the temple and whom he made the faithful and wise servant, and to whom he committed all of his goods, to wit, the kingdom interests on earth. (Matt. 24:46, 47) The remnant or faithful ones were not praying that death under their "covenant by sacrifice" might be deferred, but that the attempt of the enemy to kill them might be prevented in order that they might continue to serve Jehovah. These, being Jehovah's children, are 'children of light and life', but to Satan's crowd they are "children of death", because the enemy had marked them for death. The faithful prayed to Jehovah to preserve them for his service, and this is actually what did occur during the World War period. The foregoing conclusion is further supported by the following text: "Thou hast given us like sheep appointed for meat [(Hebrew) as sheep of meat]; and hast scattered us among the nations." (Ps. 44:11) "Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy."—Prov. 31:8, 9.

¹⁴ During the World War period it was the faithfully devoted ones of God's saints on the earth that were in danger of death at the hand of the enemy, and it was not the great multitude in danger, for the reason that the great multitude had not then taken their stand on the side of Jehovah and hence had not appeared. It was "for the elect's sake" that the period of tribulation was shortened, which period began in 1914 and was cut short in 1918 by the stopping of the World War, that the elect might serve Jehovah in bearing testimony to his name. (Matt. 24:21, 22) The faithful saints of God on earth during the World War period were groaning and praying that their bonds might be removed, and it is to them that the following text applies: "To hear the groaning of the prisoner, to loose those that are appointed to death [(margin: children of death)]."—Ps. 102:20.

¹⁵ Why were these praying that their bonds be broken and they be released from prison? They had been called and separated from the world as a 'people for the name of Jehovah', and both the facts and the words of the prophecy agree that their desire was to be released that they might serve Jehovah, as stated in the prophecy: "That men may declare the name of Jehovah in Zion, and his praise in Jerusalem."—Ps. 102:21, *A.R.V.*

¹⁶ While in this prison condition during the World War period the faithful witnesses of Jehovah could

not declare Jehovah's name in Zion and say to those of Zion, "Thy God reigneth"; nor could they point others to the way of Zion, which they have been doing since 1919. Jehovah, by hearing their prayers and by his releasing them from the bondage of Satan's restraining power, and by building them up in Zion, did have mercy upon them. Foreknowing that this would come to pass, God caused his prophet to write for such faithful ones: "Thou wilt arise, and have mercy upon Zion; for it is time to have pity upon her, yea, the set time is come."—Ps. 102: 13, *A.R.V.*

¹⁷ The prophecy then fixes the time when the Lord would hear their prayer: "When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer." (Ps. 102: 16, 17) The prayer of such is not disregarded; but while they thus prayed, God heard them: "For Jehovah heareth the needy, and despiseth not his prisoners." (Ps. 69: 33, *A.R.V.*) With confidence these prisoners continue to pray: "For God will save Zion, and build the cities of Judah; and they shall abide there, and have it in possession. The seed also of his servants shall inherit it; and they that love his name shall dwell therein."—Ps. 69: 35, 36, *A.R.V.*

¹⁸ It is the faithful followers of Christ Jesus who are gathered to Zion and who abide therein. Such are the ones that Jehovah has brought out of prisons or a restraint and built up into Zion. They were in restraint or imprisoned by Satan's organization, particularly during the World War period. These scriptures could not refer to the great multitude class, for the reason that the great multitude are not built up into Zion and not made a part of Jehovah's royal house.

¹⁹ It was after 1919 that the faithful remnant discerned that Christ Jesus had come to the temple, and it was then that they said in the language of the prophet: "For Jehovah hath built up Zion; he hath appeared in his glory [by sending Christ Jesus to the temple, resurrecting the faithful who were sleeping in death, and gathering the approved ones into the temple]; he hath regarded the prayer of the destitute, and hath not despised their prayer."—Ps. 102: 16, 17, *A.R.V.*

²⁰ Who are "the destitute" here mentioned? Those who remained faithful during the restraining period of the World War; therefore the ones described in the foregoing text as "prisoners". It was from his sanctuary that Jehovah looked down, heard the sighing of his prisoner, and loosed the prisoner. This was the class whom the enemy had marked to assault and imprison and restrain, and they attempted to destroy the faithful ones during that period of the World War. Their days were shortened and they were made weak. "He weakened my strength in the way; he shortened my days. I [the faithful servant class] said, O my God [Jesus, as applied in Hebrews 1: 10-12 and who was at the temple and who is here

addressed by the remnant], take me not away in the midst of my days [at the turning point from the Elijah to the Elisha work]; thy [Jesus'] years are throughout all generations. Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; . . . The children of thy servants [the remnant] shall continue, and their seed shall be established before thee."—Ps. 102: 23-28.

²¹ Note again that it is the prisoner class that pray: "Let the sighing of the prisoner [the faithful servant class] come before thee." The prayer is that this faithful class might be preserved or saved from the murderous assault of the enemy. "According to the greatness of thy power preserve [and reserve for thy service] thou those that are appointed [by the enemy] to die [*margin*: the children of death]." Then the faithful continue to pray: "And render unto our neighbours [hostile, religious neighbors who seek our destruction] sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord. So we thy people [loosened from prison and reserved for thy service], and sheep of thy pasture, will give thee thanks for ever; we will shew forth thy praise to all generations."—Ps. 79: 11-13.

²² The facts that have come to pass since the coming of the Lord Jesus to the temple, and which have been made known to God's faithful ones, prove conclusively that the prayer recorded by the psalmist foregoing, and which is made by the prisoners, is heard by Jehovah; that it is then that "there shall come out of Zion the Deliverer who shall turn away ungodliness from Jacob [the faithful servant class]". It is then that "all [spiritual] Israel shall be saved". (Rom. 11: 26, 27) (See book *Jehovah*, page 175.) The faithful remnant now know that Jehovah delivered them from the enemy and brought them into Zion, and, knowing this, now they sing: "If it had not been the Lord who was on our side, when men rose up against us; then they had swallowed us up quick [alive], when their wrath was kindled against us. Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped [out of prison restraint]. Our help is in the name of the Lord, who made heaven and earth."—Ps. 124: 2, 3, 7, 8.

²³ Now the remnant are in greater danger of death at the hand of the enemy, but they confidently rely upon Jehovah and Christ Jesus and by the grace and the strength of the Lord go on in the proclamation of the message of the kingdom. The foregoing testimony proves that the faithful remnant were imprisoned for a period of time, and this before the Jondab class or great multitude comes into view.

FURTHER EVIDENCE

²⁴ There is further and corroborative testimony that may here be considered with profit. The prophecy recorded at Psalm 107 is corroborative proof

that the faithful servant class is mentioned as a prisoner. *The Watchtower* has heretofore submitted facts showing that this Psalm, verses one to seven, applies to the "faithful servant" class gathered unto the Lord, and as having been brought through an experience like those of the Israelites in the wilderness, and that these are gathered unto Zion as their permanent "city of habitation", and that this has been done since the coming of the Lord to the temple in 1918. The World War experience of the faithful servant class was at least a part of these "wilderness" experiences of those who were "redeemed from the hand of the enemy". It is the remnant in the flesh, and here called "the children of men", that appreciate God's goodness to them and who praise the Lord "for his wonderful works to the children of men". (Verse 8) Then the psalmist says concerning these faithful ones: "For he [Jehovah] satisfieth the longing soul, and filleth the hungry soul with goodness." (Ps. 107:9) God has satisfied them with a vision of his glory at the temple.—Ps. 17:15; see *The Watchtower* 1934, page 19.

²⁵ It is believed that a consideration here of the entire 107th Psalm will be not only of interest but of profit to those who have a sincere desire to understand prophecy. The psalmist then continues: "Such as sit [(A.R.V.) sat] in darkness and in the shadow of death, being bound [(Hebrew) prisoner] in affliction and iron." (Ps. 107:10) The words of the prophet here disclose that those who are described here are foolish and rebellious ones, but not beyond recovery. Among those in line for the kingdom some have shown less selfishness, while others have shown much more selfishness, while both classes associate together. The more selfish ones have brought trouble upon themselves, and also upon the faithful ones associated with them. During the World War period practically all of the people of God on earth, if not quite all, accepted and believed the "higher powers" (Rom. 13:1) to be the visible rulers of this world, and by reason of their fear of such so-called "higher powers" almost all of God's people became negligent and disobedient to the commandments to serve Jehovah God, and hence their conduct was to that extent rebellious. The fact that they were not bold in declaring the message of the truth had the effect of causing the enemy to more vigorously persecute and oppress them. All of God's people therefore came into a condition of restraint, including the rebellious ones and those who were more faithful, and they all sat in darkness. (Isa. 42:7) Those, however, who under the test proved faithful the Lord brought out of darkness. Concerning these it is written: "Unto the upright there ariseth light in the darkness."—Ps. 112:4.

²⁶ The 107th Psalm, as will subsequently be observed, shows that God brings the faithful out of darkness that they might get up and walk forward, and this is exactly what the faithful did do after the World

War. "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.

²⁷ To be sure, the enemies have no light for those whom they hold as prisoners, and attempt to prevent them from getting any light. Jehovah permitted his faithful ones to be led into darkness by the enemy along with the foolish or rebellious ones. Such were the conditions that came to pass during the World War period, and this is foreshadowed by what came to pass upon natural Israel. Jeremiah, who foreshadowed Jehovah's faithful witness class, says: "I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light."—Lam. 3:1, 2.

²⁸ Those who afterwards proved faithful under the test, and who during the World War period were sitting in darkness and were in captivity, were, as the psalmist states, "in the shadow of death"; but they still loved God and, being faithful to him, they cried out in the language of the psalmist: "Our heart is not turned back, neither have our steps declined from thy way; though thou hast sore broken us in the place of dragons [devourers], and covered us with the shadow of death. Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter."—Ps. 44:18, 19, 22.

²⁹ The apostle, at Romans 8:36, 37, specifically applies this prophecy of the Psalm to the faithful ones of God's people. During that period of darkness they continued to say: "Yea, though I walk through the valley of the shadow of death, I will fear no evil." (Ps. 23:4) They still continued to faithfully trust in Jehovah. In that condition they were in fact "bound in affliction and iron". God's people did go into captivity because of affliction heaped upon them by the enemy. (Lam. 1:3-5) Note, however, the further words recorded, and which apply specifically to the faithful, spiritual Israelites: "For the Lord will not cast off for ever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. To crush under his feet all the prisoners of the earth, to subvert a man in his cause, the Lord approveth not."—Lam. 3:31-34, 36.

³⁰ The Lord was somewhat displeased with the weakness shown by those of the servant class, and because of this weakness the enemy heaped greater afflictions upon them. God was somewhat displeased with the servant class, but greatly displeased with the enemy: "Thus saith the Lord of hosts, I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the [nations] that are at ease: for I was but a little displeased, and they helped forward the affliction."—Zech. 1:14, 15.

³¹ The 'terrible image' is described by Daniel's prophecy, and in that prophecy "iron" symbolized

the visible part of Satan's cruel and oppressive organization. (Dan. 2:39,40) God's faithful people were held in restraint by this "iron" part of Satan's organization; hence says the psalmist (107:10): "Being bound in affliction and iron." Moses had prophetically spoken concerning those who should be called to the kingdom and said: "Therefore [if not wholly faithful] shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee."—Deut. 28:48.

³² Moses, having absolute confidence that God would bring the faithful ones through affliction, wrote: "But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day."—Deut. 4:20.

³³ When Joseph was in Egypt his feet were put in irons. (Ps. 105:18) It is therefore seen that these symbolic statements concerning the prisoners, as set forth in Psalm 107:10, relate to the spiritual sons of God, called to serve him as his witnesses, and that the Psalm applies specifically to God's people who become the "faithful and wise servant" class.

³⁴ Jehovah deals with his consecrated ones as a compact company, and his law applies to the entire company, and not in a different manner to different individuals of that company. Why would he permit his begotten sons to be brought into a state of restraint and bound "in affliction and iron"? The psalmist answers: "Because they rebelled against the words of God, and contemned the counsel of the Most High."—Ps. 107:11.

³⁵ Long before the gathering of the faithful servant class to the temple, and during the Elijah period of the church, some "elective elders" attempted to interpret this prophecy and applied this part of it here under consideration to the "great multitude"; but, that interpretation being private, it was wrong. Those who insisted on standing by the private interpretation of this Psalm remained in darkness. It was the foolish ones (verse 17) that rebelled and disregarded and went contrary to the Word of God; and those who afterwards proved faithful, being associated with the foolish ones, also shared the afflictions with the foolish. The same rule was applied to natural Israel: "Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah."—Num. 20:24.

³⁶ Moses and Aaron suffered because of this improper course taken by the whole company of Israelites. (Num. 27:14) The older generation, that is to say, the "old men", rebelled against the Lord, and Moses and Aaron were counted in with them in the suffering that followed. Daniel prayed on behalf of the Israelites, classing himself with the rebellious ones: "We have sinned, and have committed iniquity, and

have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments."—Dan. 9:5-9.

³⁷ Jeremiah likewise prayed: "The Lord is righteous; for I have rebelled against his commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity." (Lam. 1:18) The same rule applies to spiritual Israel. During the World War period some of the consecrated were influenced by the wrongful course of others like unto the rebellion that Korah committed. Because of this wrongful condition, says the prophet: "Therefore he brought down their heart with labour; they fell down, and there was none to help."—Ps. 107:12.

³⁸ The "evil servant" class, journeying along together with the faithful ones, did not repent, because they were beyond repentance, and hence they remained in darkness. (Heb. 6:4-6) Those who were meek and teachable, of humble mind, and who loved the Lord, did repent and remained, and they 'circumcised their hearts' toward God in the covenant of faithfulness. (Deut. 10:16) God suffered his enemy to get at his people, and these by reason of the pressure of the enemy were brought low and there was none to help them, outside of the Lord. The faithful ones were thus oppressed along with the rebellious ones. Although the remaining faithful were feeble, due to their fear and lack of understanding, they cried unto the Lord. They had followed so-called "wise leaders", and it was afterwards necessary for them to have help from the Lord to "confirm the feeble [falling] knees".—Isa. 35:3.

³⁹ It was written concerning the faithful ones of natural Israel that they cried unto the Lord and "the Lord heard our voice, and looked on our affliction, and our labour and our oppression: and the Lord brought us forth out of Egypt". (Deut. 26:7,8) Likewise it is written concerning spiritual Israel in time of stress: "Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder."—Ps. 107:13,14.

⁴⁰ The "evil servant" class was not among those who repented and cried unto Jehovah, only the faithful servant class doing so. During the year 1919 the faithful were delivered from prison and were given freedom and renewed their strength in preaching the gospel of the kingdom. God did not save them out of their distresses by taking them to heaven, but by stopping the World War, opening the way for further service to the faithful ones, and giving them opportunity to serve; and he gave them a 'double portion of the spirit of Elijah'. (2 Ki. 2:9-15; John 8:31,32) And then said the faithful ones: "I called upon the Lord in distress: the Lord answered me, and set me in a large place."—Ps. 118:5.

⁴¹ Because of putting their trust in men and fearing men, even those who later constituted the faithful

class, together with the foolish ones forming the "evil servant" class, had fallen under the power of the Devil's organization, and the outlook for the faithful was very black and distressing, and therefore they were in "the shadow of death". Jehovah heard their cries, and by his elect servant Christ Jesus he dispelled the darkness and gave them light when he gathered them to the temple. "God is the Lord, which hath shewed us light; bind the sacrifice with cords, even unto the horns of the altar."—Ps. 118: 27, 28.

⁴² While the faithful were thus 'sitting in darkness' they were marked for death by the enemy, and therefore were the ones "appointed to die". Satan's crowd was determined to destroy Jehovah's faithful people during the World War and afterwards, as other scriptures show. When the war ended, Satan's crowd did not voluntarily remove the restraint or prison condition and release the Lord's people, but the Lord himself "brake their bands in sunder" and released his own who were prisoners. "Thus saith the Lord, Though they be quiet, and likewise many, yet thus shall they be cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more."—Nah. 1: 12, 13.

⁴³ He having brought them out of the darkness, the faithful were glad, and they sang: "The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly. I shall not die, but live, and declare [in Zion] the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death. Open to me the gates of righteousness: I will go into them, and I will praise the Lord."—Ps. 118: 16-19.

⁴⁴ The erstwhile prisoner, that is, the class of faithful ones, now sing the praises of Jehovah, saying: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" (Ps. 107: 15) The faithful servant, foreshadowed by Mordecai and Naomi, give thanks unto God and continue to proclaim his goodness and his wonderful works to the children of men, first, to the ones who are brought in and who were foreshadowed by Ruth and Esther and who become a part of the remnant; and then, later, to the Jonadab or "great multitude" class.

⁴⁵ The remnant from that time forward continued to give thanks unto Jehovah and to say: "For he hath broken the gates of brass, and cut the bars of iron in sunder." (Ps. 107: 16) Satan's organization is called "Babylon", and there was where the faithful servant class were restrained and imprisoned. But in 1919 God began to bring forth these faithful ones and give them light and to send them forth in his service with joy. Thus Jehovah did through the hand of his 'elect servant', whom Cyrus foreshadowed, and concerning that elect servant it is written: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I

will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut: I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." (Isa. 45: 1-4) This does not mean that God literally broke the gates and iron bars of a literal prison; but Babylon's organization was holding his chosen people in restraint, and the servant class as a whole as prisoners were restrained, and Jehovah exercised his power in behalf of these and released the prisoner class, opening to them again the way of service.

⁴⁶ Call to mind now the fiery conditions that came upon God's people in 1917 due to the conduct of the foolish ones who refused to give heed to the Word of God but who gave heed to the advice and counsel of selfish men, and then note how the course they took fits the text following, to wit: "Fools, because of their transgression, and because of their iniquities, are afflicted." (Ps. 107: 17) Those foolish ones talk a great deal with their mouths. (Prov. 10: 8) They despised wisdom and instruction and refused the counsel of the moderate ones. Their attention was called to the fact that it was their privilege to put aside selfishness and continue in God's organization, and that the Word of the Lord so instructed. They despised the instruction of the Lord and, instead of taking the right course, continue to meddle with God's organization and interfere with its work. They were contentious and connived with the more open agents of Satan's organization in taking action against the faithful ones. (Prov. 1: 7; 12: 15; 20: 3; 29: 9) Those foolish ones continue in darkness, and, after 1919, failing to return to Zion, they did not enter the highway and go on with God's organization. They continued in their rebellious and foolish way and remained in darkness. As the Scriptures say, they were and are "fools", because they 'say in their heart, There is no God'; that is to say, by their course of action they disclose their motives or heart conditions and continue to defy and transgress the Word of God, setting up man's wisdom instead, and in effect say there is no God. They do 'not hold the head', Christ Jesus, and look to him as leader, but they look to men for their leadership and teachers, which is contrary to the Word of God. They insist on what they call their "personal liberty", which in fact means the desire to do according to their own selfish will. Rather than to see the church in unity and be at unity in the spirit of Christ, they separate themselves and oppose God's organization. (Eph. 4: 3, 14-16) The transgression of such is that of a revolt. They transgress in the "sin of Samaria", that is to say, they

indulge in the worship of visible leaders and hold that all the truth of God's Word was delivered to an earthly leader and that this proceeded from Bethel. The "golden calf", which had been located at Bethel for the king of Samaria to worship, they continue to worship. (Amos 4:4; 8:14; 1 Ki. 12:32) This is not said out of ill will; but according to the Scriptures it is the obligation of those who remain faithful to the Lord to call such transgression to the attention of others, including the fools.—Isa. 58:1; Ezek. 18:21-23, 30, 31.

⁴⁷ During the World War even those who became later of the faithful servant class did not wholly and entirely take a clear stand against Satan's organization, including the political and commercial parts of it. They did not boldly declare God's vengeance against Satan's organization, but rather compromised, and 'because of their iniquities [unlawful course] they were afflicted', but, later crying unto the Lord and being fully repentant, they were forgiven according to God's gracious Word. (Jer. 31:34; Isa. 40:2; Ps. 103:3; Ezek. 36:33; Zech. 3:9, 10) Even those who afterwards were made the "faithful and wise servant" class did, during that black period, pursue a foolish course, and they held to such iniquitous doctrines as the pyramid hobby; the political powers of this world as the "higher powers"; and such things as "character development", sanctimoniousness, and matters like that. But Jehovah had mercy upon those who did repent and sought to know and follow in the way of the Lord. "By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil."—Prov. 16:6.

⁴⁸ Those who continued in a state of rebellion went entirely over to Satan's organization, and all such must suffer destruction. "Their soul abhorreth all manner of meat; and they draw near unto the gates of death." (Ps. 107:18) The stubborn ones would not partake of the spiritual food served on the Lord's table, because they were spiritually sick and they could not appreciate it. (Prov. 1:7) They did not then discern and have not since discerned the true teachers, but look to men for instruction. (Isa. 30:20) Not partaking of food convenient for those who serve the Lord, many who afterwards repented, as well as others who did not repent, "draw near unto the gates of [spiritual] death." (1 John 5:16) Those who continued rebellious did not get on the highway and in the true way of holiness. (Isa. 35:8) Therefore, say the Scriptures, 'the fools died for want of wisdom.' (Prov. 10:21) Such do not serve and praise the Lord, and are at the very gates of death. Those remaining in this state of rebellion died, but others who had with them gone astray, and who afterwards repented, found mercy extended to them. "Then they cry unto the Lord in their trouble; and he saveth them out of their distresses." (Ps. 107:19) "Before I was afflicted I went astray; but now have I kept thy

word." (Ps. 119:67) Those who by reason of affliction awaken to their deplorable condition and cry unto the Lord receive his mercy and his help. Verse nineteen of Psalm 107 is but a repetition of verses six and thirteen of the same Psalm, the difference being that verses six and thirteen speak of things that are past, whereas verse nineteen refers to the present, and thus is shown God's provision and mercy for those who have fallen into difficulty since the coming of the Lord to the temple. Even if some of the temple class fall into difficulty, when they discover this difficulty and repent and turn quickly to the Lord his mercy is extended toward them.

⁴⁹ Some who have been turned aside, by reason of looking to foolish, human leaders for counsel and advice, when seeing their error, repent and cry unto the Lord, and the Lord hears them; and this is foretold by these words: "He sent his word and healed them, and delivered them from their destructions [(Leeser) graves]." (Ps. 107:20) Satan placed the snares and pitfalls, and into such the foolish fell, and there they remain unless they repent and cry unto the Lord. Those who do sincerely seek the Lord receive his mercy. "By mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil." (Prov. 16:6) "Have mercy upon me, O Lord; for I am weak; O Lord, heal me; for my bones are vexed." (Ps. 6:2) "O Lord my God, I cried unto thee, and thou hast healed me." (Ps. 30:2) Those who turn away from creature worship and turn wholly to the Lord and become diligent in doing his will receive the blessings of the Lord, and then they truly sing, as it is written: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."—Ps. 103:2, 3.

⁵⁰ The privilege and duty of the recovered ones is to become active in proclaiming Jehovah's message to others. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing."—Ps. 107:21, 22.

⁵¹ These recovered ones must become active in proclaiming the praises of Jehovah and his kingdom, which is their full devotion and service to Jehovah. (Heb. 13:15; Isa. 12:4) In order to keep spiritually healthy they must actively engage in Jehovah's service and do so with confidence and with rejoicing, that others may hear and learn of Jehovah. All these scripture texts and all the facts well known exactly fit those who were once in line for the kingdom, and thus it is seen that the foregoing text of Psalm 107 relative to prisoners applies to the spirit-begotten ones in line for the kingdom, and not to the great multitude. At this point in the application of Psalm 107 a change takes place, as will be observed in the further examination thereof.

ELECT SERVANT

⁵² While it is true that Christ Jesus is and has been the elect servant of Jehovah since he became "the author of eternal salvation" (Heb. 5:9), yet the prophecy of Isaiah 42:1 clearly seems to have a special and peculiar application at the time of the coming of the Lord Jesus to the temple for judgment. It is then that he is the elect servant of Jehovah, clothed with power and authority, and begins his active work of judging. In the prophecy of Isaiah Jehovah declares: "I have put my spirit upon him, he will bring forth justice [judgment] to the nations." (A.R.V.) When the Lord enthroned Christ Jesus, in 1914, he sent him forth to rule amongst the enemy, and in 1918 Jesus appeared at the temple for judgment, after which all nations are gathered before him. (Matt. 25:31) As the foregoing scriptures show, at the time of his coming to the temple the consecrated were in prison or in restraint to Satan's organization, and this included those who later became a part of the "evil servant" and also those who become the "faithful and wise servant" class. At the time Satan's organization had brought great darkness upon the earth and gross darkness upon the people. Many sincere ones were held in bondage to Satan's organization, and it is Christ Jesus, the elect servant of Jehovah, that opens their eyes and brings them into the light. To him, Christ Jesus, Jehovah says: 'I have given thee for a light unto the nations; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.' (Isa. 42:6,7) To accomplish the work of 'opening the blind eyes' there must be a fight with Satan's organization, because that wicked one would not willingly agree to anything that would tend to open the eyes of the people to a knowledge of the truth, but, on the contrary, would bitterly oppose and is continuing to bitterly oppose all truth. Prior to the coming of the Lord Jesus to the temple for judgment in 1918 the eyes of the faithful ones on earth were blinded concerning many things; and this is shown by the prophecy uttered by Moses. (Deut. 29:4) This is also fully supported by the facts, as we now see that many were blind to some of the great truths in the Scriptures. It was after the coming of the Lord Jesus to the temple that the faithful remnant first had an understanding of the name and purpose of Jehovah. The deeper things of God's Word would come to them after they were gathered to the temple, and since then only those who have had their eyes opened and received God's approval, having willingly obeyed, have been taught of God.—See book *Jehovah*, pages 265, 266.

⁵³ When brought out of Satan's prison and brought to the temple such approved ones were formed into the "faithful and wise servant" class and became a part of the elect servant, and to this class the Lord committed his testimony; which testimony they must deliver according to God's commandment. Christ

Jesus first opened the blind eyes of the remnant, and then he uses the remnant to deliver his testimony by which the blind eyes of others are opened.

⁵⁴ It was during the World War period that God's faithful people were ensnared and held in restraint by Satan's organization, and it was after, to wit, in the year 1919, that they were loosened. The following texts therefore seem to apply to the faithful ones whom the Lord approved upon coming to the temple, to wit: "But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses; they are for a prey, and none delivereth; for a spoil, and none saith, Restore. Who among you will give ear to this? who will hearken, and hear for the time to come? Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law."—Isa. 42:22-24.

⁵⁵ It was these children of God, and under restraint to Satan's organization, that sat in darkness; and Jehovah used his elect servant, Christ Jesus, to bring them out of prison. Having brought them out of this condition of restraint, Jehovah says to these faithful ones: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed [loosened from prison] thee, I have called thee by thy name; thou art mine. Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north [Babylon], Give up: and to the south [Egypt], Keep not back [(Hebrew) restrain not]; bring my sons from far, and my daughters from the ends of the earth; 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. 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." (Isa. 43:1, 5-7, 10) Thus the Lord definitely locates these prisoners as the ones who become his witnesses.

⁵⁶ The first prisoner company brought out were those foreshadowed by Mordecai and Naomi, and who are made the "faithful and wise servant", to whom the Lord committed the kingdom interests on earth, and who were made Jehovah's witnesses. These were prisoners until 1919, when they were loosened by the Greater Cyrus, Christ Jesus, Jehovah's elect servant; and then these loosened ones became of The Servant. The Mordecai and Naomi class are not all the prisoners; there are others, since it is written that the entire world lies under the domination of the wicked one. Next there must be brought forth a class pictured by Ruth and Esther, and then these also must be used by the Greater Cyrus in bringing others out of the prison house of Babylon. All of this work must be done before Armageddon, and all of those who do not flee Babylon and deliver

every man his soul will be cut off and destroyed with Babylon. (Jer. 51:6) Jehovah's elect servant, Christ Jesus, the Greater Cyrus, being sent forth to rule, did first cast Satan and his organization (Babylon) out of heaven, and then he releases the prisoner class on earth, and concerning this it is written: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut. I have raised him up in righteousness, and I will direct all his ways; he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts."—Isa. 45:1, 13.

⁵⁷ The physical facts show beyond all doubt that the faithful were first released and made members of the servant class, and now the work is in progress to the opening of the eyes of the "great multitude" and their deliverance out of the prison house. These truths' now being revealed to God's people must mean that the complete destruction of Babylon is near, and that now the prisoners must flee for their lives. It is incumbent upon the witnesses of Jehovah to bring these truths to the attention of the prisoners, and this obligation they cannot escape. The Lord has commanded it, and they must obey.

(To be continued)

QUESTIONS FOR STUDY

- ¶ 1. What do the Scriptures show concerning the origin of prophecy, and as to interpretation thereof? Have the efforts put forth to interpret prophecy been proper and helpful?
- ¶ 2. What are the conditions necessary to constitute one a prisoner? Account for the present condition of bondage of the human race.
- ¶ 3. Identify the 'elect servant'.
- ¶ 4. Who are the "prisoners" referred to in Isaiah 42:7?

- ¶ 5-9. With scriptures and facts corroborative, explain whether the righteous may be bound in fetters.
- ¶ 10-12. What do the facts show as to when and under what conditions "the Lord despoiseth not his prisoners"?
- ¶ 13-18. Whose are the words recorded at Psalm 79:11? Explain their being "appointed to die". What was their purpose in this prayer? When and how was this prayer answered?
- ¶ 19-23. For whom were the words of Psalm 102:16, 17 prophetically provided? Why are they referred to as "the destitute"? What, then, is the evidence that the remnant were for a time imprisoned before the Jonadab class became manifest?
- ¶ 24-37. With supporting scriptures and facts, show (a) that the words of Psalm 107:8, 9 apply to the faithful servant class. (b) That the words of verse 10 clearly describe a former condition of God's faithful people. (c) That even those of the faithful servant class had "rebelled against the words of God, and contemned the counsel of the Most High". How did God 'bring down their heart with labor'? Describe the situation in which "they fell down, and there was none to help".
- ¶ 38-42. Account for the fact that two distinct classes developed from the conditions above referred to. When and how did the Lord 'break their bands in sunder, bring them out of darkness, and save them out of their distresses'?
- ¶ 43, 44. What was then the song of the faithful? To whom and for what did they thus sing praise and make petition?
- ¶ 45-48. When, how and why did the Lord 'break the gates of brass, and cut the bars of iron in sunder'? Apply verse 17. Did those of the faithful servant class take a clear stand against Satan's organization? Explain, then, why these were purged, whereas the other class "draw near unto the gates of death".
- ¶ 49-51. Point out fulfillment of verse 20. What is the privilege and duty of those who have been thus recovered?
- ¶ 52-55. When and to whom does Isaiah 42:1 apply? Referring to Isaiah 42:6, 7: Who gives whom "for a light unto the nations"? When and how have the blind eyes been opened and the prisoners and they that sat in darkness been brought out of prison? Account for their having been robbed and spoiled, ensnared and imprisoned. Explain the purpose of their being redeemed from that condition.
- ¶ 56, 57. Show that the enlightening and delivering of the prisoners is a progressive work, to be accomplished before Armageddon. What does this mean as to responsibility of those delivered?

RIGHTEOUS JUDGMENT FOR THE PEOPLE

HOW eagerly the suffering peoples of all nations would welcome complete deliverance from the affliction, perplexity and anxiety through a righteous government which they could be certain would permanently straighten out the tangled affairs of the entire world!

It is just such a happy solution that now awaits the complete overthrow of the oppressors of the people. How will it be done?

One reason assigned for God's wrath at Armageddon upon the nations is that he might get himself a name in the minds of the people. This should not be misunderstood. God does not desire a name for his own benefit. The enemy and his agents have pushed the name of Jehovah into a corner to the great detriment of the people. When God overthrew the Egyptians, it is written, he did so "to redeem [Israel] for a people to himself, and to make him a name". (2 Sam. 7:23) In the overthrow of Satan's entire organization, which

Egypt foreshadowed, he does so to deliver the people and turn their minds to him that they may know his name. The reason is that God is the source of life and he will teach the people that he has promised life and he alone can grant life and blessings to mankind, and that his name is involved, and that the life and blessings of the people must come from him; and that to know him and his Christ, earth's rightful King, means life.—John 17:3.

The final battle between the forces of Satan on one side and those of the Lord on the other will be a time of great stress to the peoples of the earth. In that trouble all peoples and nations will discern that the Lord has taken charge of the affairs of men. God through his prophet describes the condition of the people while in that trouble. So terrible he declares it will be that the people will not know which way to turn. With the fall of the evil and oppressive ruler Satan and his organization He pictures the storm

ceasing and the condition of quietness settling down upon the people: "They reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven."—Ps. 107: 27-30.

God's prophet then pictures Jesus Christ, the great Prince and King, coming unto the people in meekness and for the purpose of doing them good. He is shown as taking possession of the entire earth and administering its affairs for the general welfare of mankind. "Behold, thy King cometh unto thee; he is just, and having salvation; . . . and he shall [by whipping the nations at Armageddon] speak peace unto the [nations]; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."—Zech. 9: 9, 10.

The constructive work will be the next in order of his administration. It should be noted that every one of the faithful men mentioned in the Scriptures (Hebrews 11: 1-39) and called "the ancients" (*Roth.*) were builders or constructors. Being raised from the dead as perfect men on earth and made "princes" as the visible representatives of the earth's new government, they will be in their element in carrying on the constructive work under the supervision of the righteous King. (Ps. 45: 16) This work they will do for the aid, comfort and benefit of the people: "Behold, a king shall reign in righteousness, and princes shall rule in judgment." (Isa. 32: 1) Those faithful men or princes in the earth will constitute the arm or strength of the Lord visible to the peoples of earth. "With the strength of a king justice he loveth."—Ps. 99: 4, *Roth.*

Christ is the antitype of David and as such will be the Leader and Teacher of the people and will lead them in the right way by his visible agents, the faithful princes in the earth.—Isa. 55: 4.

Satan, through his visible agents on earth, has long oppressed the people. Under the righteous administration of the Lord's government all oppression must cease. Then not even the wicked who now rule the nations of "Christendom", nor any of their like, shall be permitted there to oppress the people again. Then will be true the prophecy: "The Lord is King for ever and ever: the heathen [oppressive nations] are perished out of his land. Lord, . . . thou wilt cause thine ear to hear: to judge the fatherless and the oppressed, that the man of the earth may no more oppress."—Ps. 10: 16-18.

Small property owners have long been oppressed by those who have power and riches. The wage earners have been oppressed concerning their wages. The widows and the orphans have been oppressed, and the hand of the oppressor has been upon all the weaker ones in every nation. Such oppression has been aided and abetted by those who have called themselves by the name of Christ. (Jas. 2: 6, 7) In the administration of God's righteous government all oppression

must cease, because the Ruler will "break in pieces the oppressor" at Armageddon. (Ps. 72: 4) No oppressor shall be permitted any more among the people. (Zech. 9: 8) Concerning those who have oppressed, the Lord says: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."—Mal. 3: 5.

The administration of the Lord's government will be favorable to the poor. "With righteousness shall he judge the poor." (Isa. 11: 4) Every one will be compelled to deal fairly with his neighbor. "Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart."—Zech. 7: 9, 10.

In the present evil governments men who produce nothing lie upon their beds and work out schemes to rob their fellow man. Such will cease under the righteous government of the Lord. None of their schemes will be permitted to mature. Then there will be no more Teapot Dome oil thefts (as in Wyoming, U.S.A.) or like crimes committed. There will be no more cruel corporations called "trust companies" to unjustly burden the people. "Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage."—Mic. 2: 1, 2.

The founders of the American government said that all men are created equal and that all men should stand equal before the law. They said well, but their sayings have not been put into action. On the contrary, the common people have not stood equal and have not had an equal show. They have been exploited and the fruits of their labor spoiled. It shall not be so under the righteous government of the Lord; for then it will be said: "For the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. And in mercy shall the throne be established; and he [the Greater David] shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hasting righteousness."—Isa. 16: 4, 5.

The power of the righteous King shall be exercised in behalf of the weak as well as the strong. "He shall judge the poor of the people, . . . and shall break in pieces the oppressor."—Ps. 72: 4.

Under the righteous reign of the great King the administration shall be in the interest of all; and all men shall have a fair trial, and to this end all shall be brought to a knowledge of the truth. (Isa. 11: 9) Everywhere the truth will be spoken, and the truth

shall fill the whole earth. (Hab. 2:14) There will be no conflicting stories told the people to deceive them. Today the people cannot decide just what is truth, because of the many deceptions practiced upon them by their false teachers. In the evil governments on earth at the present time men of wealth, influence and power bring into the courts false witnesses whom they have hired to bear false testimony. The ends of justice are defeated. The wicked escape and the innocent suffer. Such condition will not obtain in the administration of the righteous government of the Lord. "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:31.

Doubtless in every government of every nation on earth there are men with good intentions and who desire to see the government administered for the general welfare. In all ages there have been such men; but all must agree that the administration of human affairs by fallen man has always been unequal. The many sorrowful experiences covering centuries and recorded in human history should serve to teach lasting lessons to all men who desire better conditions. One of those lessons is, that no matter how hard imperfect men strive to have an honest and righteous government in the land, such cannot be had. God has promised to establish righteousness that the people may enjoy a righteous government. The time has come when God's righteous government is beginning. Why give further heed to the feeble and fruitless theories and efforts of men? God's appointed time to judge the world is here, and that judgment will be just and right. "But the Lord shall endure for ever: he hath prepared his throne for judgment: and he shall judge the world in righteousness, he shall minister judgment to the people in uprightness."—Ps. 9:7, 8.

The promise that Jehovah made long centuries ago was that his Anointed King should be the means of bringing blessings to all the nations and families of the earth. (Gen. 22:18) That promise is sure of fulfillment, and the time for the beginning of its fulfillment is here. The administration of that righteous government will bring the desire of the people. "Yea, all kings shall fall down before him; all nations shall

serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed." (Ps. 72:11, 12, 17) "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.

In the Scriptures "the holy city" is used as a symbol of God's righteous government. In vision John upon the isle of Patmos beheld that pure and righteous government extending its authority from heaven to earth that the will of God might be done on earth as in heaven. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Rev. 21:2, 3.

Jehovah God will be with men, through his representatives the faithful "princes in all the earth", who shall be carrying out God's will as expressed through his Anointed King. (Ps. 45:16) The administration of that government is certain to be a constructive one that will result in blessings upon mankind. That the people might hear and be assured in this day of stress, the Lord caused John to write concerning the King upon his throne: "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful."—Rev. 21:5.

The administration and construction of the new world will progress. The people will learn that their invisible Ruler is just, righteous, and true; and this they will learn through his dealings with them through the "princes", his visible representatives, as well as by direct blessings from him. The people must be made right and must learn to do right, and the Lord has provided a means for this to be accomplished. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9) For the encouragement and comfort of those who earnestly desire righteousness God has made it possible at this time, through the study of his Word, to show some of the marvelous benefits that will come to the people under his gracious administration.

LETTERS

PREACHERS LOSING OUT

DEAR BROTHER RUTHERFORD:

Just a few lines to send greetings from the field. We want to express our deepest gratitude for all the help that has been provided for us pioneers by the Lord through you and your coworkers at the Bethel, especially the strengthening food coming to us with the *Watchtower* articles.

When *Preparation* came out, we thought we knew all about Armageddon then; but now, with the unfolding of Habakkuk's prophecy and its minute details, we are astounded with wonder and admiration.

Surely the fact that we are getting this understanding about Armageddon now is proof in itself that the battle is near.

We are observing a decided change in the work, too. Out here in the country we are working twice as fast as in former years because the people have taken their stand. The preachers have been preaching against us; and that too has helped us a lot. Many honest persons are asking us why the preachers are telling them not to read the books.

After explaining the matter, these people are always obtaining the literature readily, and express their disgust with the preachers.

Their days of influence are gone. The "great multitude" is leaving them; and before long they will be alone with their fellow worshipers of Baal, ready for Jehu's destructive sword.

May Jehovah give us the privilege to look on when it takes place, to see the vindication of his great and holy name.

We pray that Jehovah may continue to bless and keep you while we are faithfully and in unity shouting for Jehovah and for Gideon.

BRO. AND SR. MAX LEWY AND BRO. WILHELM SCHNELL, *Pioneers*.

PRaise JEHOVAH'S NAME

OUR BELOVED BROTHER RUTHERFORD:

I have finished reading the marvelous and complete book *Jehovah*. Please accept my sincere thanks for my copy of it. I have been "anointed with fresh oil". "My cup runneth over."

How I do praise Jehovah and magnify his holy name, that he has used you, his humble child, to his honor and glory and for the edification of his people!

May his blessing rest upon you continually.

By his favor, J.W.

MRS. C. W. STIVER, *Pioneer*.

BLESSINGS OF JEHOVAH OVERWHELM

DEAR BROTHER RUTHERFORD:

The copiousness of the blessings of Jehovah truly overwhelm his people. Having been privileged to attend the Washington (D. C.) convention of Jehovah's witnesses, my heart overflows and I must enoach long enough to thank you for being the instrumentality used by Him.

Surely that convocation, with its mighty witness poured upon

the seat of the 'two-horned beast', is epoch marking, as time will reveal.

Upon being provided with the means to make the twelve-hundred-mile trip to the convention, I prayerfully asked the Lord to assist in my being of service to the brethren in any capacity. Oh, how marvelously the Lord answered! Primarily, the price of transportation was utilized to the end that *three* made the trip, instead of one. Upon arrival, to be one of those selected to assist in your personal safety and proper decorum of the public audience while the Lord's vital truths flowed from your lips, was indeed a privileged service.

How tremendously thrilled were the hearts of the brethren with the Lord's explanation of Revelation 7; so clearly logical, Scriptural and irrefutable. While basking in the light of that revelation and feeding thereupon, imagine my astonishment when asked to assist in the immensing of those dear ones declaring themselves on Jehovah's side.

Standing, for about three hours, in the cold water of that pool and seeing the vanguard of the Lord's "great multitude" come trekking down those steps, publicly confessing their stand by that fitting symbol, immersion, words fail to express my heart emotions and gratitude to Jehovah and his King. With the lowering of each one (of the nearly two hundred personally immersed by myself) I breathed a prayer in their behalf, even as I pray Jehovah's continued blessing upon you to the vindication and honor of his name.

The objective, as stated by you, was certainly obtained, thanks to Jehovah, as brethren's hearts now glow with illumination to "more intelligently serve Jehovah". Thanks be to God for the privilege of having a share therein.

With fervent love, your brother servant,

D. W. ALDEN, *Kansas*.

(Continued from page 272)

NEW YORK

Albany WABY Sa 4:45pm
 Anburn WMBO Su 6:30pm
 Sa 2:15pm
 Bing'mton WBNF Su 7:00pm
 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
 Freeport WGBB Su 9:00am
 Tu 7:00pm Th 7:00pm
 Jamestown WOCL Su 9:30am
 New York WBNX Su 2:30pm
 New York WMCA Su 10:15am
 New York WOV Su 4:30pm
 Saranac L. WNBZ Su 10:15am
 Tu 4:15pm Th 4:15pm
 Wh. Pl'ns WFAS Su 6:00pm
 Mo 1:00pm Sa 9:00am

NORTH CAROLINA

Asheville WWNC Th 1:30pm
 Charlotte WSOC Su 9:45am
 Greensboro WBIG Su 9:45am

NORTH DAKOTA

G'd Forks KFJM Su 2:30pm

OHIO

Akron WADC Su 1:45pm
 We 11:15am
 Akron WJW Su 5:30pm
 We 2:00pm
 Cleveland WHK Su 10:30pm
 Tu 11:30am Th 2:30pm
 Fr 7:30pm
 Cleveland WJAY Su 9:45am
 Columbus WAIU Su 7:00pm
 Columbus WBNS Su 7:45am
 We 12:15pm Fr 12:15pm

Columbus WOCL Su 10:00am
 Tu 1:45pm Th 1:45pm
 Dayton WSMK Su 1:30pm
 Toledo WSPD Su 9:30am
 Sa 8:30am
 Youngst'n WKBN Su 10:00am
 We 4:30pm
 Zanesville WALR Su 10:00am
 We 4:15pm

OKLAHOMA

Elk City KASA Su 1:15pm
 Okl'a City KOMA Su 2:00pm
 Ponca City WBBZ Su 10:00am
 We 9:00pm
 Shawnee KGFF Mo 8:45pm
 We 8:45pm Fr 8:45pm
 Tulsa KVOO Su 10:15am

OREGON

Klamath F. KFJI Mo 8:15pm
 Marshfield KOOS Mo 1:30pm
 Medford KMED Tu 1:30pm
 Portland KWJJ Su 4:15pm

PENNSYLVANIA

Johnstown WJAC Su 4:30pm
 Philadelphia WIP Su 7:00pm
 Pittsb'gh KQV Su 10:15am
 Tu 1:45pm Th 1:45pm
 Reading WEEU Su 3:45pm
 We 3:45pm
 W'msport WRAC Su 5:30pm
 York WORK Su 3:00pm

PHILIPPINE ISLANDS

Manila KZEG Su 7:00pm
 Th 7:00pm

SOUTH CAROLINA

Anderson WAIM Su 11:15am
 Greenville WFBC Su 2:15pm
 Spart'b'g WSPA Su 6:30pm

SOUTH DAKOTA

Pierre KGFX Su 1:00pm
 Tu 4:00pm Th 4:00pm
 Watertown KWTN Su 9:15am
 We 8:45pm Fr 8:45pm

TENNESSEE

Cha'nooga WDOD Su 1:15pm
 Th 8:00am
 Jackson WTJS Su 1:30pm
 We 5:30pm Fr 5:30pm
 Knoxville WROL Su 7:00pm
 Memphis WMC Su 3:45pm
 Memphis WREC Su 9:45am

TEXAS

Amarillo KGNC Su 9:00am
 Austin KNOW Su 10:00am
 Corpus Chr. KGFI Su 9:00am
 We 6:45pm Fr 6:45pm
 Dallas KRLD Su 10:30am
 Dublin KFPL Th 8:00pm
 Fr 8:45am
 El Paso KTSM Su 1:15pm
 Ft. Worth KTAT Mo 5:15pm
 We 5:15pm Fr 5:15pm
 Galveston KLUF Mo 8:00pm
 We 8:00pm

Houston KXYZ Su 10:00am
 S. Angelo KGKL Su 1:45pm
 Th 9:00am
 S. Antonio KTSa Su 10:45am
 Tyler KGKB Su 9:15am
 We 9:30am Fr 9:30am
 Wichita F. KGKO Su 1:15pm
 Th 5:15pm

UTAH

Ogden KLO Su 3:15pm
 We 5:00pm
 Salt L. City KSL Su 10:45am

VERMONT

Rutland WSYB Su 10:00am
 Th 5:30pm
 St. Albans WODM Su 1:00pm
 Springf'd WNBK We 9:00am

VIRGINIA

Ch'lottesv. WERC Su 10:45am
 Danville WBTV Su 10:15pm
 Harrisb'g WWSA Su 12:45pm
 Norfolk WTAR Su 10:00am
 Petersb'g WPHR Su 2:00pm
 Th 10:00am
 Richmond WRVA Su 12:15pm
 Roanoke WDBJ Su 12:30pm
 We 5:00pm

WASHINGTON

Aberdeen KXRO Su 1:15pm
 Bell'ham KVOB Su 10:00am
 Th 5:15pm
 Seattle KJR Su 10:30am
 Seattle KVL Mo 4:15pm
 Tu 4:15pm We 4:15pm
 Spokane KFIO Su 9:30am
 Spokane KGA Su 5:45pm
 Tacoma KVI Su 2:45pm
 Walla Walla KUJ Su 7:45am
 Su 1:30pm
 Wenatchee KPQ Su 1:00pm
 Yakima KIT Su 10:00am
 Th 7:00am

WEST VIRGINIA

Bluefield WIII Su 9:00am
 Fr 8:00am
 Cha'ston WCHS Su 4:00pm
 Fairmont WMIN Su 12:45pm
 Hunt'ton WSAZ Th 4:00pm
 Wheeling WWSA Su 10:00am

WISCONSIN

La Crosse WKBI Su 12:00 nn
 Madison WIBA Su 10:00am
 Mani'woc WOMET Mo 7:00pm
 Th 1:00pm

WYOMING

Casper KDFN Su 10:30am
 Th 8:45pm

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 Th 10:00pm
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 8:45pm
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 9:30pm We 6:30pm
Sydney 2-UE Su 9:00am
W'ga W'ga 2-WG Su 9:30am
We 8:30pm

QUEENSLAND

Brisbane 4-BC Su 10:15am
Mackay 4-MK Su 10:15am
Marybor'gh 4-MB We 9:45pm
Rockh'pton 4-RO We 10:00pm
Townsville 4-TO We 8:00pm

TASMANIA

Launceston 7-LA Su 4:45pm
Ulverstone 7-UV Su 5:30pm

VICTORIA

Ballarat 3-BA Su 12:45pm
Bendigo 3-BO Su 8:45pm
Hamilton 3-HA Su 6:45pm
Horsham 3-HS Su 9:00pm
Melbourne 3-AK Su 2:15pm
Sale 3-TR Su 6:30pm
Swan Hill 3-SH Su 7:15pm

WEST AUSTRALIA

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

BELGIUM

WALLONIA-BONNE
(201.7m) ESPERANCE
We 8:45pm

CANADA

ALBERTA

Calgary CFCN Su 5:45pm

BRITISH COLUMBIA

Kelowna CKEV Su 11:45am

NOVA SCOTIA

Sydney CJCB Su 9:00pm

ONTARIO

Cobalt CKMC Su 3:30pm
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 XMHA Su 7:30pm

CUBA

Caibarien CMHD
Spanish Su 9:00pm
Santa Clara CMHI Su 11:15am
(1st and 3d Sundays)
Spanish Su 11:00am
Spanish Th 11:00am
(1st and 3d Thursdays)

FRANCE

Paris RADIO L L PARIS
We 8:15pm
Paris RADIO NATAN-
VITUS Su 12:00 nn
Tu 7:45pm Th 7:45pm
Sa 7:45pm
Toulouse RADIO
TOULOUSE We 7:50pm
Sa 7:50pm

PARAGUAY

Asuncion ZP4 Su 11:45am

URUGUAY

Montevideo CX32 Mo 8:45pm

UNITED STATES

ALABAMA

Birm'ham WAPI Su 11:45pm
Birm'ham WBRC Su 10:00am
Dothan WAGF Su 1:30pm
M'tgomery WSFA Su 3:45pm
Muscle S. WNRA Su 6:00pm
We 8:00pm Fr 8:00pm

ALASKA

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

ARIZONA

Bisbee KSUN Su 4:00pm
We 4:00pm Fr 4:00pm
Jerome KCRJ Mo 5:15pm
We 5:15pm Fr 5:15pm
Spanish Th 4:30pm
Prescott KPJM Su 5:45pm
We 5:45pm Fr 5:45pm
Tucson KGAR Su 5:45pm
We 7:00pm Fr 7:00pm
Yuma KUMA Su 6:15pm
Spanish Su 6:00pm

ARKANSAS

Hot Sp'gs KTHS Su 2:15pm
Little R'k KARK Su 9:00am
Little R'k KLRA Su 10:30am
Paragould KBTM Su 10:00am
We 11:30am
Texarkana KCMC Su 6:45pm

CALIFORNIA

El Centro KXO Su 10:00am
Eureka KIEM Su 10:30am
Hollywood KNX Su 7:45pm
Los Angeles KEHE Su 9:30am
Su 8:00pm Th 8:00pm

Oakland KLS Su 11:15am
We 2:45pm Fr 2:45pm
Oakland KROW Su 10:45am
Su 7:15pm We 8:15pm
Fr 9:30pm Sa 10:45pm
Sacramento KFBK Su 9:30am
S. F'eisco KSFO Su 2:15pm
Stockton KGDM Su 9:30am
We 7:15am Fr 1:15pm

COLORADO

Col'o Spr. KVOR Su 10:30am
We 5:30pm
Denver KFEL Su 6:45pm
Grand J'n KFXJ Su 1:15pm
Greeley KFKA Su 6:15pm
Lamar KIDW Su 3:00pm
Tu 1:00pm Fr 3:00pm
Sterling KGEK Fr 11:00am

CONNECTICUT

Bridgeport WICC Su 10:30am
Waterb'y WATR Su 10:35am

DELAWARE

Wilm'ton WDEL Su 6:15pm

DISTRICT OF COLUMBIA
Washington WOL Su 1:00pm

FLORIDA

Jacksonv. WMBR Su 10:00am
Miami WQAM Su 5:15pm
Orlando WDBO Su 12:45pm

GEORGIA

Albany WGPC Su 10:30am
Athens WTFI Su 9:35am
Atlanta WGST Su 5:45pm
Augusta WRDW Su 3:00pm
Th 8:00pm
Columbus WRBL Su 9:30am
LaGrange WKEU Su 3:00pm
We 3:00pm Fr 10:00am
Rome WRGA Su 12:30pm
We 8:45pm Fr 8:45pm
Savannah WTOG Su 1:00pm
Tho'sville WPAX Mo 5:00pm
Th 5:00pm

HAWAII

Honolulu KGMB We 11:15am
Fr 7:15pm

IDAHO

Boise KIDO Su 10:45am
Idaho Falls KID Su 10:00am
Nampa KFXD Su 11:00am
Mo 7:45pm
Twin Falls KTFI Su 10:45am
Su 4:15pm

ILLINOIS

Bloom'ton WJBC Su 9:45am
Chicago WCFL Su 8:50am
Decatur WJBL Su 10:00am
Fr 6:30am
Harrisb'g WEBQ Su 6:00pm
Quincy WTAD Su 12:30pm
We 1:00pm
Rock Is. WHBF Su 1:00pm
Tuscola WDSZ Su 12:45pm

INDIANA

Elkhart WTRC Su 6:45pm
Ind'apolis WIRE Su 10:00am
Th 1:00pm
Muncie WLBC Su 4:15pm
Fr 4:30pm

KANSAS

Coffeyville KGGF Su 1:45pm
Th 8:45pm
Dodge City KGNO Su 1:30pm

LOUISIANA

Shrevep't KWKH Su 10:15am

MAINE

Bangor WLBZ Su 10:15am

MARYLAND

Baltimore WFBR Su 12:45pm
Cumberl'd WTBQ Mo 1:15pm
We 1:15pm Fr 1:15pm
Hagerst'n WJEJ Su 10:15am

MASSACHUSETTS

Babson P. WBSO Su 12:30pm
Boston WHDH Su 10:00am
Boston WNAC Su 10:00am
Springf'd WMAS Su 10:30am
Worcester WORC Su 10:30am

MICHIGAN

Calumet WHDF Tu 5:45pm
Detroit WJR Su 10:00am
Jackson WIBM Su 6:30pm
Kalamazoo WKZO Su 9:45am
We 1:15pm

MINNESOTA

F'gus Falls KGDE Su 10:00am
Min'apolis WDGY Su 2:00pm
Moorhead KGFK Su 7:30pm
We 4:30pm Fr 4:30pm

MISSISSIPPI

Gulfport WGCM Su 12:45pm
We 8:45pm
Hattiesb'g WFPB Su 1:30pm
We 7:30pm
Meridian WCOC Su 10:00am
We 6:45pm

MISSOURI

Columbia KFRU Su 12:00 nn
We 7:15am
Kans. C'y KWKC Su 2:00pm
Tu 7:00am

MONTANA

Kalispell KGEZ Su 9:00am

NEBRASKA

Kearney KGFV Su 10:00am
Lincoln KFAB Su 9:30am
Lincoln KFOR Su 10:15am
Scottsbl'f KGKY Su 10:15am
We 5:45pm Fr 5:45pm

NEVADA

Reno KOH Su 10:30am

NEW HAMPSHIRE

Laconia WLNH Su 10:30am

NEW JERSEY

Atlantic C'y WPG Su 10:00am
Newark WHBI Su 9:00pm
Newark WNEW Su 10:00am
Trenton WTNJ Su 6:45pm

NEW MEXICO

Albuq'que KOH We 5:45pm
Roswell KGFL Su 5:15pm
We 4:30pm Fr 4:30pm

(Continued on page 271)