



# The WATCHTOWER

And Herald of  
Christ's Presence

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

VOL. LVIII SEMIMONTHLY No. 5

MARCH 1, 1937

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

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# The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY  
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## OFFICERS

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

## THE SCRIPTURES CLEARLY TEACH

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

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man 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.

## "FAITHFUL WARRIOR"

The "Faithful Warrior" Testimony Period, specifically referred to in Brother Rutherford's letter "to the faithful in all the earth", embraces the nine-day period March 27 to April 4 inclusive. This campaign will be world-wide, and will be marked by the offer of a six-booklet combination: four colored-cover booklets and the two latest booklets, to wit, *Uncovered* and *Protection*, where these are available, all on a contribution of 25c. Full details on the campaign you will find in current issues of the *Informant*. Let there be the usual promptness on the part of all kingdom publishers in making report of their time in the field and the results.

## "UNCOVERED"

True to its title, "Uncovered," this new booklet draws back the veil of lies covering the false position, claims and pretensions of the Roman Catholic Hierarchy. This booklet was called forth as a result of the failure of the Hierarchy and governmental and radio agencies to respond to the nation wide petition in the United States for a public debate by radio, and presents the Scriptural side of the proposed debate by the Society's president, against whom the Hierarchy laid its false charges. *Uncovered* is a booklet of 64 pages, and the campaign with it in the United States and world-wide begins February 15. For campaign instructions, consult the *Informant*. Copies of *Uncovered* for your personal use may now be procured at 5c each.

## 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

UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Order, or by Bank Draft. Canadian, British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by *International Postal Money Order* only.

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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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## MEMORIAL

The Lord's people everywhere are advised to carefully study chapters two and three of the book *Jehovah* immediately preceding Memorial on the 26th of March. This explanation will help you to appreciate the meaning and purpose of the Memorial.

Brother Rutherford will be at San Francisco for the Memorial season and will address the friends of the Bay City country at that time.

## "PROTECTION"

This new booklet, of 64 pages, is self-covered. It bears an attractive cover design, in color, and also the title and legend: "PROTECTION from those who seek to hurt or destroy me. How can I find it?" After reading it, you will surely want to distribute the booklet. You may procure a copy, or copies, on a contribution of 5c each.

## IMPOSTORS

Persons going about the country, and claiming to be in the truth and Jehovah's witnesses, present themselves at different places and collect money and get other favors of the brethren. We warn the brethren everywhere to have nothing to do with these impostors.

# The WATCHTOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LVIII

MARCH 1, 1937

No. 5

### JEHOVAH'S PROVISIONS

#### PART 3

*"Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim."—Isa. 49: 12.*

**J**EHOVAH has opened the way to life, and those who diligently seek that way may find it. There is just one way to life and its attending blessings, and that way is through Christ Jesus, whose shed blood makes atonement for many, that is to say, for as many as comply with God's terms. (John 14: 6; Matt. 20: 28) There is no other way. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 12) Satan's religious practitioners for hire restrain persons of good will within their "prison houses" and attempt to make them believe that their salvation depends upon their fidelity to a religious organization called a "church". Those poor prisoners are sad of mind and heart; and when they meet together on Sunday mornings, which is their habit, and mingle their voices together in songs, those songs are all in the minor key. They are starving for need of spiritual food, and like a wail of despair they make their voices to be heard, while inwardly they cry out for a better day. God will hear the cry of the sincere ones. Christ Jesus, the Greater-than-Joseph, now opens his Father's storehouse and sends forth from the temple the remnant of Jehovah's witnesses with the message that Jehovah's provision is abundant to give and sustain life and bring boundless happiness to those who obey the command of his Governor. The prophetic drama, together with other prophecies, shows that those who do hear and give heed shall come from the far ends of the earth, from all nations, kindreds and tongues, and shall lay hold of and partake of the provision which Jehovah has so graciously made. Those who do obey and maintain their integrity toward God shall to that extent be a vindication of Jehovah's name.

<sup>2</sup> The old world is in darkness, because it is under the oppressive hand of the enemy, and the religion mongers are the chief agents that keep the people in ignorance. But the Lord Jesus, the great and righteous Judge, is now upon his throne of judgment and before him are gathered the nations, and he is affording an opportunity to such as desire righteousness and

life to find the way and to find refuge in Jehovah's organization. When the famine was upon Egypt and over all the land round about, Joseph sold food to those who came to seek it. That selling of food does not mean or prophetically foretell that Jehovah's witnesses may commercialize the kingdom message for selfish gain, but it does mean that it is right and proper for the people who have some means with which to buy that they shall show their appreciation of God's provision by contributing something towards the further spreading of the message of the kingdom that others may hear. For this reason Jehovah's witnesses take a small contribution from those who desire and are able to contribute for the literature; and when those who are unable to do so desire the message of truth in printed form, it is freely given to them. When the people learn that the provision is not that of man, but that it is God's gracious provision, they want to make a little sacrifice to show their appreciation of God's goodness, and therefore their hearts' sincere desire is that their fellow man may have an opportunity to learn of that gracious provision and receive its blessings.

<sup>3</sup> All of Egypt was under Joseph as the rightful ruler. Likewise all the world is now under Christ Jesus, the Greater-than-Joseph, as the rightful ruler, but Satan is still permitted to exercise his power; and during such short period of time preceding Armageddon those persons of good will may have an opportunity to show their preference for God and his kingdom of righteousness, and thus the dividing of the people proceeds. Satan's organization is now entirely barren of spiritual food. The religious organizations, being a part of Satan's visible organization, have no spiritual food for the people. All persons of good will may go to God's organization under Christ, the Greater-than-Joseph, that they may find spiritual sustenance there. Therefore in the prophetic drama at this point Pharaoh, picturing Jehovah, said unto all the Egyptians: "Go unto Joseph; what he saith to you, do." Likewise now in fulfillment of that part of the drama Jehovah, acting by his witnesses, makes

known to the people that he is God, whose name alone is Jehovah; that he has made provision by and through Christ Jesus for the blessings of the people, and that therefore those who will live must go to Christ Jesus, the Greater-than-Joseph. They must do what the Lord Jesus tells them to do or else they will die. (Acts 3:23) The obligation is now laid upon Jehovah's witnesses to tell the people of God's provision, and if they fail or refuse to obey that commandment of the Lord they also must die. Jehovah's witnesses cannot save anyone, but they can obey God's commandment given to them and thereby enable others to learn the way to life. The "faithful servant" class will do that very thing, and, doing it, they shall live and for ever praise the Most High.

<sup>4</sup> It is heart-cheering to God's people to now see how simply yet marvelously Jehovah long ago directed the minute parts of this drama, which he is now making plain to those who diligently seek to know. Jacob at this point comes upon the stage and plays a part picturing Jehovah God: "And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die." (Gen. 42:2) As Pharaoh had commanded the Egyptians to go to his governor, Joseph, and to obey his orders, so likewise Jacob directed his ten sons, the half brothers of Joseph, to go to the governor of Egypt for needed supplies. In this Jacob pictured Jehovah, who directs all persons of good will to go unto Christ Jesus, his duly constituted governor, that the people "may live, and not die". Since the gathering of the remnant to the temple Jehovah has caused his witnesses, the remnant 'seed of his woman', to go through the land and to 'cast up a highway for the people', and to tell them the truth concerning his provisions, in order that such might travel to the great Governor, upon whose shoulders the government rests, and to him who is "The mighty God, The everlasting Father, The Prince of Peace", who serves to the hungry souls the bread of life. (Isa. 9:6; 62:10) "This is the bread which cometh down from heaven that a man may eat thereof, and not die."—John 6:50.

<sup>5</sup> When Jacob sent the ten sons into Egypt he kept Benjamin with him and, as he stated, "lest peradventure mischief befall him." (Gen. 42:4) Jacob thus manifested his special love for Benjamin, and by this part of the drama Jehovah foretold his love and gracious provision for those who came to know of the truth from and after the coming of Christ Jesus to the temple, and the gathering of them into the "faithful servant" class, making them members of his own household. This part of the drama does not picture that the people of good will seek to receive the favor of God before those represented by Benjamin receive his favor. Jacob, in sending his ten sons into Egypt for corn, was making provision for Benjamin also to have food upon which to sustain life, and it was not necessary that Benjamin should go then to Egypt in person.

Benjamin here pictured the younger spiritual group coming into God's organization from 1922 and on to 1931, and thus God was showing his love for them.

<sup>6</sup> Benjamin was then a young man in his early twenties and pictured here those who from and after 1922, at the outpouring of the holy spirit, were joined to Jehovah's original remnant, their spiritual brethren. Benjamin therefore represented the same class as did Esther and Ruth, made known in other prophetic dramas. Jacob's holding back his son Benjamin from making that journey to Egypt resulted in a severe test's being put upon the ten half brothers of Joseph, which test determined whether or not they had envy and hatred towards Benjamin as they had previously shown towards Joseph. Jacob's language as in this connection, "lest peradventure mischief befall him," does not mean that Jacob had learned of the deception practiced by his ten sons upon him concerning Joseph. Jacob was still under the impression that Joseph had been slain by wild beasts. Benjamin was his only surviving son by Rachel, his beloved wife, as it then appeared to Jacob, and he was taking the necessary precaution to protect his son, and that furnished a test as to the heart condition of the ten half brothers. Before Joseph revealed himself to the ten half brothers they had to show and did show their desire to do good unto Benjamin. This part of the drama foretold that Jehovah would first prove the people of good will and cause them to show that they had gotten rid of the religious spirit of the world, that of persecution of the followers of Christ Jesus, and this they must do before he reveals to them the way to life.

<sup>7</sup> Those people of good will must first show that they have no longer the "goat" spirit, but that they have the disposition of the "sheep", and then the Lord reveals himself to them and discloses Jehovah's gracious provision for all such. The facts now well known show that the Jonadab class have first shown kind consideration for Jehovah's witnesses and then later the Lord revealed himself to them and made known God's gracious provisions for them and pointed them to the way to life everlasting.

<sup>8</sup> It seems well here to mention another thing. "The famine was in the land of Canaan," where Jacob resided with his family and where they were sojourners and strangers. Jacob and his family there were the people looking for a city or organization with foundations as described by the apostle Paul in the epistle to the Hebrews. Today the earth is still dominated by Satan and his organization, and it is in that land that Jehovah's witnesses and others who love God reside as aliens, sojourners and strangers. In the world there is a great famine for spiritual food except for those who love and serve Jehovah God. Now all those of the temple class praise Jehovah for his loving-kindness and point the people to the Greater Joseph as God's provision for them. All the holy prophets of God, who in the long centuries past prophesied, foretold the com-

ing of the great Messiah and pointed out to the people that he is the One whom Jehovah uses to dispense life. Jacob is included among those holy prophets who faithfully served God. It does not seem out of place, therefore, to here suggest that those holy prophets may soon be raised from the dead and before Armageddon, and before God's remnant have passed from the earth, and that these will join together with the other witnesses now on earth in the proclamation of God's provisions for mankind. That would mean, therefore, not only that Jacob in the drama was picturing Jehovah God sending the people of good will to Christ Jesus, the Greater-than-Joseph, but that he also in a lesser way pictured those holy men of old who by the prophecies they uttered foretold Jehovah's provision for humankind.

<sup>9</sup> Pharaoh and Joseph together constituted the "higher powers" locally, that is, in Egypt, and thus they pictured Jehovah God and Christ Jesus, the real higher powers. "And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth."—Gen. 42: 6.

<sup>10</sup> Here is another proof that all creatures should obey the "Higher Powers", Jehovah and Christ Jesus, rather than men. Doubtless Joseph had heard that the famine was also upon the land of Canaan, and he therefore anticipated that his father's family would have to draw upon Egypt for supplies and that those who came would have to appear before him, and that therefore the opportunity would also arise for him to show favor to those who humbly sought his favor, and then he would reveal himself unto them, and the provisions that had been made for them. Joseph's prophetic dream, which he had had when a lad, was now about to be fulfilled, and 'his brethren came and bowed before him'. Probably they recalled the dream at that time and this had something to do with softening their hearts toward their brother Benjamin. Those ten men had come to Egypt chiefly 'for the loaves and fishes' (John 6: 26); but as the drama progressed they pictured that class of persons who seek the Lord first for self-preservation and who thereafter learn of his loving-kindness and put themselves gladly under the Lord's control. It was after the second visit to Egypt that the ten half brothers learned with gladness the provision Joseph had made for them. They gradually came to know of that life-saving provision. It was on the 24th day of February, 1918, that the Lord first caused to be publicly proclaimed the message "Millions now living will never die", but it was years after that when the Lord revealed that the "sheep" class, in company with the "goat" class, would appear before him for judgment, and that this judgment must take place before Armageddon, and not after Armageddon and during the thousand-year reign. (Matt. 25: 31-46) As early as 1918 some began

to seek the Lord that they might live on the earth, having heard the message "Millions now living will never die"; but it was not until 1935 that the Lord revealed that it is his "other sheep" class that constitute the great multitude, which will live for ever on the earth; and from that time onward, especially, the "sheep" class have manifested greater love and devotion to the Lord, serving him and Jehovah joyfully because they love and have a part in the vindication of His name.

<sup>11</sup> Gradually these truths have been brought to the attention of the people of good will, and gradually they have made a deep impression upon their minds. Christ Jesus, the Greater-than-Joseph, anticipated the coming of such people of good will to him, and he caused his faithful followers by faith to see their coming to the Lord. But the disclosure of the proper relationship of such to the Lord Jesus Christ, and to his remnant, was made known only in God's due time, when he began to unfold his prophecies in this behalf. The remnant saw that there was another class coming, but they could not identify them until God's due time for them to know. Those who compose the great multitude must first demonstrate that they have rid themselves of selfish motives in seeking the Lord; that they are really of good will toward God, toward the Greater Joseph, and toward his younger spiritual brethren on earth; and that they seek the Lord and serve him because they love him and love his people. Then the Lord reveals to them his gracious provisions. The facts now well known exactly fit the prophecy.

<sup>12</sup> A test was now about to be put upon the ten half brothers. When they appeared before Joseph he accused them as spies seeking to do injury to Egypt. In this he was justified in the light of the treatment he had received at their hands when he was a lad. The real purpose, however, in thus charging them with being spies was to put them under a test, which prophetically foretold of a test that must be put upon the Jonadab or good-will class before God's way of life is revealed to them. (Gen. 42: 6-14) Joseph knew his brethren, but they did not recognize him. They had told him of having a younger brother back in Canaan who was yet alive. And they had mentioned another one who "is not". They had reference to Joseph himself, whom they had sold into Egypt. Joseph then said to them: "Ye are spies. Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither."—Gen. 42: 14, 15.

<sup>13</sup> That was a strong oath which Joseph swore, "by the life of Pharaoh," the supreme ruler of Egypt; which prophetically pointed to the Supreme Being in power, Jehovah God. Here was an unbreakable statement from which Joseph would not retreat, that his younger brother must be brought. Joseph then restrained these ten half brothers for three days, that they might have time to carefully give consideration

to what he had said to them. This was a great test upon them, because they knew that their father would never consent to Benjamin's being brought into Egypt.

<sup>14</sup> Note now the facts which have come to pass, and which fit the prophecy. Since 1918 all nations have been gathered before the Greater-than-Joseph to be judged. (Matt. 25: 31-35) Those gathered include the people of good will, who at that trial and judgment must demonstrate themselves to be real "sheep", having the love that would warrant their being gathered onto the Lord's side and in his favor. The test that must come and has come upon those of good will proves whether or not they are any longer of Satan's organization and are spying against the interests of God's kingdom under Christ, as some of the enemy continue to do. It is true that such persons of good will have not known that they were on trial, but that did not alter the matter, except that it furnished a better opportunity to prove their real purpose and heart condition. If they still showed the spirit of selfishness, hatred and envy toward God's people, such as had been demonstrated against Joseph when he was sold into Egypt, then they would be put on the "goats" side. If they showed the spirit of kindness toward the least of the brethren of Christ, pictured by Benjamin, and would seek to do them good because they served God and Christ Jesus, this would show a right heart condition and they would be adjudged worthy to be of the "sheep" class. Mark now that in 1918 the Lord began to have the message proclaimed "Millions now living will never die", but even those who heard that message the Lord held off for several years before revealing to them their real situation. Why did he do so? In order that another class, represented in the drama by Benjamin, might first be brought before him and united to him and become a part of the sealed ones of the twelve tribes of spiritual Israel. The Benjamin class must be included in this number of 144,000, and this must be done before a clear identification of the great multitude as the "other sheep" of the Lord. Also at the same time a test would be upon those seeking the Lord and calling upon his name, which test would determine whether such are of the "goats" or of the "sheep" class. Revelation 7: 1-10 shows that this work must first be done which includes the class pictured by Benjamin, before the great multitude is identified. The facts show that exactly that work was done and has been done from and after 1918 and before the identity of the great multitude was revealed by the Lord even to those who are of the spiritual remnant of God on earth.

<sup>15</sup> In 1931 the twelve "hours" (years) of labor in Jehovah's vineyard, as described in the parable uttered by the Lord Jesus, ended and the "penny", that is, the "new name", was paid to the laborers. (Matt. 20: 1-16) It was on Sunday, July 26, 1931, that this great truth was revealed to God's anointed and they

joyfully received the "new name" at the hand of the Lord. Only two months prior thereto the Lord had made known to his people the meaning of the prophetic drama in which Mordecai and Esther played prominent parts, and which drama discloses the two parts of the "faithful and wise servant" class, that is to say, the remnant. In June, 1931, at London, England, the prophecy of Ezekiel the ninth chapter was made plain to God's anointed people, and it was then that they learned that those who God commanded must be marked in their foreheads constitute the earthly class, "other sheep" of the Lord Jesus, who get life on earth as human creatures. The same explanation was given at the international convention in July, 1931, at Columbus, Ohio. Then God's anointed remnant saw that the 'people of good will' are earthly; but not even then were these recognized as of the great multitude, because the great multitude was not even revealed to them. To determine who are of the "goats" and who are of the "sheep", the people who seek the Lord must be put to a test, and this test would determine what is their attitude toward 'the least of Christ's brethren', pictured by Benjamin, and who are also pictured by Ruth and Esther. Would they prove themselves sincerely of good will and be kind toward the brethren of Christ? or would they treat the Lord's little ones as the fleshly Jewish brethren of Jesus treated him when on earth, and as Joseph's ten half brothers treated him when he was a young lad? In the prophetic drama what the ten half brothers would do to Benjamin, Joseph would consider as done unto himself. Likewise what the people do unto the least of the brethren of the Greater-than-Joseph (meaning Christ Jesus) Christ Jesus takes as done unto himself, and by this test the "goats" and the "sheep" manifest themselves. The experiences through which the Lord's anointed people have passed in the last few years clearly fit this part of the prophecy.

<sup>16</sup> Joseph then brought these ten half brothers before him: "And Joseph said unto them the third day, This do, and live; for I fear God. If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so."—Gen. 42: 18-20.

<sup>17</sup> Joseph would hold one of their number as a hostage or as a preventive measure to insure the bringing of Benjamin before him unharmed. He caused Simeon, one of their number, to be bound and so held. Joseph had spoken to his brethren by an interpreter, manifestly to conceal his own identity, and they did not know that he could speak Hebrew. When this test came upon them, that one would have to be held as a hostage, they began to discuss their troubles in the presence of Joseph, and they did so in the Hebrew tongue. They recognized their wrongful act and confessed to one another their sin against Joseph their brother, whom

they had sold into Egypt, and this confession, of course, Joseph heard, and that would be a double assurance to him that they had sincerely repented and that they would bring Benjamin safely to him. (Gen. 42:21-23) Likewise Christ Jesus, the Greater-than-Joseph, makes due provision for the safety and preservation of the younger of the remnant, pictured by Benjamin, that these might be united to him at the temple, and in this provision the people of good will have opportunity to assist in whatever manner they can. If any of these of good will had a part in mistreating God's children in 1918 and prior thereto, and later with grief and sincerity they confessed their wrongdoing in this respect, that would show themselves out of harmony with Satan and his organization and his agents and would prove their heart condition toward the Lord himself. Some of the persons of good will at this time were prior hereto, like Reuben, against any wrong treatment of God's people during the World War and since, and they have helped others to see and to confess the wrongful action taken in the persecution of God's people during that time. Those of the "sheep" class are thus manifesting themselves. In the few years past the people of good will toward Jehovah have demonstrated this by ministering unto the needs of Jehovah's witnesses and by helping them in whatsoever way they could. Another prophet of Jehovah refers to the same class manifesting their love for God and showing their unselfish disposition in helping others see the right way. "And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."—Isa. 66:20-22.

<sup>18</sup> Those of the "sheep" class have been and are assisting others to see the way and to come to God's organization under Christ that they may learn the way to life. Having arranged to hold Simeon as a hostage, Joseph then commanded that the sacks of the remaining nine should be filled with corn. He received the money for such corn at their hands, and then he caused that money to be secretly put in their sacks with the corn. (Gen. 42:25, 26) Likewise the life-giving and life-sustaining truths, pictured by the food that Joseph put in their sacks, the Greater-than-Joseph, Christ Jesus, now sends to the people by the hand of his faithful witnesses. These life-giving truths are in fact a free gift "without money and without price" (Isa. 55:1, 2), and this is pictured by the money's being put back in their sacks. The truth today carried to the people is a free gift from the Lord, even though the people who receive that truth do contribute a sum of

money at the time of receiving the message. Their contribution merely goes to help others learn of the truth and is an evidence of their sincerity.

<sup>19</sup> Joseph's half brothers must show a disposition to give something for the food they were receiving, and likewise the people of good will must now show that they have the spirit of sacrifice and unselfishness and that they desire to aid others to get the needed spiritual food, and hence they make a small sacrifice to that end. That is a further test of their unselfishness. The Lord could supply the message in printed form and freely place it in the hands of all people, but that is not his way. Those who desire the truth themselves, and who are of the proper disposition toward the Lord, must show and will show it by a proper course of action, and hence this in a measure is shown by their willingness to contribute a small sum for the printed message. All the money is the Lord's, and what the people contribute they get back. This the Lord does not do because he is economical, but because it affords the opportunity to the people to prove their real heart condition. The test is for their benefit. Many persons contribute money for the literature because they sincerely believe that the persons bringing the message to them are children and servants of God, and for this reason their hearts are moved to do some good, and this acts to their own benefit.

<sup>20</sup> Leaving Simeon bound in Egypt, the other nine returned to Canaan and reported to their father. Jacob was grieved because of the loss of Joseph, and now his son Simeon was also held from him; and when he was told that he must send Benjamin he was greatly grieved, and in this Jacob showed his great love for his son. Here Jacob pictured Jehovah, the Life-giver of all, who loves those who are his. "The Father himself loveth you." (John 16:27) "He careth for you." (1 Pet. 5:7) This manifestation of Jacob's love for his absent sons put a further test upon the remaining nine half brothers, and this would determine whether or not they would consider their father's feelings in this complicated state of affairs and would be fully sympathetic with him. Likewise the people of good will, who seek the Lord, must show consideration for Jehovah's feelings and his love toward those who are his own. Their real heart condition is therefore shown by their action toward Jehovah's witnesses, the spiritual brethren of the Greater-than-Joseph, and by their action toward and treatment of all who serve God in truth and in spirit. They must show their love for those whom Jehovah loves and show that they do not bear ill will toward them.

<sup>21</sup> In his grief Jacob declared that Benjamin should not go down to Egypt with the others. Reuben, one of the nine, now showed his love for his father, and doubtless he uttered the sentiments of all the nine. To his father he declared that at the cost of the life of his own sons he would bring back Benjamin safely to his father in Canaan. The test was upon all of these

men; and Judah, who was the one who had proposed selling Joseph for twenty pieces of silver, now stepped forward and offered to become surety for Benjamin. To his father he said: "I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever."—Gen. 43: 9.

<sup>22</sup> These nine half brothers of Joseph here demonstrated that they had the proper heart condition toward Jacob and toward their brother Benjamin, and this would also show their heart condition toward Joseph. At this point of the drama they pictured a class of people who had part in the persecution of God's children but who, having had their eyes opened, have undergone a change of heart and now gladly do what they can in behalf of the true servants of the Lord and thus manifest a love for the Lord himself. In this day of fulfillment of the prophetic drama persons do come forward who have heretofore ill-treated the Lord's children but who, having later seen that they were wrong, confess their error and put forth their endeavors to do good unto the servants of Jehovah, and thus they show their love for Jehovah and for Christ Jesus and his brethren by engaging with the latter in the proclamation of the message of life, which Jehovah has provided. Such persons show themselves to be of the "other sheep", which the Lord Jesus says he will bring into the fold of God.

<sup>23</sup> Jacob's two sons having pledged themselves to their father's interest and having declared their love for him, the other seven doubtless fully concurred, and thus the two stand as representatives for the entire number. The famine continued sore upon the land, and the food supply for Jacob's household ran low. Food must be had or death would follow. Jacob listened attentively to the plea of his sons that they might again go to Egypt and take Benjamin with them and thus be assured of getting another supply of food that their lives might be sustained. To their earnest and sincere pleas Jacob yielded: "And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: and take double money in your hand: and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight. Take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved. And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph."—Gen. 43: 11-15.

<sup>24</sup> Jacob not only caused the return of the money which Joseph had placed in the sacks of his half brothers, but also sent a like amount to buy more corn,

and, furthermore, sent "the man" presents. "The man," of course, meant Joseph, but Jacob did not know it was his son Joseph. In this generous action Jacob showed a wise provision in behalf of his sons, the half brothers of Joseph, as well as for Benjamin: "A gift in secret pacifieth anger, and a reward in the bosom stroung wrath." (1'rov. 21: 14) "A man's gift maketh room for him, and bringeth him before great men."—Prov. 18: 16.

<sup>25</sup> In this Jacob pictured Jehovah's care and provision for all those who declare themselves on the side of God and his King, both the remnant and the great multitude, that it may go well with them at the hand of the great Governor, Judge and Executioner, Christ Jesus, now at the temple. Gifts or contributions are made at a sacrifice or cost, and such show an unselfish disposition and willingness to obey and to serve the Most High. Joseph, being of the local higher powers, pictured Christ Jesus of "the higher powers" in heaven; and the gifts carried to him manifested the spirit of unselfish service and devotion. Unselfishness, which is love, is demonstrated by a willing desire and effort to further the cause of righteousness. Those persons of good will, and who are therefore of the "other sheep" of the Lord, now show their unselfish desire to aid in supporting the kingdom message to the honor of Jehovah's name and for the good of those who love righteousness. They manifest this disposition by making a sacrifice, willingly contributing their means to further the publication of the kingdom message. Thus they grow in godlikeness. The rule of the Lord is stated in these words: "The desire of the righteous is only good; but the expectation of the wicked is wrath. There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want. The liberal soul shall be made fat; and he that watereth shall be watered also himself."—Prov. 11: 23-25, R.V.

#### ANOTHER TEST

<sup>26</sup> Tests are put upon creatures in order that the creatures may by their own voluntary action prove whether or not they will maintain their integrity toward God. The affairs of men are so arranged that they must meet these tests, although they do not at the time know of the purpose of such tests. The great prophetic drama proceeds. The nine half brothers, together with Benjamin, journeyed back to Egypt bringing Benjamin safely with them and presenting themselves and Benjamin before the governor. Benjamin, being brought to Joseph the governor, here pictured the younger sons of Zion, which is God's organization, being brought into a unity with Christ Jesus and the others who are of the royal house. The nine half brothers here pictured those who are not of Zion but who do come into God's organization and who delight in their efforts of participating in the service of the Lord and in pointing others to his gracious pro-

vision for them. In this connection consider the words of Jehovah's prophet, to wit: "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons [Zion's sons] in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me [as Joseph did]."—Isa. 49: 22, 23.

<sup>27</sup> The people of good will in the various walks of life are now receiving the precious message concerning God's kingdom and are manifesting their love for the Lord by joining in the work of bringing this message to the attention of others, and thus bringing them to the Lord's organization. "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee."—Isa. 60: 9; see also Isaiah 66: 20-22.

<sup>28</sup> When the nine appeared before Joseph with Benjamin, Joseph released Simeon, who had been held as a hostage. (Gen. 43: 23) This appears to prophetically foretell that when the people of good will do, under the test, prove their kind consideration for Jehovah's witnesses and thus demonstrate their unselfishness and good will toward God and Christ Jesus, then the Lord Jesus Christ, the Greater-than-Joseph, releases such people of good will from prison restraints, which have been put upon them by Satan's organization. Those released ones join themselves to the anointed servants of God and openly, by their course of action, declare themselves on the side of Jehovah God and gladly serve him.

<sup>29</sup> The bringing of the Benjamin class before the Lord Jesus Christ, the Greater-than-Joseph, has progressed from 1922 onward and at least to the closing of the special vineyard service at the time the "penny" is paid to the Lord's spiritual servants at the temple. (Matt. 20: 1-16) When Joseph saw that Benjamin was before him, which proved that his brethren had met the test, he immediately ordered that preparation be made for all the ten, together with Benjamin, to dine with him (Joseph) at his house; which house pictures Jehovah's organization. The dinner did not take place immediately, but preparation for it proceeded. The identification of all concerned, that is, Joseph and his brethren, and showing their proper relation to each other, was not immediately made. These half brothers, being brought to Joseph's house, were mystified and much troubled. They then approached the steward of Joseph's house and attempted to make clear to him about the money that had been found in their sacks, and that to assure him of their honesty they had brought this money back, and even more money to pay

for corn, and that they had also brought presents unto the governor. (Gen. 43: 16-22) The steward of the house bid them not to fear. He gave them water to wash their feet and caused their animals to be fed. They made ready to deliver the presents to Joseph when he should come. They were prepared for the dinner, and all waited the coming of the lord of the household; and when Joseph appeared they brought him the presents, which they had taken down to Egypt, and bowed themselves to the earth before him.—Gen. 43: 23-26.

<sup>30</sup> Likewise, at the time of the coming of the Benjamin class the Lord Jesus Christ ordered a feast to be made ready, but there was a considerable period of time elapsed before the identification of all concerned and until all together began to partake of that feast. For some time the question was an open one, as to whether the Jonadabs or persons of good will should participate in the house-to-house witness work or not, but in due time the proper relation was seen and that it is the privilege of all these to have a part in the work. Then the time arrived when the Lord revealed to all who love and serve him that the "feast of tabernacles" foretold the feasting together of the anointed remnant and the people of good will who form the great multitude, and this was first made known by the Lord to his people in the early part of 1936 although the preparation for the feast progressed before that time.

<sup>31</sup> At the dining Joseph caused Benjamin to be served with a portion five times as large as that served to the half brothers; but that apparent partiality stirred no strife or envy amongst the half brothers, but all of them ate and drank together and were merry. This shows that the Benjamin class, who are pictured also by Ruth and Esther, are spiritual and that the half brothers of Joseph are earthly and that the food provided by the Lord can be partaken of and appreciated by the spiritual class to a far greater degree than by those who are not of the spiritual class, and that this is done without any grudge or envy against the spiritual class being manifested by the earthly class. Those of good will rejoice in the food from the Lord's table that they can be grateful, and they give the Lord thanks therefor. The feasting together upon the food provided by Joseph was a happy occasion, but a great test upon the ten half brothers was about due to appear.

#### THE CUP

<sup>32</sup> At the command of Joseph the sacks of the brothers were filled with food, and although they had paid over the money for that food, all of their money was put back in their respective sacks. The paying over of money showed their willingness to deal justly. Likewise a contribution of money for the spiritual food which is made by the Jonadabs shows a willingness to give something in return for what those of good will

receive at the Lord's hands. All the money is the Lord's, and, as it is written, "God loveth a cheerful giver." (2 Cor. 9:7) In the sack of Benjamin Joseph caused to be secreted his silver cup, and this, when found, would be circumstantial evidence tending to show that Benjamin was a thief deserving to be imprisoned and held as a slave in Egypt, even as had been done to Joseph twenty-two years before that. This cup brought upon the brothers of Joseph a real test and demonstrated whether or not they had an evil desire to be rid of Benjamin as they had had concerning Joseph. Their sacks had been filled with food, and the younger brother Benjamin was with them, and they were on their way home to Canaan, and that made them happy. Shortly after they had departed Joseph commanded his steward to follow them and to overtake them and charge them with stealing the governor's silver cup. All of them vigorously denied the charge and volunteered that if the cup were found in the possession of any one of them, the one who had stolen the cup should die and that the others should become slaves in Egypt. They first made this proposition to the steward. (Gen. 44:1-10) Immediately their sacks were opened and searched and the cup was found in Benjamin's sack, and all of them returned to the city and were brought to Joseph's house. (Gen. 44:10-15) Judah had been the one who proposed the selling of Joseph to the merchantmen and making him a slave in Egypt. He had also volunteered to become surety to his father for the return of Benjamin. Judah acted as spokesman for the ten: "And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found." (Gen. 44:16) The circumstantial evidence pointed conclusively to their "guilt", yet in fact they were not guilty. Judah confessed the iniquity and offered that all the ten, and Benjamin also, should become slaves. Joseph did not exactly agree to this, but named another condition on which they might live: "And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father."—Gen. 44:17.

<sup>22</sup> The judicial determination of the great judge was that Benjamin should remain in Egypt as a slave. This was a tremendous test upon the half brothers. If they held enmity against Benjamin, they could easily consent to the decree and themselves depart in peace and return to Canaan. Their course of action shows they did not have enmity toward Benjamin and that they regarded the feelings of their father. Judah then asked for permission to speak, and here doubtless he acted as spokesman for all. He recounted the facts before Joseph. He told that a son had been taken away from their father and was supposed to be dead, and that the father had bestowed his love upon the young-

er son Benjamin and that if Benjamin did not return his father would die of grief. He made an eloquent and touching plea that Benjamin should be returned and that he, Judah, might become a slave in Egypt in the place and stead of Benjamin. The fervor with which Judah presented the case before Joseph proved that those ten men were of good will towards Jacob and also towards Benjamin, and, not yet recognizing that they stood before Joseph, doubtless supposing he was dead, they had great sorrow for the wrong that they had done him. This great test upon them disclosed a complete change of heart, and while, no doubt, they inwardly suffered great remorse because of their treatment of Joseph years before, they were willing to make any possible amends. In this test they bravely met it and demonstrated their good will. (Gen. 44:14-34) And what did this test in the prophetic drama foretell? It plainly identified and foretold a class of persons who at one time were antagonistic to the consecrated spiritual children of God, the brethren of Christ Jesus; but who upon becoming acquainted with the conditions of their own situation showed a deep contrition of heart and a sincere desire to do good toward all who love the Lord. Looking now to the facts: The persecution came upon the brethren of Christ, particularly in 1918, and this persecution was at the instance and instigation of the religionists. That stirred the hearts of many to enmity against the Lord's people, that is, those of the original faithful remnant. But later on, when these came to more clearly understand their own situation and the purpose of God toward them, they had a change of heart and showed themselves in a proper heart condition to be gathered by the Lord as his "other sheep" into the fold of Jehovah. Thus the Lord shows that all of the "other sheep" class must be of good will toward Jehovah, pictured by Jacob, toward Christ Jesus, pictured by Joseph, and toward the remnant, pictured by Joseph and Benjamin, before they can be gathered into the Lord's organization.

<sup>24</sup> Benjamin did not share Joseph's imprisonment down in Egypt. Likewise the Benjamin class, pictured also by Ruth and Esther, were not included in the great trouble that came upon God's people during the World War, because these were brought to the Lord after 1922. This latter class, pictured by Benjamin, Ruth and Esther, have done a great amount of witness work in recent years and have suffered much persecution; and this has been a searching test to the people of good will towards Jehovah's witnesses, that is, those who are of the original remnant and those who were brought in after 1922. Some who are now of good will participated in that persecution. Those of good will have observed these witnesses in recent years standing before the courts, charged with crime, when their only offense has been and is that of preaching the gospel of the kingdom of God. They have seen Jehovah's witnesses cruelly beaten and held in filthy

prisons, and this was and is a test to the Jonadabs as to whether or not they would be associated with the ones charged with crime. But those of good will, who really love God, have shown their good will toward him and toward Christ, and toward his faithful members by ministering unto those ill-treated ones and have thereby brought themselves into contempt and disgrace in the eyes of worldly men, and thus showed their willingness to be associated with Jehovah's witnesses. The regular house-to-house witness work began in 1927 in a more intensified form, and has been carried forward persistently and continuously since that time. Shortly thereafter Jehovah's witnesses began to be arrested and haled before the courts as lawbreakers. Such arrests and imprisonment of Jehovah's witnesses has been vigorously carried on in Germany, in Quebec and in many of the states, and particularly in the state of New Jersey. Thousands of faithful men and women have languished in filthy prisons, and many are still in prison because of their faithfulness to God and to his kingdom interests. For ten years this cruel persecution has gone on, and during all that time persons of good will toward God and his people have come to the front and have taken their stand on the side of the Lord and declared themselves for him and his kingdom.

<sup>55</sup> Why have Jehovah's witnesses been charged with being lawbreakers, yet wholly innocent? Like the silver cup found in Benjamin's sack, and put there at the direction of Joseph in order that a test might be placed upon his brethren, so the persecution of Jehovah's witnesses as lawbreakers has been permitted to come upon them as a test upon the witnesses and upon all those of good will, otherwise known as "Jonadabs", and also to demonstrate who are the "goats" and who are the "sheep" class. It is the cup which Jehovah has poured for his witnesses, that they might be charged with crime and appear as lawbreakers and dangerous to the ruling powers of the world, that this test might be put upon men; and this furnishes the opportunity to prove their integrity toward him. These experiences have served as a real test to the Jonadabs, and they have shown their willingness to be the companions of Jehovah's witnesses, who have been branded as criminals. (Heb. 10:33) Judah, the half brother picturing the Jonadabs or "other sheep", boldly and willingly came to the front and offered to suffer in the place and stead of Benjamin. So likewise many of those persons of good will have offered themselves willingly to take the place of Jehovah's witnesses and go to prison in their place and stead and thus suffer punishment. This is further proof that the ten half brothers pictured the "other sheep" of the Lord.

<sup>56</sup> When he sent his sons the second time to Egypt, Jacob held Judah answerable for the safekeeping and safe return of Benjamin. So in like manner Jehovah holds those who are of the "other sheep", the earthly class, answerable to him for their treatment of the

spiritual brethren of Christ Jesus, whom Benjamin pictured in the drama. The parable of the "sheep" and the "goats" fully supports this conclusion. This proves that those who are of good will and known as the "other sheep" are in fact of the "sheep" class and not moved by selfishness, whereas those of the "goat" class are moved entirely by malice, hatred, selfishness and ill will. The parable discloses that the "sheep" class minister unto the suffering ones willingly, not knowing at the time that they do so as unto Christ Jesus himself. Those persons of good will have given Jehovah's witnesses food and drink, have visited them in prison, and ministered unto them, been kind to them at their homes, and given them food and shelter, all because they looked upon such witnesses as honest and faithful servants of God. Their action shows a kind heart, and all this they have done and continue to do unselfishly. It is only recently that even the faithful anointed ones have learned from the Lord that these persons of good will are the ones disclosed by the Lord as his "other sheep", whose good deeds toward the faithful anointed ones in Christ Jesus he receives as done unto himself. There is therefore a grave responsibility laid upon the Jonadabs to show their willingness to be obedient to the rules of the Lord.

<sup>57</sup> And what is the result thus far observed? Several years have passed since the cruel persecution of Jehovah's witnesses began, but which is still going forward, during which time "this gospel of the kingdom" has been preached by the faithful in many countries and made known to the people in many languages. That message of God has stirred the righteous of heart, who are honest and sincere and who desire to know God's provisions for themselves, and has led these honest ones to the Lord. As the severity of the persecution has increased upon God's anointed witnesses, those people of good will, the "other sheep", have taken their stand and shown their willingness to be companions with the ones who are suffering for the sake of the Lord's name. Those persons of good will have exhibited their faith in the shed blood of Christ Jesus by thus doing, and they rejoice to be identified with others who love God and Christ Jesus and who serve him amidst great opposition. These people of good will have come forward out of every nation and of all tribes, and peoples and tongues, and are still coming; and they have declared themselves, and still declare themselves, as on the side of God and Christ Jesus. Note now the words of the prophet concerning such, and the facts well known, which show fulfillment of the prophecy, to wit: "Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim [distant oriental regions]."—Isa. 49:12.

<sup>58</sup> The message has, according to the promise, spread to the oriental countries of the world, and a goodly number are manifesting their devotion to the Lord.

Now it is recognized that these sincere persons of good will, otherwise called "Jonadabs", are the ones who are the "other sheep" of the Lord and who will form the great multitude, and who, proving their faithfulness, shall dwell on the earth forever. The faithful remnant, who are Jehovah's witnesses, are rejoicing in their suffering that they are counted worthy to be servants of Jehovah God and that they are counted as the heavenly class. Together with them the "other sheep", the earthly class, also rejoice. Foreseeing this day, Jehovah caused his prophet to say in this connection: "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted." (Isa. 49: 13) The heavenly class and the earthly class are rejoicing together.

<sup>39</sup> It is that class who today declare themselves for God and his kingdom that suffer affliction at the hand of Satan and his agents. But Jehovah loves them and shows his mercy toward them. While the enemy Satan brings upon the nations of earth woe after woe, God comforts his people with the knowledge of the fact that he has them in mind, and that those who joyfully endure affliction for righteousness' sake and for his name's sake shall receive his everlasting favor. Therefore the earthly class is today disclosed as standing before the throne of God and before the Greater-than-Joseph and joyfully serving the Most High. Disregarding the taunts and jeers of men, refusing to bow down before men or man-made institutions, and hailing Christ Jesus as the world's true Governor, who will minister and does minister salvation to all who truly love and serve Jehovah God, these continue to render joyful service.

<sup>40</sup> For centuries the Devil and his earthly religious agents have kept the people in gross darkness. Now the day has come when Jehovah, through his beloved Son, is removing the darkness and permitting the light to shine into the faces of those who seek righteousness and meekness. As Judah stood before the governor of Egypt and pleaded in behalf of his younger brother, so now those of good will toward God lift up their voices and their hearts to the Lord in behalf of those who appear to be in jeopardy and are held in custody because they unselfishly and faithfully serve the Lord. The eyes of the people of good will, by God's grace, shall be further opened and they shall have an enlarged vision of the gracious provision Jehovah God has made for those that love and serve him, and this is indicated as the drama progresses.

(To be continued)

#### QUESTIONS FOR STUDY

- ¶ 1. How has the way to life been provided? Who may find it? Account for the prison condition and sadness of mind and heart of the sincere ones in the religious organizations called "churches". What is the provision now made available for these?
- ¶ 2. Apply the prophetic fact that when the famine was upon

Egypt, and upon all the land round about, Joseph sold food to those who came to seek it.

- ¶ 3. Who, in fulfillment of the prophecy, says, "Go unto Joseph; what he saith to you, do"? How is this done? How is this command obeyed by those to whom it prophetically applies? How important is such obedience?
- ¶ 4. Compare Genesis 42: 2, and its application, with the prophetic command given by Pharaoh to the Egyptians as recorded in Genesis 41: 55.
- ¶ 5. What was foreshown in Jacob's sending the ten sons into Egypt but, for the reason given, keeping Benjamin with him?
- ¶ 6, 7. Whom did Benjamin represent, and how? Explain Jacob's precaution concerning Benjamin. Apply this part of the drama, and the test which it furnished regarding the ten half brothers.
- ¶ 8. (a) "The famine was in the land of Canaan," (b) and Jacob, in Canaan, (c) saw that there was corn in Egypt, (d) and sent his sons there, where (e) the governor of Egypt had provided food for the people. Show that each of these points of divine record was prophetic.
- ¶ 9-11. What was foreshown (a) in Joseph's position, by Pharaoh's appointment, as stated in Genesis 42: 6? (b) In what is there said concerning Joseph's brethren? (c) In the fact that it was after the second visit to Egypt that these learned of the provision Joseph had made for them? Relate how the progressive revelation of truth led toward the identification of the "great multitude".
- ¶ 12-15. What test did Joseph then put upon the ten half brothers? For what purpose? Point out the fulfillment of this part of the prophetic picture.
- ¶ 16, 17. Joseph then subjected his brethren to what further test? For what purpose? Point out the fulfillment of this part of the picture.
- ¶ 18, 19. Apply the prophetic procedure recorded at verses 25, 26, together with their having given money for the food.
- ¶ 20-22. How was Jacob impressed with the report given to him by his sons on their return to Canaan? How did this affect the nine half brothers? What was pictured therein? What is seen to have been foreshown in the offer to Jacob of surety for Benjamin?
- ¶ 23-25. Relate Jacob's answer to his sons' plea involving Benjamin. Point out the wisdom there manifest. How does this part of the picture apply?
- ¶ 26, 27. How do tests put upon creatures serve the purpose for which the tests are provided? Apply the prophetic picture recorded in which the nine half brothers, together with Benjamin, journeyed back to Egypt and presented themselves and Benjamin before the governor.
- ¶ 28. The nine appeared before Joseph with Benjamin, and Joseph released Simeon. What appears to have been foretold thereby?
- ¶ 29, 30. Relate what was done when Joseph saw that Benjamin was before him. How has this found fulfillment?
- ¶ 31. What is seen in 43: 34? and how does this have fulfillment?
- ¶ 32-34. That the brothers had paid over the money for the food which they would receive is of what prophetic significance? Relate what next took place. What was the plea made by Judah? How was it received by Joseph? Why was this a great test upon the half brothers? How did it serve Joseph's purpose? What did this test in the prophetic drama foretell? Point out the fulfillment thereof.
- ¶ 35. How does Joseph's directing that the silver cup be put in Benjamin's sack, and the result thereof, find fulfillment as a prophecy?
- ¶ 36-38. Show that Jacob's holding Judah answerable for the safekeeping and safe return of Benjamin was prophetic, and in harmony with what Jesus foretold in the parable of the "sheep" and the "goats". What is the result thus far observed, as evidence of fulfillment of Isaiah 49: 12, here under consideration?
- ¶ 39, 40. In what facts do God's people see fulfillment of Isaiah 49: 13? Compare this with what was foretold at Revelation 7: 9, 10, and in Judah's plea before the governor of Egypt in behalf of Benjamin.

# TO THE FAITHFUL IN ALL THE EARTH

DEAR BRETHREN:

**T**HE testimony period beginning March 27 is designated "Faithful Warrior". All persons now on the earth and who are devoted to Jehovah God are on the side of Christ Jesus, his "Faithful Warrior". Such persons are known as the remnant and the Jonadabs. The command of Jehovah to them is: "Arise ye . . . against her in battle." Christ Jesus, the Faithful Warrior, is now engaged in making war on organized religion known as "Babylon", the Devil's organization, that deceives the people and fights against God. That is God's "strange work", because it exposes the hypocrisy and duplicity of those who have used the name of God and Christ to deceive the people and turn them away from God.

Every person now on the earth and who is on the side of Jehovah and his kingdom is privileged to feed at the Lord's table and to learn of the unfolding of prophecy, which is meat in due season for him, and which is provided by the Lord for his comfort and hope. Every one of such is duty-bound to obey God's commandments, and those who have opportunity to obey and who fail or refuse will suffer the consequences. (Acts 3:23) To obey the Lord's commandments everyone who is on the side of the Lord must now fearlessly bear testimony against the enemy and to the name and praise of Jehovah and his kingdom. This letter is merely a reminder, dear brethren, of your privilege and obligation. If you would maintain your integrity toward Jehovah you will joyfully obey his commandments.

Special periods for giving testimony are fixed in order that all of God's people throughout the earth

may, at the same time, send up a shout to the honor of his holy name. The "Faithful Warrior" testimony period should see every one of the faithful in the field presenting the message of the Lord to the people. This you will do by the use of the transcription machine, and the phonograph, and by presenting to the people the printed message. A special combination of books is made available for this testimony period. Let every-one place as many combinations as possible in the hands of the people. Jehovah's "warning" must be given to those who claim to be Christians. (Ezekiel 33:7-9) The message of the kingdom and the name of Jehovah must be proclaimed to all nations as a witness. Do not concern yourself about who will and who will not die at Armageddon, but concern yourself about your own duty to deliver the message as God commands. The Lord will take care of the result.

That part of the war which is the "strange work" is now on. Will you perform your part therein in obedience to God's commandment? That work will be completed in due time, and then follows "his strange act". Be alert and be diligent in this day of conflict between wickedness and righteousness. May the Father of mercies and God of all comfort continue to strengthen and bless you.

With much love and best wishes,

WATCH TOWER BIBLE & TRACT SOCIETY,



President.

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## AND IF ANY ONE

*thinketh that he worshippeth God, and doth not restrain his tongue, but his heart deceiveth him; his worship is vain. For the worship that is pure and holy before God the Father, is this: to visit the fatherless and the widows in their affliction, and that one keep himself unspotted from the world.*

—James 1: 26, 27, Syriac Version.

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## ENDORSEMENT

**S**OMEONE writes an anonymous letter to *The Watchtower* as follows: "The *Golden Age* recently published an article entitled 'That Delusion Called "Love"', in which a warning is given to God's consecrated people to shun love-making with the opposite sex because it is one of the things the Devil has fostered and leads away from undivided devotion to Jehovah and therefore brings reproach upon His name. Many brethren would like to know whether *The Watchtower* is of the same opinion and would give the same advice to those desiring to be wholly devoted to Jehovah, seeing that this article puts the matter in rather a new light."

Had the writer been studying *The Watchtower* since 1925 to date he would not have found it necessary to

ask this question. This is not putting the matter in "a new light". *The Watchtower* fully endorses the article in *The Golden Age*, above mentioned. The article gives the same advice, identically, to those who desire to serve Jehovah. There are two forces operating toward all persons: (1) Passion, which is induced by the influence of others upon the person that is influenced; (2) principle, or law, that is, God's law or rule of action, prescribing the way that is right and proper. Those who are devoted to Jehovah are governed by his law and follow his commandments. The publications of the Society for the last ten or twelve years have emphasized the very thing that is set forth in the article in *The Golden Age*.

# LETTERS

## SOUND EQUIPMENT WONDERFULLY EFFECTIVE

DEAR BROTHER RUTHERFORD:

We as a company of three pioneers wish to express our appreciation of the wonderful arrangements which the Lord has prepared through you for our benefit and convenience in conveying the message of the kingdom to the people of good will, and we also want to thank the great King Jesus Christ for sending another company of pioneers with their sound equipment to our city to assist us in awakening the people here to a realization of the wonderful provision which Jehovah has in store for them.

I will give an account of how much difference there is in the work with and without the sound equipment. A report of three pioneers for thirty days without sound car is 23 bound books, 571 booklets, 327½ hours, 260 obtainers. Now a report of 9 pioneers for nine days with a sound car: 100 bound books, 1,222 booklets, 354½ hours, 380 obtainers.

May the Lord bless you in the future as the opportunity affords as he continues to use you as in the past, is our prayer.

Yours for the advancement of the kingdom work,  
G. W. BAILEY  
MRS. G. W. BAILEY  
CUSTER BREWER.—*Arkansas.*

## NOTHING SAVE THE WILL OF OUR GOD

DEAR BROTHER RUTHERFORD:

Am happy to report the attendance at the Bethel study held by the family each Monday evening. During the month of December it was 13, 15, 15 and 15, respectively.

It is hard to put in words the keen interest and great joy we have found in the revelation given to us concerning Malachi's prophecy, and, in particular, of the part of it found in the third and fourth chapters which we have been studying during the past month.

How grateful we are to Jehovah that through his Sun of Righteousness (Vindication) the wounds of his people were bound up and they were brought forth from the Devil's organization and gathered unto the Lord in his temple. It would appear that each day sees an increase in the joy which the faithful have because of their loving obedience to the commandments of their father and mother. Such is the "healing in his wings".

The Lord continues to bless us with opportunities of serving him and of taking the battle clear up to the gate of the Devil's organization, and we are so very happy to be thus on the Lord's side at all times. We are determined to know nothing save the will of our God and to do it come what may.

May the Lord bless and keep you, as you continue to minister and serve his people under the direction of Jehovah and Christ Jesus.

Your fellow servant in Zion,  
F. C. WAINWRIGHT, *Toronto.*

## CLEARER AND CLEARER

DEAR BROTHER RUTHERFORD:

Kindly I ask you to take notice of our Bethel study report for December, 1936, at Helsinki office, as follows:

The two last parts of "Gathering the Multitude" have now been studied. The question of the great multitude has been seen as through a telescope, first dimly, and then clearer and clearer according to the adjustment of the lenses. The Gibeonites have now been one such lens which, in the right place, helps us to see distinctly God's purpose re the Jonadabs. Especially, we have enjoyed also the steadfast reverence toward Jehovah, which comes just as streams against us throughout the whole article, making all different points harmonious with God's justice and love.

December 8 we had no study, for the world-wide testimony period. December 15 there were 15 persons at our meeting; 22d, 14; and 29th, 15.

Continually asking God's rich blessings upon you in your work, which is inspiring also to us here, we are sending our warmest greetings.

Your little brother by His grace,  
EERO NIRONEN, *Secretary.*

## JEHOVAH'S DOINGS IN THE EARTH

DEAR BROTHER RUTHERFORD:

The inspiring series of articles on Malachi, which have reached a glorious climax in the January 15 *Tower*, are most certainly a feast from the Great Teacher, Jehovah. He has given us not merely a positive message of warning to the lawless, but also a crystal-clear, heart-searching mirror in which we can view within ourselves any roots of iniquity, pride, creature worship, or indifference that have embedded themselves in our hearts. Truly the Lord is indeed good to have given us this motive-weighting guide for our own eternal safety and protection lest we ourselves should fail to discern selfishness or slothfulness in our own service as true Levites in the temple.

And then, too, our heartfelt thanks arise to Jehovah for the new booklet *Protection*—what an incentive to carry such a pointed, clear-cut, uncompromising message to those still in bondage to the religionists! Having a new booklet makes the entire world a virgin field, as it were, in which to sow and water the field, and then as it pleases Jehovah, to have the joyous privilege of observing his giving of the increase.

How grand it is to have a yearly calendar which is not only a masterpiece of art conveying the very spirit of kingdom warfare, but also one whose RED LETTER days are as they should be: devoted to coming service events, and not to pagan holidays!

The record of JEHOVAH'S doings in the earth as recorded in the *Year Book* is indeed a kingdom vision to our eyes proving that God's recorded purposes are being accomplished and none of them are failing in the earth. As one considers the spectacle before men and angels presented world-wide by the consistent and faithful service of the kingdom publishers, even under the fire of the enemy, during the past year, it gives one renewed strength and determination to press on in the battle with continued zeal and fervor.

How tremendously important the "great multitude" issue is! and how grand this part of the witness! Looking back a few years our old selfish desires to see the climax in 1925 now seem to be thoroughly lacking in kingdom vision. Especially now, when one can look back over the years of joyful service and kingdom opportunities the Lord has blessed us with since then and as one looks ahead to see the still more thrilling work before us. Naturally one still desires the great battle to start as soon as possible, and one can almost feel its nearness; yet while this witness commission is still our anointed privilege, what greater favor could one ask? My great regret is that I have had to drop the auxiliary work for a few months on account of having to provide things material at home. Still the many opportunities of service still left open before me, and the help and aid of Jehovah, are indeed a rich blessing and favor. What a joy and privilege to share in exposing religion and exalting true Christianity!

I certainly hope that you will find time to have a convention somewhere in northern California this year and that the Lord will favor us by your personal presence at it. Such a thrilling assembly of publishers, etc., would surely be used of Jehovah to give an even greater witness to the people of this area. What a real treat it would be!

May the Great Teacher and Guide of his people continue to bless you as a loyal and faithful, fearless and progressive agency and servant to be mightily used to the vindication of his mighty name and purposes.

Rejoicing as ever to be your fellow servant,  
H. R. HEWITT.

## I UNDERSTAND NOW

DEAR SIR:

I would like to know how much is your *Golden Age* magazine for one year. I have some of your books and have liked them very much. I had a Bible that I bought ten years ago. I read only the New Testament; I didn't bother to read the Old Testament. I thought of reading it later on.

So the years went by until one day a daughter of mine fell sick; she was ten years old. Well, to make it short, she died of ruptured appendix, May 28, 1936. When she died, I wanted to die, too. She died in the hospital. I have five children left, but it seemed to me that I had lost them all. I did not know what to do. The only thing I wanted was to die, I was so unhappy.

One day my son, who is twelve years old, found a book on

the road. The name was *Intolerance*. He picked it up and brought it home. He knew that I would like to read it. When my son gave me the book he found on the road, I looked at the cover. I could not quite understand it; so I decided to read it.

It was the first time I had seen a book like that one. I found it very interesting, and I was surprised. I am a Catholic. I was taught that when we die we would never again live on the earth. I obtained some more books from you, and I understand the Bible now. I am no longer puzzled. I read the Bible every day, starting from the first page of the Old Testament. It is just as interesting as the New Testament.

Every time I read the Bible I feel happy and glad. I am wishing for the appearing of Jesus Christ, and to see and have my daughter again. I believe the kingdom of God is at hand, and hope for it with all my heart.

Yours truly,  
Mrs. JOHN SOUZA VELKO, Massachusetts.

**THE COVENANT WE HAVE MADE WITH JEHOVAH**

**DEAR BRETHREN:**

Some time ago I wrote and told you of the action taken by the board of Martin school, Fairlight, Sask., of expelling my son from school. We had followed your advice and a meeting was called which afforded us a great opportunity to set the truth before them and to state our case, why we, Jehovah's witnesses, take this course. Also stated that we cannot and will not compromise with any of Satan's organization. They decided to

expel my son for ten days. So, at the end of ten days they called a meeting, in which the inspector of the school was present. Without giving too many details, the inspector suggested for us to come half way, that is to say, stand while the anthem is being sung but not to sing. To this we cited the case of Daniel praying before the window, also of the three Hebrew children, the covenant we have made with Jehovah making it impossible. The inspector, then turning to the board, told them that he knew of no law making anyone stand while the anthem is being sung, or any law to expel anyone from school. My son is going back to school.

It being I had no crop this year, I applied for relief from the municipality, Maryfield, which was granted. Shortly after the school affair mentioned above I got word from the secretary of the Maryfield municipality that my direct relief had been suspended. The reason given for this was, I was operating an automobile for other purposes than for the marketing of produce or for the delivery of supplies to and from farm, which is contrary to regulations. In other words, I was using the automobile witnessing to the name of Jehovah's kingdom. I am working on a hay press now as a means of providing for my household. Dear brethren, don't think I am lamenting, but rejoicing.

There are three reasons why I wrote you: First, to thank you for your advice on school matter; second, that the G.A. might publish the above; and, third, for sending in a report card.

His servant,  
WILBERT MARSHALL.

(Continued from page 80)

**NEW JERSEY**

Asbury P. WCAP Su 12:45pm  
Su 2:45pm Su 9:00pm  
Newark WHBI Su 9:55am  
Su 6:25pm Su 9:00pm

**NEW MEXICO**

Carlsbad KLAH Su 10:55am  
Su 1:00pm Su 5:00pm

**NEW YORK**

Brooklyn WBBR Su 9:10am  
Su 4:30pm Su 7:30pm  
Brooklyn WBBR Su 10:15am  
Su 6:30pm Mo 10:30am  
Tu 10:30am Tu 6:30pm  
We 10:30am We 6:30pm  
Th 10:30am Th 6:30pm  
Fr 10:30am Fr 6:30pm

Buffalo WGR Su 10:00am  
Su 10:45pm Su 10:45pm  
Buffalo WKBW Su 5:55pm  
Freeport WGBB Su 10:25am  
Su 12:30pm Su 5:55pm  
New York WBNX Su 5:30pm  
White Pl. WFAS Su 6:00pm  
Tu 10:55am Sa 10:55am

**NORTH CAROLINA**

Greensboro WBIG Su 10:30am  
High P't WMFR Su 10:45am  
Raleigh WPTF Su 3:30pm  
We 3:15pm Fr 3:15pm  
Wilm'gton WMFD Su 10:30am  
Su 12:25pm Su 4:30pm

**NORTH DAKOTA**

Valley C'y KOVC Su 12:30pm  
Su 1:30pm Su 2:45pm

**OHIO**

Akron WJW Su 11:30am  
Su 3:25pm Su 6:00pm  
Su 10:15pm  
Cleveland WILK Su 11:00pm  
Tu 1:45pm Th 1:45pm  
Fr 1:45pm

Columbus WBNS Su 7:45am  
Su 12:30pm Mo 3:15pm  
We 3:15pm Fr 3:15pm  
Greeks Su 8:30am  
Columbus WCOL Su 10:00am  
Tu 3:45pm Th 2:30pm  
Sa 1:45pm  
Columbus WHKC Su 5:25pm  
Mo 1:55pm Tu 1:55pm  
We 1:55pm Th 1:55pm  
Fr 1:55pm  
Portsm'th WPAY Mo 11:00am  
We 11:00am Fr 11:00am

**OKLAHOMA**

Elk City KASA Su 10:50am  
Su 12:25pm Su 5:00pm  
Enid KCRC Su 10:15am  
Su 1:25pm Su 3:00pm  
Muskogee KBLX Su 10:30am  
Su 2:15pm Su 5:55pm  
Okl'a City KFXR Su 12:25am  
Su 6:00pm Su 7:25pm  
Ponca City WBBZ Su 9:55am  
Su 12:55pm Su 4:55pm  
Shawnee KGFF Su 1:30pm  
Su 3:55pm Su 5:55pm  
Tulsa KVOO Su 9:25am  
Su 10:05pm Mo 4:55pm

**OREGON**

Astoria KAST Tu 7:00am  
Th 2:55pm Sa 11:55am  
Portland KWJJ Su 10:45am  
Su 4:15pm Su 9:00pm

**PENNSYLVANIA**

Allentown WSAN Mo 4:00pm  
We 4:00pm Fr 4:00pm  
Easton WEST Su 10:25am  
Su 11:55am Su 9:25pm  
Greensb'g WILJB Su 10:15am  
Su 4:00pm  
Harrisb'g WKBO Su 12:45pm  
Su 3:55pm Su 5:55pm  
Philad'a WTEL Su 12:30pm  
Su 1:25pm Tu 5:30pm  
Pittsburgh KQV Su 10:45am  
Pittsb'gh WWSW Su 10:45am  
Su 5:00pm Su 9:00pm

Wilkes-B. WBRE Su 10:40am  
Su 2:45pm Su 6:30pm  
Williamsport WRAC Su 6:15pm  
Su 7:45pm Th 7:30pm  
York WORK Su 12:25pm  
Su 3:00pm Su 6:25pm

**SOUTH CAROLINA**

Greenville WFBC Su 8:00am  
Su 3:30pm Su 9:30pm  
Spart'b'g WSPA Su 10:30am  
Su 2:00pm Su 4:40pm

**SOUTH DAKOTA**

Huron KGDY Su 9:25am  
Su 12:30pm We 5:55pm  
Pierre KGFX Su 10:00am  
Tu 4:00pm Th 4:00pm  
Sioux Falls KSOO Su 9:10am  
Su 9:45am Su 4:30pm  
Watert'n KWTV Su 10:00am  
Su 12:15pm Su 1:55pm

**TENNESSEE**

Bristol WOPI Su 10:40am  
Su 1:10pm Su 4:25pm  
Jackson WTJS Su 10:30am  
Su 12:15pm Su 2:25pm  
Knoxville WNOX Su 10:30am  
Su 12:55pm Su 9:45pm  
Memphis WNBR Su 12:40pm  
Su 3:25pm Su 4:55pm

**TEXAS**

Brady KNEL Su 9:30am  
Su 12:55pm Su 4:30pm  
Dallas WRR Su 9:30am  
Su 4:00pm Su 9:00pm  
El Paso KTSM Su 9:10am  
Su 1:15pm Su 6:30pm  
Ft. Worth KTAT Su 10:15am  
Su 2:55pm Su 7:00pm  
Lubbock KFYO Su 10:55am  
Su 1:55pm Su 4:25pm  
Pecos KIUN Su 11:00am  
Su 1:00pm Su 5:00pm  
Pt. Arthur KPAC Su 9:30am  
Su 2:15pm Su 4:30pm

San Angelo KGKL Su 9:30am  
Su 10:40am Su 1:30pm  
San Antonio KABC Su 9:00am  
Su 1:00pm Su 5:00pm  
S. Antonio KMAC Su 7:55am  
Su 2:55pm Su 7:55pm  
Weslaco KRGV Su 9:45am  
Su 1:45pm Su 3:45pm

**UTAH**

Price KEUB Su 11:45am  
Su 1:25pm Su 3:15pm  
Salt L. City KSL Su 8:30am

**VERMONT**

Rutland WSYB Mo 8:30pm  
We 8:30pm Fr 8:30pm

**VIRGINIA**

Harrisonb. WWSA Su 12:15pm  
Su 2:30pm Su 4:45pm  
Petersb'g WPHR Su 8:55am  
Su 10:25am Mo 8:55am  
We 8:55am Fr 10:15am  
Sa 8:55am  
Richmond WRVA Su 12:15pm  
Roanoke WDBJ Mo 5:00pm

**WASHINGTON**

Everett KRKO Su 10:00am  
Su 1:00pm Su 3:00pm  
Seattle KIRO Su 10:25am  
Su 5:25pm Su 9:00pm  
Spokane KGA Su 9:15am  
Tacoma KMO Su 10:00am  
Su 3:00pm Su 5:55pm

**WEST VIRGINIA**

Fairmont WMIN Su 10:30am  
Su 1:45pm Su 3:00pm  
Huntington WSAZ Su 1:00pm  
Su 2:00pm Su 3:00pm  
Wheeling WVVA Su 10:00am  
Su 12:30pm Su 6:10pm

**WISCONSIN**

Madison WIBA Su 9:30am

# 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 Su 11:30am  
Buenos Aires LR2 Su 10:50am  
Los Andes, San Juan  
LV5 Su 10:30am

## AUSTRALASIA

### NEW SCUTH WALES

Albury 2-AY Tu 9:45pm  
Goulburn 2-GN Su 7:30pm  
Grafton 2-GF Tu 7:30pm  
Gunnedah 2-MO Su 7:00pm  
New Castle 2-HD Su 10:30am  
Su 6:30pm Su 11:40pm  
We 6:30pm  
Sydney 2-UE Su 9:00am  
Su 4:25pm  
W'ga W'ga 2-WG Su 7:45pm

### QUEENSLAND

Brisbane 4-BC Su 7:30am  
Cairns 4-CA Su 7:00pm  
Ipswich 4-IP Su 7:05pm  
Su 7:25pm Su 7:55pm  
Marybor'h 4-MB We 9:45pm  
Townsville 4-TO Su 9:15pm

### TASMANIA

Launceston 7-LA Su 5:45pm

### VICTORIA

Ballarat 3-BA Su 12:45pm  
Bendigo 3-BO Su 7:00pm  
Hamilton 3-HA Su 6:45pm  
Horsham 3-HS Su 7:00pm  
Su 8:00pm Su 8:45pm  
Melbourne 3-AK Su 2:15pm  
Su 10:00pm  
Swan Hill 3-SH Su 7:15pm

### WEST AUSTRALIA

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

## BELGIUM

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

## CANADA

### BRITISH COLUMBIA

Kelowna CKOV Su 1:45pm

### ONTARIO

Cobalt CKMC Su 3:15pm  
Hamilton CKOC Su 10:00am  
Su 1:30pm Su 8:30pm  
Polish Su 6:20pm  
(1st and 3d Sundays)

### CHINA

Shanghai XHIE Su 5:00pm

## CUBA

Camaguey CMJF Su 11:45am  
Havana CMQ Su 5:45pm  
Eastern Standard Time  
Also shortwave COCQ 9740kc  
Spanish Su 5:30pm

Santa Cl'a CMHI Su 11:15am  
(1st and 3d Sundays)  
Spanish Su 11:00am  
Spanish Th 11:00am  
(1st and 3d Thursdays)

## FRANCE

Radio Lyon Sa 6:50pm  
French We 7:25pm  
French Sa 7:25pm

## PARAGUAY

Asuncion ZP1 Su 10:30am

## SPAIN

Madrid EAQ We 7:15pm  
(Eastern Standard Time)  
Sa 7:15pm  
Spanish Su 6:45pm

## URUGUAY

Montevideo CX10 Su 12:15pm  
(Radio Internacional)

## UNITED STATES

### ALABAMA

Birm'ham WAPI Su 10:15pm  
Su 4:30pm We 5:15pm  
Decatur WMFO Su 12:00 nu  
Su 2:00pm Su 4:00pm  
Dothan WAGF Su 9:30am.  
Su 1:45pm Su 3:00pm  
Gadsden WJBY Su 1:15pm  
Su 3:00pm Su 5:55pm  
M'tgomery WSFA Su 4:00pm  
We 4:00pm Fr 4:00pm  
Selma WHBB Su 10:10am  
Su 12:25pm Su 4:10pm  
Tuscaloosa WJRD Su 10:30am  
Su 2:00pm Su 4:30pm

### ALASKA

Anchorage KFQD Mo 9:10pm  
We 9:10pm Sa 9:10pm  
Ketchikan KGBU Mo 7:15pm  
Th 7:15pm Sa 7:15pm

### ARIZONA

Jerome KCRJ Su 9:20am  
Su 12:05pm Su 4:05pm  
Phoenix KOY Su 10:00am  
Su 12:15pm Su 5:30pm  
Tucson KGAR Su 12:55pm  
Su 5:45pm  
Spanish Su 9:30am

### ARKANSAS

Hot Sp'gs KTHS Su 10:15am  
Jonesboro KBTM Su 8:30am  
Su 3:55pm Su 5:10pm

### CALIFORNIA

Bakersf'ld KPMC Su 10:30am  
Su 1:15pm Su 8:25pm  
El Centro KXO Su 10:00am  
Su 12:15pm Su 6:45pm  
Spanish Su 2:30pm  
Los Angeles KMTR Su 2:55pm  
Mo 2:55pm Tu 2:55pm  
We 2:55pm Th 2:55pm  
Fr 2:55pm Sa 2:55pm

Merced KYOS Su 8:45am  
Su 1:45pm Su 3:00pm  
Oakland KROW Su 10:00am  
Su 4:00pm Su 7:00pm  
Tu 9:00am Tu 2:00pm  
Tu 11:00pm We 8:15pm  
Fr 9:30pm Sa 10:00pm

## COLORADO

Alamosa KGIW Tu 4:15pm  
Th 4:15pm Sa 4:15pm  
Durango KIUP Su 1:00pm  
Sterling KGEK Su 2:30pm

## CONNECTICUT

N. Britain WNBC Su 8:00am  
Su 8:10am Su 10:00am

## DELAWARE

Wilmington WDEL Su 1:15pm  
Su 5:45pm Su 9:30pm

## DISTRICT OF COLUMBIA

Washington WOL Su 10:00am  
Su 1:00pm Su 6:30pm

## FLORIDA

Jacksonv. WMBR Su 9:55am  
Su 12:30pm Su 5:30pm  
Lakeland WLAK Su 9:30am  
Su 12:30pm Su 5:00pm  
Orlando WDBO Su 11:00am  
Pensacola WCOA Su 1:45pm  
Su 5:00pm Su 5:45pm  
Tallahassee WTAL Su 10:00am  
Su 1:00pm Su 4:00pm

## GEORGIA

Athens WTFI Su 9:25am  
Su 11:00am Sa 7:00pm  
Atlanta WATL Su 10:50am  
Su 2:00pm Su 9:25pm  
Augusta WRDW Su 11:00am  
Su 2:00pm Su 4:30pm  
Griffin WKEU Su 9:40am  
Su 2:45pm Su 4:30pm  
Rome WRGA Su 10:50am  
Su 5:00pm Su 8:50pm  
Waycross WAYX Su 9:10am  
Su 10:45am Su 12:45pm

## HAWAII

Hilo KHBC Su 10:00am

## IDAHO

Boise KIDO Su 10:55am  
Su 6:00pm We 4:00pm  
Idaho Falls KID Su 10:00am  
Su 1:00pm Su 4:00pm  
Nampa KFXD Su 10:00am  
Su 11:40am Su 7:15pm  
Pocatello KSEI Su 10:15am  
Su 3:10pm Su 4:45pm

## ILLINOIS

Harrisb'g WEBQ Su 4:45pm  
Su 6:45pm Su 9:00pm  
Rockford WROK Su 9:15am  
Su 12:55pm Su 3:45pm  
Rock Is. WHBF Su 9:15am  
Su 12:45pm Su 4:00pm  
Tuscola WDW Su 9:35am  
Su 11:55am Su 1:50pm

## INDIANA

Evansville WGBF Su 9:25am  
Su 2:25pm Su 4:30pm  
Hammond WVAE Su 10:15am  
Su 3:25pm Su 10:00pm

New Albany WGRC Su 9:25am  
Su 12:25pm Su 4:15pm  
T. Haute WBOW Su 12:00 nu  
Su 2:00pm Su 4:00pm

## IOWA

Davenport WOC Su 10:00am  
Su 12:15pm We 4:15pm

## KANSAS

Coffeyville KGGF Su 1:55pm  
Su 2:55pm Su 3:55pm

## KENTUCKY

Louisville WGRC Su 9:25am  
Su 12:25pm Su 4:15pm  
Paducah WPAD Su 10:00am  
Su 2:45pm Su 8:30pm

## MAINE

Augusta WRDO Su 10:00am  
Su 1:15pm Su 4:00pm  
Bangor WLBZ  
Presque I. WAGM Su 9:45am  
Su 12:30pm Su 1:55pm

## MARYLAND

Baltimore WCAO Su 10:30am  
Su 12:45pm Su 10:45pm  
Baltimore WCBM Su 9:00am  
Su 12:15pm Su 6:15pm  
Frederick WFMD Su 10:30am  
Su 1:30pm Su 5:00pm  
Hagerst'n WJEJ Su 10:25am  
Su 1:40pm Su 9:15pm

## MASSACHUSETTS

Boston WCOP Su 9:30am  
Su 10:45am Su 1:10pm  
Boston WHDH Su 9:45am  
Su 1:30pm Su 3:00pm  
Boston WMEX Su 10:30am  
Su 4:55pm Su 7:45pm

## MICHIGAN

Detroit WJR Su 10:00am  
Kalamazoo WKZO Su 8:20am  
Su 9:00am Su 9:55am  
Muskegon WKBZ Su 10:30am  
Su 3:15pm Su 5:55pm

## MINNESOTA

F'gus Falls KGDE Su 10:00am  
Su 1:45pm Su 7:15pm

## MISSISSIPPI

Hattiesb'g WFOR Su 1:00pm  
Su 3:30pm Su 5:30pm

## MISSOURI

Columbia KFRU Su 10:30am  
Su 1:30pm Su 2:45pm  
St. Joseph KFEQ Su 10:00am  
Su 1:35pm Su 2:40pm

## NEBRASKA

Lincoln KFAB Su 9:30am  
Scottsbluff KGGY Mo 5:30pm  
Tu 5:30pm Fr 5:30pm

## NEW HAMPSHIRE

Laconia WLNH Su 10:30am  
Su 3:15pm Su 7:10pm

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