



# The WATCHTOWER

And Herald of  
Christ's Presence

**"Watchman, What of the Night?"**  
Isaiah 21-22.

VOL. LIV SEMI-MONTHLY No. 23

DECEMBER 1, 1933

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

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# The WATCHTOWER

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

## OFFICERS

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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 fully disobeyed God's law and was sentenced to death: that by reason of Adam's wrong act all men are born sinners and without the right to life.

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

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

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

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

## THE 1934 CALENDAR

The Society's calendar for 1934 will be a beautiful adornment and help in the homes of all interested in Jehovah's purposes at this time. It will be ready for all such about December 1, 1933. Not only is the year's text set forth, but a magnificent picture expressive thereof, and also a special message from the president of the Society. The date pad indicates the periods of special world-wide witnessing arranged for the year. The Calendar may be had at 25c a copy; or, in lots of 5 or more, at 20c apiece. Members of companies may avail themselves of this latter rate by placing their orders with their stockkeeper.

## YEAR BOOK

The *Year Book* for 1934 is now in course of preparation. It is hoped to begin mailing it in time for Jehovah's witnesses to be using it promptly with the opening of the new calendar year. The Society has had the grandest and most intense and effective service year of its history, and the annual report thereon as compiled by the president will be sure to delight all who have the kingdom interests at heart. Also, there will be a pointed discussion of the 1934 year text, and a text and appropriate comment for each day of the year. The book is offered at 50c a copy, mailed anywhere.

## ITS MISSION

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

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

## YEARLY SUBSCRIPTION PRICE

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

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Remittance to cover should accompany each order. Company members will place their orders with the local stockkeeper, that he may send in a group order. This will reduce the shipping costs and also expedite the filling of orders here.

## ADVERTISING WATCHTOWER PROGRAMS

Advertising the Kingdom helps also to advertise the radio stations which are broadcasting the kingdom message. Hence all witnessing parties and all individuals engaging in the field service should mention the radio station in their vicinity which carries the Watchtower programs. This magnifies to the people called upon the message which Jehovah's witnesses introduce, and often results in interest in the printed message on the part of the radio listener. This is one of the chief purposes of sending out the message over the radio, to encourage the people to read the literature.

In these days, when the average radio program is proving monotonous to increasing numbers, the field workers will render the people a service in telling them that the Watchtower programs may be heard each week. In this behalf the Society supplies radio folders, and all workers should make *constant* use of them in house-to-house calling, leaving one of them, if nothing else.

# The WATCHTOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LIV

DECEMBER 1, 1933

No. 23

### LABORER'S WAGES

(PART 2)

*"So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first."—Matt. 20:8.*

**J**EHOVAH, the owner of the vineyard, is no respecter of persons, nor does he show partiality.

It is faithfulness induced and proved by unselfish devotion to God and his kingdom that brings forth his approval. The mere fact that one has been identified with God's people and in his service for many years is no evidence whatsoever that such person is more pleasing to the Lord than one who has known the Lord for only a short season. The parable of the penny is a striking illustration of this truth. In the preceding article in *The Watchtower* are shown laborers called into the field over a period of twelve years, the conclusion of which period came in 1931, after the Lord disclosed to his people that he had given unto them a new name which his own mouth had named and which name is *Jehovah's witnesses*.

<sup>2</sup> The householder and owner of the vineyard did not tell the steward to call the "elective elders" or officers or prominent ones in his earthly organization and to highly commend them and then to pay them first, that others might see how well they had wrought and how much they deserved. On the contrary, he said: "Call [all] the labourers, and give them their hire, beginning from the last unto the first." Thus is shown by the words of the parable, as well as by the facts, that some of the laborers entered the vineyard service for only one hour, that is to say, from eleven to twelve o'clock, which corresponds to the service for the year 1930-1931. These last ones to enter into the service are the first ones to be paid. Was this showing partiality or preferential treatment of the laborers? Not by any means. All in the service, regardless of time or what they had done, had brought no real profit to Jehovah. Assuming that all had done their very best, they must truly and properly say: "We are unprofitable servants; we have done that which was our duty to do." (Luke 17:10) All taken into the service of Jehovah and sent into his vineyard had been taken into the greatest privilege and favor that could be accorded to any man on earth. Had those longest in the service been paid first, that might have caused them to think more highly of themselves than they ought to think. Paying the last ones

first shows that there is no distinction made by the Lord between his servants, but that all must be one, truly united in one harmonious cause. The Lord would permit no man to say, for instance: "I have been an elder in this company for thirty years, and therefore I am entitled to more consideration than you who have just come into the truth recently; and therefore I should be given more honor." Long and faithful service to the Lord is pleasing to him and will not be permitted to go unnoticed; yet that does not call for or warrant preferential treatment of the servant by the Lord. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (1 Cor. 4:7) All that is received by anyone is received by the grace of God. If special honor or favor were bestowed upon some who are members of the one body, that would not promote unity. Those who came last to a knowledge of the truth and opportunities of service need not come in for the tail end of everything. The important thing is, having and showing real love and appreciation for what God has given them and having been zealous and faithful to the privilege granted them. The chief purpose of preaching the gospel has been to bring all to a unity in Christ; as the apostle states: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:11-13) When such unity is reached there could not consistently be more given to one than to another. Paying the last ones first would give those first entering the service an opportunity to observe that the steward was paying the last. If the first entering had been paid first they might have turned away because of their greater importance and given no heed to what the last ones received. Jehovah does not keep secret from the older ones in the service what he does even for the ones most

recent to come into his service. This is reflected in that the loving-kindness of Jehovah extended to the Esther and the Ruth class the favors of the kingdom. Mordecai and Naomi were both anxious that Esther and Ruth should come in for their share, and such is the right spirit of all who love God and their brethren. In passing it is interesting here to note that the *Watchtower* articles concerning Mordecai and Esther concluded about the same time that the new name resolution was adopted at the convention above mentioned.

<sup>3</sup> The steward is commanded by Jehovah to begin paying the last first and to proceed until the first ones receive their penny. No one laboring in the vineyard could possibly accept more than a penny, because that was the wage promised those first entering, and they certainly had no right to demand any more. If it pleased the owner to pay all the same amount, regardless of time engaged in labor, that was his own affair. No one could rightfully demand more, whether that be in the way of honor, position or other preferential treatment. It is true that the apostles admonished the church to "know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake". (1 Thess. 5:12, 13) But such is the privilege of one toward another, and is not in conflict with the rule followed by the Owner of the vineyard. Those who are in the foremost positions in the service of Jehovah's organization have no right to demand something for themselves. God sets the members in the body as it pleases him, and those who have the right spirit will joyfully receive whatsoever is given to them. It is true that it is written: "One star differeth from another star in glory. So also is the resurrection of the dead." (1 Cor. 15:41, 42) This may mean that Jehovah will give some members of the resurrected body of Christ a position of greater honor in the glorious kingdom than others; but that has nothing to do with the rule of the parable, because in the parable the wage paid the laborers is paid to them while they are on the earth. The reference made by the apostle to the stars and their glory applies specifically to the time after the faithful ones are taken to heaven. The payment of the wages brings a real test upon all those working in the vineyard.

<sup>4</sup> The last ones sent into the vineyard had labored but a short time, and the owner had agreed to give them no particular wage, but to give "whatsoever is right". "And when they came that were hired about [the close of] the eleventh hour, they received every man a penny." (Matt. 20:9) These late workers had not earned that amount and did not by right deserve that much; therefore it was out of the goodness of heart of the householder that these last ones received the full amount of the penny. This expression of goodness was no violation of justice, and hence no one could properly claim that the man of the household was wrong. He had agreed to pay whatsoever was

right, and the payment of the penny shows that such was right and not subject to be called in question by anyone.

#### THE TEST

<sup>5</sup> What is the chief test that is applied to every one called to the kingdom? The answer in the language of the Scriptures is, Love for Jehovah God is first, and second is love for the members of his household. "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."—Matt. 22:36-40.

<sup>6</sup> Love is the complete unselfish devotion of the creature to the great Creator, Jehovah God. One who loves God delights to keep his commandments and is looking, not for some honor to be bestowed upon the creature, but for the opportunity to prove his integrity and full devotion to God and thus have participation in the vindication of Jehovah's name. Love for one's brother or neighbor as for himself means that there is no selfish desire to have honor given to him greater than that which is bestowed upon his brother. All in line for the kingdom, and who really love God, have but one prime objective, and that is to have a part in the vindication of Jehovah's name and be to his glory. That being true, what more could one desire on earth than to have Jehovah say to him in substance: Because of your unselfish devotion to me and my kingdom I bestow upon you the honor of bearing my name as my witnesses. Where love is the real motive for service there will be no desire to see some enjoy a greater thing than others. All come to the state of unity in Christ Jesus, and each one must have the same spirit of Christ, otherwise he would not belong to the body of Christ. (Rom. 8:9) "For the love of Christ constraineth us." (2 Cor. 5:14) It is the love like unto that which Christ has that constrains or binds together the members of the body of Christ, causing each one to have uppermost in mind the doing of Jehovah's will, that they may honor his name and have a part in the vindication thereof. No one who is looking for greater honor for himself could have such love for God and for his brethren in the anointed One.

<sup>7</sup> Those who have been long in the service, seeing the later ones enter, who are pictured by Esther and Ruth, delight to know that their younger brethren share equally with them in the honor conferred upon his people by Jehovah of bearing his name. The facts in harmony with and therefore in fulfilment of the prophetic parable show that in 1931, at the close of the twelfth hour, when Jehovah made known to his people that he had honored them by bestowing upon them a new name, which his own mouth had named,

to wit, Jehovah's witnesses, all who had the love of Christ delighted to know that the last ones coming into the service were to share this honor equally with those who had been long in the service. The anointed who continue to maintain their integrity toward God will share this honor, and no others could have it.

<sup>8</sup> The loving-kindness bestowed by the householder upon the laborers brought to light the selfish ones, showing them up in their true light: "But when the first came, they supposed that they should have received more: and they likewise received every man a penny." (Matt. 20:10) The last ones to be paid off had put in twelve hours' labor in the vineyard. They observed what the steward had paid to the short-time workers who had labored but one hour, and therefore the selfish ones would begin to build hopes of receiving more; hence it is written: "They supposed that they would receive more" than a penny. (R.V.) They beheld the liberality of the householder in paying the last ones coming into the vineyard and, being selfish and feeling their own importance, they would say to themselves, Surely we shall get more than that. Had they been feeding upon the food provided by the Lord prior to the pay day, and had they appreciated that food, they would have expected nothing more. From May 15, 1931, until the time of the adoption of the aforementioned resolution concerning the new name, *The Watchtower* was publishing the explanation of the book of Esther, by which the Lord revealed to his people that Esther pictured those who came later into the service and that Mordecai pictured the older ones, and that the proper spirit was manifested by Mordecai, because he delighted to aid Esther; and that eventually both the Mordecai and the Esther class were merged into one and in full unity, sharing alike the common blessings and common responsibility of the "faithful and wise servant". The facts show since then that some of the selfish "elective elders" did not agree with the interpretation of the book of Esther, but insisted on applying it in their own selfish way and in justification of themselves.

<sup>9</sup> Those who love God and who are born of his organization appreciate the fact that Jehovah teaches his own and that he does this by and through his beloved Son, Christ Jesus. It was the Lord who brought to the attention of his people their relationship to him and caused them to adopt the resolution concerning the new name, on the 26th of July, 1931. From and after that date all in line for the kingdom and in every part of the earth learned of the new name, and they too had the name offered to them to be accepted and adopted by them, and which being done in sincerity and in truth meant that they, together with others, had the privilege of being the "people for his name", taken out and used as Jehovah's witnesses on earth. That was the wage being paid to all the laborers. No greater wage or honor

could be conferred on any creature on earth than to bear this name of Jehovah as given by him. All the kingdom class share this honor together. The question at issue now is, not how long have you been working in Jehovah's "vineyard of red wine", but, Have you been faithful, and are you still faithful in his service, and are you rendering service because of your unselfish devotion to him? If so, then you have offered to you the new name, which is the wage and which it is your privilege to accept, and henceforth to use. Those who do receive the wage in the right spirit are all one and joyfully form or compose the "faithful and wise servant" class. Jesus said to those who had overcome the organization of Satan and taken their stand for Jehovah and wholly and unselfishly devoted themselves henceforth to Jehovah: 'I will give you a white stone, and in the stone a new name written which no man knoweth save he that receiveth it.' (Rev. 2:17) The Scriptural argument in support of the resolution at its adoption called attention to the fact that the "white stone" is not given to individuals, but is given to the "faithful and wise servant" class collectively as a class, and is a token of Jehovah's approval and the designation of such class as his official representatives on earth. (*The Watchtower*, 1931, page 294) Jehovah honors this servant class by bestowing upon him or it the new name. No individuals are singled out and given a preferential place, but all together the remnant constitute the servant, that is, Jehovah's witnesses, to declare his name in the earth. The length of time the first had been serving was not material, but the degree of faithfulness in giving attention to kingdom interests was of all importance. This the first ones, however, seem to have overlooked.

<sup>10</sup> Here was an opportunity for the self-important ones to murmur, and they took advantage of it. "And when they had received it [just it and nothing more to gratify their selfish desires], they murmured against the goodman of the house." (Matt. 20:11) Some in God's organization for years past had held the office of "elective elder" in a company of the consecrated and had acted as "loud speakers" and "general managers" of the company's affairs, and this caused them to be impressed with their own importance and to make them believe that they were indispensable to the Lord's organization. Then the Lord caused to be brought to the attention of his people the question of the Scriptural authority for the election of men to the "office" of elder. (See *The Watchtower*, February 1, 1932.) This was only a short time after adopting the new name. The question of elders was then discussed and considered amongst the brethren, until *The Watchtower* of August 15 and September 1, 1932, made clear, by the Lord's grace, that the elective offices of elders and deacons are not authorized by the Scriptures; and that, the time having come for all to be one in Christ,

and which was pictured by the twenty-four elders, there is now no distinction between the members of the "faithful and wise servant" class. (Rev. 4:4; Eph. 4:11-15) The Scriptures disclose that all who are in the temple, and hence at unity in Christ, are elders in fact and are not made elders by votes of other creatures. Their maturity in Christ has brought them to that condition. These truths being brought to light, there came forward a class of men and their followers who considered that they were receiving less wages than their service deserved. The new name, Jehovah's witnesses, put all on a common level, and the work of each is considered the same; and this did not prove satisfactory to the self-important ones. These selfish ones wanted titles and offices and special recognition, and, not receiving such, they began to murmur and complain, and their complaints were against Jehovah.

<sup>11</sup> These complainers and murmurers claim that they are complaining against the action of the Society and certain ones directly connected with the work thereof. But their complaints are against God. The murmurers have never been zealous in giving testimony to the Lord in his approved way. They have thought it a small thing for them to go from house to house with the message of the kingdom, preferring to act as "loud speakers" and to magnify before the people their own virtues and their "character development". To be sure, they claim to be Jehovah's witnesses, because they are speakers. But their complaints show that they begrudge the younger brethren's having an active part in the witness work and receiving the same favors from the Lord that the older ones receive. Since 1931 these selfish ones have made themselves known at various times, complaining against the Society and its work. If Jehovah has an organization on earth which he is using, that organization is his servant, and the servant is responsible to the Master. It may always be taken as certain that if the servant does not render service according to the will of God the unfaithful will be set aside that others may do God's will. The Society, by the Lord's grace, is bearing witness to the name of Jehovah as Jehovah has commanded. (Isa. 61:1, 2; Matt. 24:14) If the Society is doing this according to the will of God, then the complainers are murmuring against God; just as the parable discloses, when it says: "They murmured against the householder." It is as Moses said: "The Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord."—Ex. 16:8.

<sup>12</sup> The Pharisees loved to preach with their mouths and, while standing in the public places, to be observed and honored of men; and Jesus told them that "the publicans and the harlots go into the kingdom of God before [them]". (Matt. 21:31) No one can deceive the Lord. The Pharisees murmured against

Jesus because he used several of the humbler ones, just as some of the "elective elders" now murmur against God for showing his favor to the remnant that are faithful in going about preaching the gospel of the kingdom. (Luke 5:30) Murmuring against the work which Jehovah approves is murmuring against Jehovah himself. "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." (1 Cor. 10:10) God turns the murmurers away from him and casts them out. "Yea, they despised the pleasant land; they believed not his word; but murmured in their tents, and hearkened not unto the voice of the Lord: therefore he lifted up his hand against them, to overthrow them in the wilderness." (Ps. 106:24-26) Those who are called to the service of Jehovah are admonished to do the things that their hands find to do, and that without murmuring: "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." (Phil. 2:14-16; 1 Pet. 4:9, 10) The complainers against God's organization and his work insist on having things done according to their selfish ideas and not according to the Lord's appointed way, and in this they express their desire to be admired and recognized by other persons, and concerning which it is written: "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage."—Jude 16.

<sup>13</sup> The only way of understanding a prophecy is to apply to the prophecy the facts known to exist and which are in harmony therewith. God foreknew the facts as they now exist, and he caused the prophecy to be written according as the parable sets forth. By complaining the murmurers show they were selfish and did not have the love of Christ. "They murmured . . . , saying, These last have wrought [worked, *Diag.*] but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day." (Matt. 20:11, 12) They could have lodged their complaint just as well because of the wage paid to those who worked from the third, sixth and ninth hour; but they chose to make their case as strong as possible by complaining against the treatment of the one-hour laborers in the vineyard as compared to themselves who had been working all day. Likewise men who have held the position of elective elders and being no longer put in such position by the vote of others, and being placed on a common level with even the latest one coming to the truth, are offended, and they lodge their complaint because of what they claim to be unfair treatment of themselves. They continue to 'hold men's persons in admiration', particularly their own persons, for gain. They are no longer given a preferential claim to express their own personal



views; hence they are chagrined, and they say in substance: "Behold, these who have been in the truth only a short while are made our equals, and that is not fair." They are not satisfied to see that God has brought all into an equal condition and has given all such a like part in the vindication of his name. By their murmuring and complaints they show that they are outside of the sanctuary of Jehovah and are not taught by him, and they wail and gnash their teeth against those who humbly and joyfully go forward with the service work.—Luke 13:27, 28.

<sup>14</sup> Furthermore they say: 'We "have borne the burden of the day, and the scorching heat" (*R.V.*), and now we are put in the same class with the ordinary ones.' They resent their treatment and attempt to justify themselves. They do not stand by their agreement to do service in the vineyard for a penny a day, but they set a price on their own labor according to their own ideas. 'They measure themselves with themselves, and compare themselves among themselves,' and in this they are not wise according to the rule of divine wisdom. (2 Cor. 10:12) Like the Pharisees, they esteem themselves and those in their class highly, and for this reason attempt to justify themselves, and thus they make themselves abominable in the sight of Jehovah.—Luke 16:15.

<sup>15</sup> The steward, when paying the wages, takes note of the complaints, and he answers "one", which shows that not all of the first workers complained, but only some of them: "But he answered one of them, and said, Friend [My man, *Moffatt*], I do thee no wrong: didst not thou agree with me for a penny?" (Matt. 20:13) The Greek word here used for "friend" is *hetairos* and has not the thought of love, but means "fellow companion" or "mate"; hence the text rendered above "My man" is the correct rendering. The steward tells the complainers that he is doing them no wrong and that there is no occasion or excuse for their complaints. The householder had not broken his side of the agreement, but was paying exactly what he promised to pay. The meaning of the penny, being the privilege and honor of sharing the new name and confessing this name before men, is enjoyed by all alike. Mordecai and Esther had confessed to being Hebrews or Judeans, that is, those who praise Jehovah; and likewise those who are now rightfully bearing Jehovah's name confess to being Judeans. The magnifying and vindicating of Jehovah's name is the primary thing to be done by those who are called to share in the kingdom work. The Lord's agreement did not promise to especially recognize any individuals and honor them above that which is bestowed upon his servant as a whole. When all are at unity in Christ there is no individual distinguished and honored above the other members.

<sup>16</sup> The steward called the attention of the complainer to the fact that he, being of the first to enter the vineyard, had agreed to accept the penny as his wage.

This suggests that the "new name" as a wage had actually been given the servant class in 1919, even though this fact was not made known to the remnant until twelve years later. Such is in keeping with the Lord's way of dealing with his people, to use them and then to disclose to them the meaning of the use to which they have been put. The question is propounded to the complainers: "Diddst not thou agree with me for a penny?" And this question could be truly answered only with "Yes". If the laborers entered the vineyard with honest hearts devoted to Jehovah they could not with a clear conscience ask more than the agreement price. Mark that it is some of the class that entered the service "in the morning" that are the ones that delighted to sing in bygone days the song "Oh to be nothing, nothing"; and now they are getting that put up to them, and they find that they are nothing more than that, the commonest ones amongst them. They have earned nothing for the Lord, and surely they should be entitled to nothing more than any other member of his laboring force. The purpose and honest hope of the laborers who entered the vineyard service was to receive Jehovah's approval as 'workers that need not be ashamed', and that is exactly what the new name means to those who are now joyfully engaged in the kingdom service. In the older days brethren held positions of favor and honor, such as to be speakers or the "office" of elders or other office amongst God's people. They were not given such positions that they might enjoy greater honor amongst men, but that the church might be brought to maturity or unity in Christ. (Eph. 4:11-14) If anyone is privileged to serve and help to bring the church to that position, then he should humbly rejoice and count himself as having been greatly paid by having such opportunities.

<sup>17</sup> According to the words of the text, it would appear that the complainers hesitated to accept the wage when offered to them, or were inclined to lay it down and turn away from it. The steward, addressing the complaining one, said: "Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee." (*R.V.*) The steward tells the murmurer that he will receive a penny and nothing more. Nor would Jehovah withhold from such the opportunity of taking up the new name and using it properly. All should be subject one to another, and all humble before Jehovah; as it is written: "Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—1 Pet. 5:5, 6.

<sup>18</sup> The proper thing for all to do, both the first and the last hired, should be to humble yourselves under the mighty hand of God and do it gladly. Let all to whom it is given take up the new name and be faithful in the use thereof. The steward said: "Go thy

way"; that is, the way pointed out to those who will have a part in the vindication of Jehovah's name. The right way is to obey God's commandments and thus prove faithful to the new name. It is and was the will of Jehovah to bring all things of the church to maturity and unity, and all the members thereof share responsibilities and privileges that rest upon the members of his household. Jesus prayed for such unity, and the prophets of God foretold the divine will in regard to such: "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good." (Ps. 122:6-9) "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." (Psalm 133) God's will concerning the work to be done just preceding Armageddon is expressed by the psalmist in these words: "This honour have all his saints."—Ps. 149:9.

<sup>19</sup> Who could question the right or propriety of Jehovah's doing with his own according to his will? "Is it not lawful for me to do what I will with mine own?" (Matt. 20:15) The steward would not think of doing contrary to his Father's will; hence he would pay the wages as directed by the householder. In the same chapter Jesus shows that he does nothing contrary to the will of his Father. The occasion was when the mother of James and John asked him for a special favor for her sons, and to this Jesus replied: "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." (Matt. 20:23) Peter learned the same lesson and, in substance, repeated it, when he said to his brethren: "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?"—Acts 11:17.

<sup>20</sup> Jehovah needs no one to give him advice as to the manner of disposing of his gifts or paying his wages: "For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." (Rom. 11:34-36) Selfishness is the very opposite of love, and hence results in injury or evil. The improper motive manifested for moving one to action is another way of stating that the creature has a bad or evil heart. Further addressing the murmurers the Lord

said: "Is thine eye evil, because I am good?" The desire to have something better than his brethren is selfishness, and which selfishness leads to darkness: "But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. 6:23) The facts show that the murmurers or complainers have become blind to the truth in recent years. The eye of the true servant of Jehovah is single in its purpose. The servant's eye is blind to all things save only one, and that one, doing the will of Jehovah for the vindication of his name: "Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?" (Isa. 42:19) In harmony with this Jesus said: "The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed, therefore, that the light which is in thee be not darkness." (Luke 11:34,35) This proves that the ones who murmured must have been defiled. The murmurer has a selfish heart and a selfish desire to be honored above others. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John 2:16) "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man." (Mark 7:21-23) One who is defiled and remains in that condition could not be of the temple or sanctuary class.

<sup>21</sup> Now the facts show that since the making known of the new name, and hence the paying of the wages to the laborers, there have been those who previously held the positions of "elective elder" and who have since become murmurers and complainers against the Lord's work on earth, claiming that they are set aside and given no honor such as they formerly had. Their complaints and murmurings are really against Jehovah God. These selfish ones would complain against the Lord and his manner of dealing with them, and they would not likely use the new name according to his will; and the facts show that they do not use it according to his will. They insist on having their own selfish ways about what shall be done and refuse to recognize and comply with the instructions coming through the Lord's organization. Of and concerning such murmurers and complainers it is written: "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own



ungodly lusts. These be they who separate themselves, sensual, having not the spirit."—Jude 16-19.

<sup>22</sup> It is selfishness, or the absence of love, that causes the complainers to murmur, having an evil eye, and it is such selfishness that prevents the complainers from entering into the kingdom. Jesus prescribed the remedy for such when he said: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." (Matt. 5:29) Failing to put away selfishness, and failing to apply the remedy which the Lord prescribes, is certain to lead to disaster.

<sup>23</sup> Jehovah will have a sanctuary class which is entirely clean and free from selfish ambition. The cleansing of the sanctuary includes the removing therefrom of all who selfishly desire to have a position of honor, such as "elective elder" or other office that might enable them to shine amongst men. The facts show that such cleansing or separating work has been done by and since the adoption of the "new name" resolution. Those who have thus separated themselves from God's organization continue to complain and wail and gnash their teeth against the ones remaining faithful and true to Jehovah.—Matt. 25:30.

<sup>24</sup> The 'goodness' of Jehovah mentioned in the parable brought to the surface the evil of the complainers whom he first hired. He was good to the last ones hired and who had not sufficient time to work a full day, and he was good to those who had the opportunity of working in the vineyard during the entire day. Jehovah makes no difference between men who call upon his name in sincerity and in truth. (Rom. 10:12,13) Jehovah's ways are always equal, but selfish ones cannot see that his ways are always equal. The stiffnecked Jews were just like the stiffnecked and selfish ones of these latter times, and concerning which it is written: "Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?" (Ezek. 18:29) Such complainers manifest their foolishness, and this leads to their downfall: "The foolishness of man perverteth his way: and his heart fretteth against the Lord."—Prov. 19:3.

<sup>25</sup> It is observed in these latter days that some who have only recently been made acquainted with Jehovah and his purpose manifest a greater zeal for the kingdom and a greater desire to please Jehovah than those who have had a much longer experience in the Lord's service. This is exactly as indicated by the words of the parable: "So the last shall be first, and the first last: for many be called, but few chosen."—Matt. 20:16.

<sup>26</sup> The ones last called to the kingdom, and who enter into the service of the vineyard, are to be found joyfully taking their place in obedience to the commandment of the Lord, and these are spoken of as the last that shall be first. This does not have the

effect to puff them up, but they appreciate the loving-kindness of our God in giving them an opportunity to prove their integrity toward him and have some part in the vindication of his name. They had to wait only a very short time to receive their wages, because they were only a short time in the vineyard service. They showed their appreciation of God's goodness by gladly responding and continuing to sing forth his praises.

<sup>27</sup> Jehovah will have a clean and faithful sanctuary class to bear the fruits of his kingdom in this hour of great stress upon the people and at the time just preceding Armageddon. The giving to his people the new name and bringing it to their attention has served to do this very separating work, shaking out the selfish, in order that the approved might be made manifest. Many have been called to the kingdom, but few are chosen; and these are chosen and must prove faithful in unselfish devotion to Jehovah in bearing his name, if they would enter finally into the glories of the kingdom. The work in the vineyard is not completed because the parable is fulfilled. On the contrary, those who joyfully receive the new name find much work to do, and this they do with a glad heart. The goodness of Jehovah is further manifested toward his people in showing them the meaning of this prophetic parable; and to such faithful ones the understanding thereof is a comfort and encouragement, because they are enabled to see more clearly that if they would maintain their integrity towards Jehovah and ultimately share with Christ Jesus in kingdom glory they must be faithful and true in bearing the fruits of Jehovah to the honor of his name. Those who make the proper use of the penny, which is the new name, and do it faithfully and without murmuring, are the ones that will continue on Mount Zion with Christ Jesus and sing the praises of the Most High while Armageddon is being fought and while the name of the Almighty God is being vindicated.

#### QUESTIONS FOR STUDY

- ¶ 1-4. How does the parable of the penny illustrate the fact that Jehovah is no respecter of persons? What points of consideration clearly preclude anyone's properly expecting more than the penny? What, then, is meant by 1 Thessalonians 5:12,13 and 1 Corinthians 15:41,42? What facts regarding the owner of the vineyard are reflected in his paying the last ones first as well as giving them also each a penny?
- ¶ 5. What is the chief test that is applied to every one called to the kingdom?
- ¶ 6,7. Just what is love? How does obedience to the first and great commandment find expression? Obedience to the second commandment? Illustrate the application of 2 Corinthians 5:14.
- ¶ 8. What purposes were served by paying the last ones first and in the presence of those longer in the service? How has Matthew 20:10 had fulfilment?
- ¶ 9. In the fulfilment of the parable, how did the payment and the receipt of the wages take place?
- ¶ 10-14. Explain the fulfilment of verses 11,12. In the light of the words "against the Goodman of the house", and of Exodus 16:8 and other related scriptures, point out the seriousness of the position taken by the murmurers.
- ¶ 15,16. Explain whether (a) in the parable itself the terms

of agreement and the amount paid to each of the workers left any ground for complaint. (b) In the fulfillment of the parable. In each, account for the attitude of the murmurers.

¶ 17, 18. Account for the statement of verse 14. What responsibilities and privileges now rest upon all the members of Jehovah's household? With scriptures, show that the unity now enjoyed by the members of Jehovah's household is that for which Jesus prayed and which the prophets foretold.

¶ 19, 20. With Scriptural illustration point out the authority and the motive which must govern every one who is seeking divine approval. What is selfishness, and to what does it lead? What is meant by "when thine eye is single"

and "when thine eye is evil"? How can the "light" that is in one be "darkness"?

¶ 21. In the parable, and in its fulfillment, did the murmurer heed the command "Take that thine is, and go thy way"?

¶ 22-24. What did Jesus mean by the statement as recorded in Matthew 5: 29, and how is the remedy applied? How does the 'goodness' of Jehovah disclose two classes existing at the time of fulfillment of this parable and of cleansing of the sanctuary? How does Ezekiel 18: 20 have application in this connection?

¶ 25, 26. How is verse 16 having fulfillment?

¶ 27. Point out the importance of a correct understanding of this parable and of proper appreciation of the "penny" received from the great Husbandman through his Steward.

## HIS ORGANIZATION

**J**EHOVAH'S remnant delight to meet together that they may consider ways and means to better perform their divine commission. No people have ever been so marvelously favored as the remnant now engaged in making known to others the name of the Most High and announcing his King and his kingdom.

During the Elijah period of the work those assembled at conventions usually propounded to one another this question: "How long until our work is done here? and when are we going home?" Now we ask each other: "What can we do to more efficiently perform the duties and privileges granted to us?" We are not concerned as to how long we may be on the earth, because we know that, having been brought into God's organization, if now we continue faithful we are for ever with the Lord, whether in the organism of flesh or in the spirit. Blessed is the lot of the remnant!

Jehovah's universal organization has existed without reference to time. This must be true, because everything with Jehovah is orderly and done exactly according to his purpose. From the time of Eden he announced in veiled words his purpose to have a capital organization. That purpose he expressed again when he made promise to produce a seed in which all the peoples of the earth shall have an opportunity for his blessing. He made known the meaning of that mystery first to the apostles of Christ Jesus, and it pleased him in this day of Jehovah to more fully make known to his remnant his purpose in connection with his capital organization. We now appreciate the fact that Jehovah's kingdom is the greatest of all doctrines because it is by and through his kingdom that his great name shall be fully vindicated.

The one doctrine which Jesus emphasized more than any other was the kingdom of Jehovah. He told his faithful followers that he must go away and receive the kingdom authority and that he would come again and set up that kingdom, and receive unto himself those whom he found faithful at his

appearing. When Jesus reached heaven he was told by Jehovah that he must sit and wait until God's due time to put the enemy Satan under his feet. In the year 1914 that due time of waiting came to an end. Christ Jesus received the authority of the kingdom and was sent forth by Jehovah to rule amidst his enemies. The year 1914, therefore, marks the second coming of the Lord Jesus Christ, the King of glory.

The next great event that followed the casting of Satan out of heaven was and is the gathering unto Himself of the faithful followers of Christ Jesus. The apostle authoritatively wrote that such would be a time of great stress amongst those who professed to be the followers of the Lord; and we know the facts fully support this conclusion. (2 Thess. 2: 1) It was in 1918 that the Lord began to build up Zion, which is his capital organization. Necessarily those faithful men who had died in faith would be the first ones awakened out of death and gathered unto the Lord as members of his capital organization. Then followed the gathering of those who constitute the "faithful and wise servant" class, foreshadowed by Mordecai and Naomi, and thereafter the gathering of the other faithful ones pictured by Esther and Ruth. Thus the Lord Jesus has received unto himself those who have loved and do love his appearing, which means those really devoted to the Lord God and his kingdom. If a professed follower of Christ Jesus was looking for some self-aggrandizement, then he did not love the appearing of the Lord Jesus and, of course, would not be gathered into Zion. It is made plainly to appear from the words of Jesus and his apostle that the two classes, to wit, the "faithful and wise servant" class and the "evil servant" class, would be made manifest at the time of the coming of the Lord to his temple; and the facts well known to us prove that it is even so.

Jesus' receiving unto himself those who love his appearing, and the gathering of them to the temple, means the building up of Zion, Jehovah's capital

organization. It is written, in Psalm 102:16: "When the Lord shall build up Zion, he shall appear in his glory." Mark the words here used: "He shall appear in his glory"; that is to say, Jehovah's glory, and not to the glory of the "elders". Those gathered to the temple constitute God's capital organization, and must be entirely separate from everything else and wholly devoted to the Lord; as it is written: "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6:16-18.

The ones thus gathered to the temple are the ones born in Zion. Jehovah is their Father, and his woman Zion is their mother. These are therefore the children of the Almighty God, born of his woman, because to be begotten or born means to be brought forth and acknowledged as the child of the Father. Jehovah now addresses his own organization and gives a message of consolation to the members thereof, to wit: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: . . . for thou shalt not fear." (Isa. 54:13, 14) This means a clean organization that has no fear of man or devil, fearing only God.

Whatsoever the "elders" might have done in trying to teach the Lord's people in times past, it is certain they are not teachers of those gathered unto the temple, because the Scriptures emphatically declare that such are taught of the Lord. Jehovah God is the great Teacher or Shepherd of the flock, and Christ Jesus is the chief shepherd or teacher. (Ps. 23:1-6) Not until the coming of the Lord to the temple, and the building up of Zion, did the consecrated discern Jehovah and the meaning of his name or his purpose, nor the fact that Christ Jesus is the Head of the capital organization. Up to that time the great Teachers were pushed into the corner; but now note what Jehovah says to his faithful ones: "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers." (Isa. 30:20) Now the faithful do see or discern their Teachers and know that all their food and instruction come from the Lord.

There are a few foolish ones who now mingle with the companies of the Lord's people who were formerly elders and who think it is their prerogative to accept invitations from various companies to go about and make speeches before them. They still think that they are teachers; but they are not teachers. Jehovah

has put the spiritual food on his table, and every member of the temple partakes thereof from the hand of the Lord. They meet together to study, but no man is their teacher, because they need no man to be their teacher.—1 John 2:27.

You have observed that there are those who claim to be children of God but who have no conception of the Lord's being at his temple. They do not discern the two great organizations, and they do not appreciate the present-day truth, but they continue to hold only to the things learned years ago. Why do they not understand? The answer is that they are not born of God's organization, hence are not in the temple and cannot see or discern present truth. In the typical temple no one standing on the outside could see what was inside. In the real temple those on the outside cannot discern what is revealed inside.

If you observe some in your company that do not appreciate the organization of the Lord and who are not willing and anxious to obey organization directions, and who insist on following their own way, you may know at once that such are outside of the temple. All murmurers and complainers and opposers are on the outside of the temple. It would be worse than foolish to try to get them in, because the angels of the Lord stand guard and see that no unclean enter therein. Let each one judge himself as to whether or not he is inside or outside of God's organization. If he is inside he is in complete unity therewith, and is anxious to do his part in the organization, and recognizes that the Lord Jesus is the Head of that capital organization and all members thereof must be joyfully obedient to him.

To feed or teach his people the Lord has used the Watch Tower publications, and of this fact we have an abundance of proof. No man is given credit for the wonderful truths which the Lord has revealed to his people through the Watch Tower publications. It is certain that all who are of the temple class believe that the Lord is feeding his people through these publications; therefore when we come together, instead of listening to the views of some man, why not have a study of some of the wonderful things which Jehovah has brought to the attention of his people and taught them through his chosen means of teaching? Since the building up of Zion Jehovah has revealed the meaning of many of his prophecies. Some who are wise in their own conceits attempt even in this day to give their private interpretation of prophecy. But let us bear in mind that the Lord is the Teacher and he will reveal the true meaning of prophecy in his own appointed way. Do not waste any time listening to someone who desires to exhibit his supposed learning. This is no time for personal exaltation. If you see an explanation of a prophecy in the publications mentioned which the Lord is using, then study the same carefully and see if it har-

monizes with other truths already revealed; and if so, then you may know you are in the right way.

Some claiming to be fully devoted to Jehovah find it difficult to learn to be obedient to organization instructions. This is strong proof that such are not in the temple. It is not for us to judge other individuals, but each one must judge himself. If you find it difficult to be in harmony with the organization instructions, that is sufficient reason for a careful self-examination to see what is your standing before the Lord.

If one appreciates the capital organization of Jehovah, then he must have in mind at all times that Christ Jesus is the Head of that organization and it is always the head that directs the operations of the body. He stated that when he appeared for judgment he would be accompanied by his angels, which angels carry out his orders. Without doubt these angels are delegated by the Lord to convey his instructions to the members of his organization on earth. Just how this is done is not necessary for us to understand. Believing that Christ Jesus is directing the work on earth, then we must conclude that the visible ones put in certain positions in God's organization are there by his will and must render account to him; otherwise they would be removed. Over the entire organization is Jehovah; and as Jehovah and Christ Jesus are one, so likewise must all of the organization be one. Jehovah has answered the prayer of Christ Jesus and made all one who are of his organization. These things being true, then if one in the organization receives directions, and those directions come through the place designated to give instructions, then the instructions should be obeyed as unto the Lord.

The Lord has brought the remnant into the temple to teach them. What are some of the truths which the great Teacher has taught the temple company? Within the past few months the Lord has made clear the meaning of the cleansing of his sanctuary. He has shown his people how the time of the cleansing was specially marked out by him as 2,300 literal days from the date when two things existed together, to wit, the taking away of the continual sacrifice and the transgression that maketh desolate. The desolating abomination was first set up, and on the 25th day of May, 1926, the Lord caused his people, without their understanding at the time, to give notice, which marks the transgression of desolation. The 2,300 days began to count from that time and ended on October 15, 1932, which latter date marks the cleansing of the sanctuary. That means that it was then that the Lord showed his people that the office of "elective elder", and therefore human teachers, have no part in his capital organization. It is to be expected that the selfish ones amongst the elective elders would object to this truth, and this would

be further proof that such are not a part of the capital organization.

In complete harmony with this the Lord revealed to his people that the time has come when the church is at unity. Jehovah caused the apostle to authoritatively write that certain servants were given for the church for the work of the ministry and the edifying of the members of the body of Christ, 'till we come into the unity of the faith, . . . into the stature of the fulness of Christ, that we henceforth be no more children, tossed to and fro and carried about by every wind of doctrine.' (Eph. 4:11-14) Necessarily such must be the condition of the capital organization of Jehovah, because the teachers are Jehovah and Christ and everything therein must be in order and orderly and every one must delight to obey the instructions given. Hence all are in complete harmony.

Jehovah has revealed to his people at the temple that his great prophet is Christ Jesus, now at the temple for judgment, and concerning whom it is written: "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:23) Formerly we understood this text to apply to the regeneration of the human race during the millennial reign of Christ; but now we see, by the Lord's grace, that its proper application is at the present time. Moses in Egypt was a type of Christ Jesus. The first duty of Moses was to instruct the Israelites. Now the Greater Moses has come to his people and instructs the temple company, and the obligation is laid upon them to be absolutely obedient to Christ Jesus. To be disobedient means destruction. To be obedient to that great Prophet means to be joyfully obeying Jehovah's commandments.

It is imperative that the remnant follow organization instructions, because the Lord is directing his own affairs. What, then, is our duty? That question is plainly answered by ascertaining what was the chief duty of Christ Jesus when on earth. He made it plain that he had nothing in common with Satan's world, but that he represented Jehovah's kingdom. To the then visible ruler he said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37) All the remnant, therefore, must be witnesses for Jehovah.

It is wrong to conclude that Jehovah has been gathering a people out of the world to take them to heaven to assist in ruling. Now we clearly see that God graciously visited the nations to take out from them a people for his name. (Acts 15:14) At the temple we have learned that the vindication of Jehovah's name is the great and important question at issue and that he will vindicate his name in due time, and that he has taken out from the nations a people that they might bear testimony to others of his purposes and the meaning of his name.

The present duty of the temple company is therefore plain and is, to wit, to make known the name and the kingdom of Jehovah. Why is this necessary? Because it is God's announced purpose to destroy the powers that now rule the world and to have his beloved Son rule in righteousness; and his commandment is that his witnesses must now bear this testimony to the rulers and to the people. He will not do his great work in secret, but openly, and notice must be served concerning the same, and the obligation is upon the faithful remnant to serve such notice. This is not merely an optional privilege, but an absolute command, and a failure or refusal to obey the same means the destruction of the witnesses.

This obligation is emphasized by the words of Jesus addressed to his followers, to wit: "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in [gehenna]."—Matt. 10:26-28.

The secret place of the Most High is his capital organization, because only those of the organization can have first-hand knowledge thereof. To all on the outside the sanctuary is a place of darkness and hence hid or covered. What these words of Jesus mean is this: The remnant having been brought into the temple, the secret place of the Most High, there to be taught or instructed, they there learn what shall be made known by them on the outside. The great truths that the temple company learn they must then go out and preach from the housetops by boldly and fearlessly telling the truth to others. In doing this they are not to fear man, who may kill the body, but they are to fear the Lord, who is able to destroy their very existence. Such is the warning of Jesus.

Because of his fearlessness in proclaiming the truth Jesus suffered great contradiction and persecution at the hands of sinners, and the faithful remnant are plainly told that they must have like experiences. These faithful ones tell the truth because they love God without qualification. It is written, in 1 John 4:17, 18: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." (1 John 4:17, 18) We must not be rude in telling the truth, but must do so kindly and with firmness and with full confidence in the Lord. Knowing that we are right and on the Lord's side and have his approval we exercise patience by going steadfastly forward. Although suffering much opposition, Jehovah unfolds to us his prophecies heretofore written, that thereby we may have comfort

and hope of reaching our eternal goal. We do not need encouragement to serve Jehovah, but we do need the evidence which gives us full assurance that we are going in the right way. That conclusive evidence is found in the Word of God, written aforetime for our learning and comfort, and the great Teacher discloses to the remnant the understanding of that evidence whenever needed.—Rom. 15:4.

Public officials, acting under the wrongful influence of the Catholic hierarchy and other clergymen, have prevented the broadcasting of the truth by radio in Canada and in other places. In the United States the attempt is made to do the same thing. In many places of the earth Jehovah's witnesses have been arrested, illtreated, fined and imprisoned for preaching the truth. All such opposition and persecution proceed from the Devil, who uses Gog, the clergy and other instruments in his effort to destroy those who serve Jehovah. But in the face of all this opposition Jehovah turns the tables on the enemy and causes even a greater witness to be given than would have been given had it not been for such persecution.

The result of 1933 is proof of this. In that year just closed the zeal of the remnant has been manifest more than in previous years. In Japan our literature has been confiscated and the further distribution prevented. In Germany there has been no distribution since June. In all parts of the earth there has been much persecution of Jehovah's witnesses, but in the face of all this persecution and opposition from the enemy the distribution of the books and booklets containing the kingdom message during this year reached the aggregate amount of twenty-four million copies, which is nearly two million more than the previous year. During the past twelve years the total number of books and booklets put in the hands of the people is more than 156 million. The reason for such unprecedented witness work is, because the King has begun his reign and Jehovah's purpose is being carried out and he is causing the people to be informed of his purpose.

Since the King has begun his reign, why should those who form a part of the capital organization of Jehovah be compelled to suffer at the hands of the enemy? Jesus, the Head of that organization, was compelled to suffer. Satan had challenged Jehovah to put a man on earth who would suffer and at the same time maintain his integrity toward Jehovah. In no other way could Jesus prove his integrity than by suffering at the hands of the enemy and under such suffering remaining faithful and true. That is the reason why it is written that, 'though he were a Son, yet he was made perfect by the things which he suffered.' Thereby he proved his faithfulness, maintained his integrity, and proved his qualification to become the vindicator of Jehovah's name.

For the same reason, everyone who will become a

permanent pillar in the temple of God must suffer the contradiction of sinners. It is written: "We must through much tribulation enter into the kingdom." Only those who bravely meet all opposition and remain steadfastly devoted to God could have any part in his capital organization which vindicates Jehovah's name. For that reason Jesus says to these of the remnant: "Be thou faithful unto death, and I will give thee the crown of life." The Lord does not promise to prevent persecution from coming against the members of the temple company, but he does plainly say that if these are faithful and abide in the secret place of the Most High they shall not suffer loss. The enemy may kill some of the remnant; but such is to be much preferred to proving unfaithful to Jehovah. For that reason Jesus admonishes us to fear not the enemy, but to fear Jehovah.

The capital organization of Jehovah is dear to his heart, and woe be unto anyone who does injury to it. Let all opposers remember that it is written: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:17) Opposition to the organization means opposition to Jehovah. His organization is moving forward to victory and vindication. Every one of the remnant now on earth must be a preacher of the truth, because such is the commission given to each one. To obey organization instructions is not discretionary, but entirely mandatory. When the Lord gives to the remnant an opportunity of service, a failure or refusal to perform that service is necessarily displeasing to the Lord. If you are in the capital organization of Jehovah, then you will be actively engaged in his service; because it is written:

"In his temple doth every one speak of his glory." —Ps. 29:9.

Let the remnant be of good courage at all times. Armed in the divine cause of righteousness, and moving forward as the representatives of the Most High, they are invulnerable to any foe. Jehovah is their high tower and place of refuge. The remnant shall triumph through Christ Jesus, the Chief Officer of Jehovah.

In the organization of Jehovah it matters not whether you are a pioneer, auxiliary, company worker, printer, dishwasher, or the president of the Society; all are one, and all subject to the Head Christ Jesus. The Lord is no respecter of persons, but every one is required to perform his assigned duty. Jehovah's capital organization is one grand machine, and every part thereof must synchronize and work harmoniously with every other part. The plain promise of Jehovah is that all born of his woman or organization shall have great peace; and that means, if you are not dwelling in peace with your brethren and doing your assigned work joyfully, then there is a strong probability that you are not really of Jehovah's organization.

Now you are going forth to engage in the witness work. Let your service be not unto men, nor with a view to pleasing men; but let it be unto the Lord, that you may receive his approval and have some part in the vindication of his great name. Keep in mind the heritage of the servants of Jehovah, who says to them in this great conflict: "No weapon that is formed against thee shall prosper." (Isa. 54:17) The victory is with Christ Jesus, the Vindicator of Jehovah's name.

## FROM ISLES OF THE SEA

THE following letters were addressed by hungry souls in an isolated part of the earth and sent to the Society's office at South Africa. They will be read with keen interest by those who are more comfortably situated. The following letter from Brother Phillips is introductory thereto.

DEAR BROTHER RUTHERFORD:

I enclose herewith two letters which have come from the "ends of the earth", or more correctly, from the "isles of the sea". St. Helena is five days from Cape Town in the South Atlantic, and Mauritius is eleven days from Cape Town in the Indian ocean. Miss Standley, in addition to taking all the books, has also subscribed for *The Watchtower* and *The Golden Age*. We have arranged to send the journals to St. Helena.

With continued love in the Lord, and best wishes, I remain

Yours in His service,

GEO. R. PHILLIPS.

### FAVOR GRANTED BY JEHOVAH

No words of mine can adequately express my thankfulness and gratitude for the visit of your "messengers of truth" in Mauritius.

In this priest-ridden island how difficult and hard it must

have been for them to carry out their purpose, God only knows, and will reward and bless them in his due time.

As far as I am concerned, I feel it has been a special favor granted me, by Jehovah, to have met them. I now have Light, for which I humbly thank my Eternal Father.

Yours sincerely,

MAUDE STANDLEY, *Mauritius*.

### BROUGHT JOY AND GLADNESS

DEAR FRIENDS IN KINGDOM SERVICE:

Your letter dated July 24 has brought much joy and gladness to our hearts. One reason is, we are in communication with some who, like ourselves, are striving for the advancement of Jehovah God's kingdom. Even on a little island like St. Helena it is marvelous how Satan the Devil works subtilty amongst the people to deceive and draw them away from God. I can hardly express to you how glad I feel to be in the service of God, a witness and testimony for the vindication of his glorious name. On the other hand, I feel very much burdened for the welfare of others who are imprisoned by sin and Satan; and therefore I have made up my mind to stand out boldly for the Master and also encouraging my fellow workers to do the same.

Satan's kingdom must fall; and where there is unity there is strength. This is a lovely little island, and we shall be glad to be in correspondence with you. From many from whom we expect help and encouragement we get just the opposite. But,



praise God, He is never failing, a Friend in need and in deed. Already they are trying through the magistrate to transfer me from Longwood to some other part of the island. The magistrate being a layman of the church, we can imagine who is at the back. But, nevertheless, God's will be done.

I do appreciate the books, which show us these things so plainly; and, also, it gave us much joy to read *The Watchtower* and *The Golden Age*. Truly it is a Godsend to all those who have truly devoted themselves to His glorious service. I feel very much concerned about these journals, and trust I shall be able to purchase one or the other. I do enjoy them; they

are so beautifully explained. At present, conditions are very bad; but if it please you, you can send the journals, and when time is due for payment, we'll have faith to believe, the money will be there, to make hard work easy. I am asking my fellow workers to join in for the payment of the journals, and we will pass them around. One has already agreed. Therefore I think it shall be successful. With Christian love and greetings to all.

I remain

Yours in Jehovah's service,  
THOMAS SCIPIO.

(Continued from page 363)

#### NEW HAMPSHIRE

Manch'ter WFEA Su 2:45pm  
We 7:00pm

#### NEW JERSEY

Atlantic C'y WPG Su 10:00am  
Jersey C. WHOM Mo 5:45pm  
We 5:45pm Fr 5:45pm  
Paterson WODA Su 10:00am  
We 7:30pm Fr 7:30pm

#### NEW MEXICO

Albuq'que KGGM Su 12:45pm  
Th 10:15am  
Roswell KGFL Su 5:15pm  
We 4:30pm Fr 4:30pm

#### NEW YORK

Auburn WMBO Su 6:30pm  
Sa 2:15pm  
Bing'mton WBNF Su 7:00pm  
Th 8:00pm  
Brooklyn WBBR Su 10:15am  
Su 6:30pm Mo 10:30am  
Tu 10:30am Tu 6:30pm  
We 10:30am We 6:30pm  
Th 10:30am Th 6:30pm  
Fr 10:30am Fr 6:30pm  
Brooklyn WCNW Mo 9:45pm  
Th 6:30pm Sa 5:00pm  
Buffalo WGR Su 10:00am  
Buffalo WKBW We 10:00am  
Freeport WGBB Su 9:00am  
Tu 7:00pm Th 7:00pm  
Hudson F. WGLC Su 10:45am  
Jamestown WOCL Su 7:00pm  
New York WMCA Su 10:45am  
Saranac L. WNBZ Su 10:15am  
Tu 4:15pm Th 4:15pm  
Syracuse WSYR Su 10:30am  
Tupper L. WHDL Su 10:45am  
Th 10:00am  
Wh. Pl'ns WFAS Su 6:00pm  
Mo 1:00pm Sa 9:30am

#### NORTH CAROLINA

Asheville WWNC Th 5:30pm  
Charlotte WBT Su 5:45pm  
Greensboro WBIG Su 9:45am  
Raleigh WPTF Su 10:00am  
Wilm'ton WRAM Su 10:00am  
We 7:00pm

#### NORTH DAKOTA

Devils L. KDLR Su 12:30pm  
We 5:15pm Fr 5:15pm  
Fargo WDAY Su 10:00am  
G'd Forks KFJM Su 5:00pm  
We 5:00pm Fr 5:00pm  
Mandan KGCU Su 11:30am  
We 8:45pm Fr 8:45pm

#### OHIO

Akron WADC Su 1:45pm  
Th 10:00am  
Cleveland WHK Su 6:30pm  
Tu 3:45pm Th 8:30pm  
Cleveland WJAY Su 9:45am  
Columbus WAIU Su 10:00am  
Th 7:45pm  
Columbus WCAH Su 9:45am  
Mo 1:30pm We 1:30pm  
Fr 1:30pm  
Mt. Orab WHBD Su 5:00pm  
We 5:00pm Fr 5:00pm  
Toledo WSPD Su 9:30am  
Sa 8:15am  
Youngst'n WKBN Su 10:00am  
Zanesville WALR Su 10:00am  
We 4:15pm

#### OKLAHOMA

Elk City KASA Su 1:15pm  
We 5:00pm Fr 5:00pm  
Enid KCRC Su 2:45pm  
We 5:00pm Fr 5:00pm  
Okl'a City KOMA Su 1:45pm  
Ponca City WBBZ Su 10:00am  
We 9:00pm  
Shawnee KGFF Mo 8:45pm  
We 8:45pm Fr 8:45pm

#### OREGON

Klamath F. KFJI Mo 8:15pm  
Marshfield KOOS Mo 1:30pm  
Medford KMED Su 10:00am  
Th 4:00pm  
Portland KWJJ Su 9:30am  
Portland KXL Su 9:30pm  
Tu 8:00am Th 8:00am

#### PENNSYLVANIA

Altoona WFBG Su 10:30am  
Tu 8:15pm  
Erie WLBW Su 10:30am  
Glenside WIBG Su 12:15pm  
We 12:15pm Fr 12:15pm  
Harrisburg WHP Su 1:45pm  
Johnstown WJAC Su 4:30pm  
Phil'a WCAU Su 12:00 nn  
Pittsb'gh KQV Su 10:20am  
We 1:45pm Fr 1:45pm  
Reading WEEU Su 3:45pm  
We 3:45pm  
Sunbury WKOK Su 10:00am  
We 5:00pm Fr 4:30pm  
Wash'ton WNBO Su 9:45am  
W'msport WRAK Su 9:15am  
Th 7:15pm

#### PHILIPPINE ISLANDS

Manila KZRM Su 12:15pm

#### SOUTH CAROLINA

Charleston WCSC Su 1:00pm  
We 7:00pm Fr 7:00pm  
Columbia WIS Su 1:00pm  
Fr 6:45pm  
Spart'b'g WSPA Su 6:30pm

#### SOUTH DAKOTA

Pierre KGFX Su 1:00pm  
Tu 4:00pm Th 4:00pm  
Sioux F'ls KSOO Su 10:00am  
Th 2:45pm  
Watertown KGCR Su 9:15am  
We 8:45pm Fr 8:45pm

#### TENNESSEE

Bristol WOPI Sa 6:45pm  
We 6:45pm  
Cha'nooga WDOD Su 1:00pm  
Th 8:00am  
Jackson WTJS Su 1:30pm  
We 5:00pm Fr 5:30pm  
Knoxville WNOX Su 1:45pm  
We 5:30pm  
Memphis WREC Su 9:30am

#### TEXAS

Amarillo KGRS Su 9:00am  
Amarillo WDAG Su 7:30pm  
We 7:30pm Fr 7:30pm  
Austin KNOW Su 10:00am  
Ballinger SBBC Su 4:00pm  
We 4:00pm Fr 4:00pm  
Beaumont KFDM Su 10:00am  
Tu 7:45pm  
Borger KFDM Su 5:00pm  
We 5:00pm Fr 5:00pm  
Brownw'd HTBC Su 5:15pm  
We 5:15pm Fr 5:15pm  
Corpus Chr. KGFI Su 9:00am  
We 6:45pm Fr 6:45pm  
Cuero VOC Su 2:45pm  
We 4:50pm Fr 4:45pm  
Dallas KRID Su 5:45pm  
Dublin KFPL Th 8:00pm  
Fr 10:00am  
El Paso KTSM Sa 7:30pm  
Ft. Worth KTAT Mo 5:15pm  
We 5:15pm Fr 5:15pm  
Galveston KLUF Su 10:00am  
We 8:00pm  
Houston KPRC Su 10:00am  
Palestine HUB Su 10:30am  
We 4:30pm Fr 4:30pm  
S. Angelo KGKL Su 1:45pm  
Th 8:45am  
S. Antonio KMAC Su 8:45am  
We 1:15pm Fr 1:15pm  
S. Antonio KTSa Su 10:45am  
Tyler KGKB Su 9:45am  
Wichita F. KGKO Su 12:30pm  
Th 8:45pm

#### UTAH

Ogden KLO Su 3:00pm  
We 4:45pm Fr 4:45pm  
Salt L. City KSL Su 11:15am

#### VERMONT

Rutland WSYB Su 10:00am  
Th 5:30pm  
Waterb'y WDEV Mo 9:45am  
We 9:45am Fr 9:45am

#### VIRGINIA

Ch'lottesv. WEHC Su 10:45am  
Danville WBTM Su 9:15pm  
Lynchb'g WLVA Su 12:45pm  
Newp't N's WGH Su 1:00pm  
Petersb'g WPHR Su 6:45pm  
We 10:00am Fr 10:00am  
Richmond WRVA Su 12:15pm  
Roanoke WDBJ Su 12:30pm  
We 5:00pm

#### WASHINGTON

Aberdeen KXRO Su 1:15pm  
Bell'ham KVOS Su 10:00am  
Th 5:30pm  
Seattle KJR Su 10:00am  
Seattle KPCB Su 4:45pm  
Tu 9:00am Th 11:30am  
Seattle KXA Su 9:00am  
Tu 2:45pm Th 2:45pm  
Spokane KPFO Su 9:00am  
We 7:45am Fr 7:45am  
Spokane KHQ Su 10:00am  
Tacoma KMO Su 2:15pm  
We 5:00pm Fr 5:00pm  
Tacoma KVI Su 2:45pm  
Walla Walla KUJ Su 7:45am  
Su 1:30pm  
Wenatchee KPQ Su 10:00am  
We 7:15am  
Yakima KIT Su 10:00am  
Th 7:00am

#### WEST VIRGINIA

Bluefield WHIS Su 9:00am  
Fr 8:00am  
Cha'ston WOBW Su 4:00pm  
Hunt'ton WSAZ Th 4:00pm  
Wheeling WVVA Su 10:00am

#### WISCONSIN

Eau Claire WTAQ Su 9:15am  
We 6:15pm  
La Crosse WKBH Su 12:15pm  
Madison WIBA Su 10:00am  
Fr 2:15pm  
Ma'towoc WOMT Mo 7:00pm  
Th 1:00pm

#### WYOMING

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

# 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.]

## AUSTRALASIA

### NEW SOUTH WALES

Albury 2-AY Tu 9:15pm  
Broken Hill 2-XL Su 8:45pm  
Canberra 2-CA Su 8:45pm  
Goulburn 2-GN Su 7:30pm  
Gunnedah 2-MO Su 7:00pm  
Lismore 2-XN We 7:15pm  
New Castle 2-HD Su 9:30am  
Su 7:15pm We 6:45pm  
Sydney 2-UE Su 7:00pm  
W'ga W'ga 2-WG We 7:45pm

### QUEENSLAND

Brisbane 4-BC Su 10:15pm  
Mackay 4-MK Su 11:00am  
Townsville 4-TO We 8:00pm

### VICTORIA

Ballarat 3-AC Su 10:15pm  
Ballarat 3-BA Su 1:15pm  
Bendigo 3-BO Tu 8:00pm  
Hamilton 3-HA Su 8:30pm  
Melbourne 3-AW Su 4:45pm  
Melbourne 3-YB Su 7:30pm  
Sale 3-TR Sa 9:00pm  
Swan Hill 3-SH Su 7:15pm  
Wangaratta 3-WR Su 8:15pm

### WEST AUSTRALIA

Kalgoorlie 6-KG Su 7:40pm  
Perth 6-ML Su 9:00pm

### TASMANIA

Launceston 7-LA Fr 10:15pm  
Ulverstone 7-UV Su 8:45pm

## CANADA

### ALBERTA

Calgary CFON Su 5:45pm

### NOVA SCOTIA

Sydney CJCB Su 9:00pm

### ONTARIO

Hamilton CKOC Su 10:30am  
Su 1:30pm Su 8:15pm

### CHINA

Shanghai XHHH Su 10:00am

### CUBA

Havana CMK Su 11:30am  
also Spanish Su 9:00pm  
Santa Cl'a CMHI Su 12:00 nm

## UNITED STATES

### ALABAMA

Birm'ham WAPI Su 9:45am  
Birm'ham WBRC Su 10:00am  
We 4:30pm  
M'tgomery WSFA Su 3:45pm  
Muscle S. WNRA Su 6:00pm  
We 8:00pm Fr 8:00pm  
Troy WHET Su 10:30am  
We 1:15pm Fr 1:15pm

### ALASKA

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

### ARIZONA

Bisbee KSUN Su 4:00pm  
We 4:00pm Fr 4:00pm  
Jerome KCRJ Mo 5:15pm  
We 5:15pm Sa 5:15pm  
Spanish Th 4:30pm  
Phoenix KTAR Su 9:00am  
Prescott KPJM Su 5:45pm  
We 5:15pm Fr 5:15pm  
Tucson KGAR Su 5:45pm  
We 7:00pm Fr 7:00pm  
Tucson KVOA Su 8:15am  
Th 8:00pm  
Yuma KUMA Su 6:15pm  
Spanish Su 6:00pm

### ARKANSAS

Fay'ville KUOA Su 12:45pm  
We 11:45am Fr 6:00pm  
Little R'k KARK Su 9:00am  
Little R'k KGIH Su 7:00pm  
We 5:45pm Fr 5:45pm  
Little R'k KLRA Su 10:30am  
Paragould KBTM Su 10:00am  
We 11:30am

### CALIFORNIA

El Centro KXO Su 10:00am  
Fresno KMJ Su 3:45pm  
Hollywood KNX Su 9:15pm  
Long B'ch KGER Su 10:45am  
Los Angeles KTM Su 8:30am  
Su 8:00pm Th 8:00pm  
Oakland KLS Su 11:15am  
We 2:45pm Fr 2:45pm  
Oakland KROW Su 10:15am  
Su 6:15pm Tu 8:15pm  
Th 8:15pm  
Sa'mento KFBK Su 9:30am  
S. F'cisco KTAB Su 9:30am  
Sa 8:30am  
Stockton KGDM Su 9:30am  
We 7:15am Fr 1:15pm

### COLORADO

Col'o Spr. KVOR Su 10:30am  
We 5:30pm Sa 5:15pm  
Grand J'n KFXJ Su 1:15pm  
Greeley KFKK Mo 7:15pm  
Lamar KIDW Su 6:00pm  
We 7:00pm Fr 7:00pm  
Pueblo KGHF Mo 8:30pm  
We 10:45am  
Yuma KGEK Su 12:45pm  
We 12:45pm Fr 12:45pm

### CONNECTICUT

Bridgeport WICC Su 10:00am

### DELAWARE

Wilm'ton WDEL Su 7:00pm  
We 8:30pm  
Wilm'ton WILM Mo 8:45pm

### FLORIDA

Miami WIOD Su 12:15pm  
Miami WQAM Su 4:30pm  
Orlando WDRO Su 12:15pm  
Pensacola WCOA Su 1:00pm  
We 7:30pm Fr 6:30pm

### GEORGIA

Athens WTFI Su 9:45am  
Atlanta WGST Su 6:00pm  
Augusta WRDW Su 3:00pm  
Th 7:45pm  
Columbus WRBL Su 9:30am  
LaGrange WKEU Su 3:30pm  
We 3:15pm Fr 10:45am  
Rome WFDV Su 12:30pm  
We 8:45pm Fr 8:45pm  
Savannah WTOG Su 1:00pm  
Tho'ville WQDX We 9:15am  
We 7:30pm

### HAWAII

Honolulu KGMB We 12:05pm  
Fr 7:15pm

### IDAHO

Boise KIDO Su 10:30am  
We 8:30pm  
Idaho Falls KID Mo 8:45pm  
Tu 8:45pm We 8:45pm  
Th 8:45pm Fr 8:45pm  
Sa 8:45pm  
Nampa KFXD Su 11:00am  
Pocatello KSEI Su 2:00pm  
Su 9:00pm  
Twin Falls KTFI Su 10:45am

### ILLINOIS

Chicago WJJD Su 2:30pm  
Cicero WHFC Su 5:00pm  
We 5:00pm Fr 5:00pm  
Decatur WJBL Su 10:00am  
Fr 7:30pm  
Harrisb'g WEBQ Su 6:00pm  
Mo 10:30pm Fr 10:00pm  
Joliet WKBB Su 4:45pm  
We 4:45pm Fr 4:45pm  
La Salle WJBC Su 10:00am  
Rockford KFLV Su 10:00am  
Su 10:00pm We 10:00pm  
R'k Island WHBF Su 1:00pm  
We 6:30pm Sa 6:30pm  
Sp'gfield WCBS Su 12:30pm  
Sa 11:15am  
Tuscola WDSZ Su 10:00am

### INDIANA

Gary WIND Su 10:45am  
Ind'apolis WKBF Su 10:00am  
We 2:00pm  
Muncie WLBC Su 1:30pm  
Fr 7:30pm  
T. Haute WBOW Su 12:45pm

### IOWA

Decorah KGCA Mo 9:00am  
We 9:00am Sa 9:00am  
Des Moines WHO Su 6:30pm  
Marshallt'n KFJB Su 8:45am  
We 6:15pm Fr 6:15pm  
Shenandoah KMA Su 11:15am

### KANSAS

Coffeyville KGGF Su 1:45pm  
Th 8:00pm  
Kans. C'y WLBF Su 5:15pm  
We 5:15pm Fr 5:15pm  
Wichita KFH Su 9:45am

### KENTUCKY

Louisville WLAP Su 9:45am

### LOUISIANA

N. Orleans WSMB Su 5:45pm

### MAINE

Bangor WLBZ Su 9:45am  
Portland WCSH Su 4:00pm  
Presque I. WAGM Mo 12:15pm  
Tu 12:15pm We 12:15pm  
Th 12:15pm Fr 12:15pm  
Sa 12:15pm

### MARYLAND

Baltimore WBAL Su 4:15pm  
Cumberl'd WTBO Su 2:00pm  
We 2:00pm Fr 2:00pm

### MASSACHUSETTS

Babson P. WBSO Su 12:30pm  
Boston WHDH Su 12:15pm  
Boston WNAC Su 10:00am  
Lex'gton WLEY Mo 1:30pm  
We 1:30pm Fr 1:30pm  
Sp'gfield WMAS Su 10:00am  
Worcester WORC Su 10:30am

### MICHIGAN

Calumet WHDF Tu 6:45pm  
Detroit WJR Su 9:45am  
Ironwood WJMS Su 5:00pm  
We 7:00pm Fr 7:15pm  
Jackson WIBM Su 10:00am  
Kalamazoo WKZO Su 9:45am  
We 10:30am

### MINNESOTA

F'gus Falls KGDE Su 10:00am  
Min'polis WRHM Tu 8:00pm  
Moorhead KGFK Su 7:30pm  
We 5:15pm Fr 5:15pm  
St. Paul WRHM Su 12:30pm  
Th 1:00pm

### MISSISSIPPI

Hattiesb'g WPFB Su 1:30pm  
We 7:45pm  
Laurel WAML Su 12:45pm  
Meridian WCOC Su 10:00am  
We 6:45pm  
Miss. City WGCM Su 3:00pm  
We 9:15pm

### MISSOURI

Columbia KFRU Su 4:30pm  
We 7:15am  
Kans. C'y KWKC Su 8:45am  
Tu 7:00am

### MONTANA

Billings KGHL Su 12:15pm  
G't Falls KFBB Su 10:00am  
Kalispell KGEZ Su 5:45pm  
We 5:45pm Fr 5:45pm  
Missoula KGVO Su 10:00am

### NEBRASKA

Kearney KGFV Su 9:00am  
We 6:45pm Fr 6:45pm  
Lincoln KFAB Su 9:30am  
Lincoln KFOR Su 10:15am  
Scottsbl'f KGEY Su 10:15am  
We 5:45pm Fr 5:45pm  
York KGBZ Su 5:45pm  
Th 2:00pm

### NEVADA

Reno KOH Su 10:30am

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