



**"Watchman, What of the Night?  
The Morning Cometh, and a Night also!"—Isaiah**

VOL. LI

SEMI-MONTHLY

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**"I will stand upon my watch and will set my foot  
upon the Tower, and will watch to see what He will  
say unto me, and what answer I shall make to them  
that oppose me."—Habakkuk 2:1.**

Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:29.

# THIS JOURNAL

## ITS SACRED MISSION

**T**HIS journal is published for the purpose of aiding the people to understand Jehovah's purposes. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives reports thereof. It announces radio programs and publishes suitable Bible instruction for broadcasting.

It adheres strictly to the Bible as God's revealed Word of Truth. It stands firmly upon the great ransom sacrifice as the fundamental doctrine by which all doctrines are measured. It is free from parties, sects and creeds of men. It does not assume a dogmatic attitude, but confidently invites a careful examination of its utterances in the light of the infallible Word of God. It does not indulge in controversies, and its columns are not open to personalities.

## TO US THE SCRIPTURES CLEARLY TEACH

**THAT JEHOVAH** is the only true God, the Maker of heaven and earth, and is from everlasting to everlasting; that the Logos was the beginning of his creation; that the Logos became a man; that he is now the Lord Jesus Christ in glory, clothed with all power in heaven and in earth.

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

**THAT JESUS** was made a human being in order that he might become the Redeemer of man; that he gave his life a sacrifice for man and thereby produced the ransom price; that Jesus the divine was raised from the dead, ascended into heaven, and presented the value of his human sacrifice as the redemptive price for man.

**THAT FOR MANY CENTURIES** God, through Christ, has been selecting from amongst men the members of his church, which constitutes the body of Christ; that the mission of the church is to follow in the footsteps of her Lord Christ Jesus, grow in his likeness, give testimony to the name and purpose of Jehovah God, and ultimately be glorified with Christ Jesus in his heavenly kingdom; that Christ, Head and body, constitutes the "seed of Abraham" through which all families of the earth shall be blessed.

**THAT THE WORLD HAS ENDED;** that the Lord Jesus has returned and is now present; that Jehovah has placed Christ Jesus upon his throne and now commands all nations and peoples to hear and obey him.

**THAT THE HOPE OF THE PEOPLES** of earth is restoration to human perfection during the reign of Christ; that the reign of Christ will afford opportunity to every man to have a fair trial for life, and those who obey will live on earth for ever in a state of happiness.

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As to all other countries, it will be desirable to have the vacation in the same period if convenient. If not convenient, the local managers will fix the vacations in the countries respectively to best suit the convenience of the majority of the brethren.

The classes will please have these dates in mind and send in any orders two weeks in advance, so that they can be filled prior to August 13, as no orders to the office will be filled during the time above mentioned, the period of vacation. During the period of vacation the Bethel home will be closed.

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Issue of June 1, 1930

Week beginning August 3 . . . . . ¶ 1-21  
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"Angels in Zion" (Part 2)

Issue of June 15, 1930

Week beginning August 17 . . . . . ¶ 1-16  
Week beginning August 24 . . . . . ¶ 17-31  
Week beginning August 31 . . . . . ¶ 32-45

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LI

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### KINGDOM FRUITS

*"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."—Matt. 21: 43.*

**J**EHOVAH God is the King Eternal. The kingdom is his. These two great and fundamental truths have passed over the head of the majority of those who have claimed to follow Christ and to serve God. Any departure from fundamental truth necessarily leads one into dangerous paths and often results in disaster. Fundamental truths serve as guide stakes by which all other doctrines are to be measured. Everything good proceeds from Jehovah God; therefore the truth concerning him is of the greatest importance. God is the Creator of heaven and earth. His name "Jehovah" signifies his purposes toward his creatures which he has expressed in his Word. "The Almighty" signifies that nothing can successfully resist his power. His name "Most High" is equivalent to saying that he is above all and that all who are given everlasting life must conform to his will. The student should not pass lightly over these great truths. They should have his most profound consideration and meditation.

<sup>a</sup> When one comes to a knowledge of Jehovah God and begins to appreciate him there is no longer a desire to give serious consideration to the opinion of any creature unless that opinion is in exact harmony with the expressed will of God. When the creature reaches a point of real appreciation of the Creator he refuses thereafter to be guided by what is called policy of expediency. It may seem expedient to take one course in order to obtain a desired result, but expediency is not always a safe course for the child of God. One who really loves God will ask himself: What is the expressed will of God concerning my course? He remembers that it is written for his benefit: "Thy word is a lamp unto my feet, and a light unto my path."—Ps. 119: 105.

<sup>b</sup> Every child of God should be moral, honest, just and proper, in thought, word and action; but that does not mean that he can properly join with others in every scheme for moral reform. He should love the good and do good, and then he should take the course that God has marked out. As an illustration: The excessive use of intoxicating wine and strong drink has greatly debauched mankind and brought upon the

people much immorality, sorrow, distress and death. Men have formulated schemes or plans for the eradication of such evil and for the reformation of man and have entered into the prosecution of such schemes or plans with an honest desire to accomplish good. That does not mean, however, that they have taken the wise course that God has pointed out. The true child of God will first ask: Is this scheme or plan approved by the Word of God? If the answer is No, then he must and will hold himself aloof therefrom. He calls to mind the instruction in the Word of God: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Prov. 3: 5, 6.

<sup>c</sup> The conditions arising from the public reformation movement puts the Christian's faith to a test. He knows that God is moral, honest, just, pure and holy, and that it is right for all his children to be likewise holy. He also knows that any scheme of reformation that does not have God's approval as set forth in his Word is not the right one. Without a proper knowledge of God's Word, however, he would likely take the wrong course. If instructed, he knows that God has given his Word that he will in his own due time cleanse the world of all unrighteousness and that then the reformation will be complete and the people will learn righteousness. (Ps. 45: 7; 94: 23; Isa. 32: 1; 26: 9) It is his duty to trust in the Lord. "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity: for they shall soon be cut down like the grass, and wither as the green herb."—Ps. 37: 1, 2.

<sup>d</sup> The child of God will then put forth his best efforts to be right and to do right and to wait upon the Lord to clear out the wicked and the wicked practices. He has before him the instruction of the Lord which he must follow, to wit: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait pa-

tiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be."—Ps. 37: 4-7, 10.

\* Many good persons who desire to serve God have said: 'If I do not lend my influence and support to every movement of reformation what will the people think about me?' What the people think about you is not material. What God thinks of you is all important to you. One's approval by the Lord can be had only if he first earnestly and honestly puts forth his best endeavors to be obedient to God. He cannot be obedient to God unless he is guided by the Word of God. Men with good intentions organize and carry on schemes or plans of reformation but Satan soon gets control thereof. That wicked one poses as a messenger of light, especially at the present time, and puts his chief representatives in the front ranks, and they, claiming to be messengers of light, take the lead in the reformation movements; and by reason of the fraudulent practices and the action of these false prophets, who preach with great vehemence about the duty of every one to join such reformation scheme, many good people are drawn into it. Concerning such the Lord instructs his people: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."—2 Cor. 11: 13-15.

† It is the duty of the Christian to keep away from such schemes. If any man, however, would seize upon these facts as an excuse for himself to lead a loose and dissolute course of action, he not only would be foolish, but would prove that he does not possess the spirit of the Lord. The proper course for the Christian is this: He must diligently strive to be pure in word and action and hold himself aloof from man-made schemes and at all times diligently bear witness to the name and purpose of Jehovah God and point out to the people who will hear him that God in his due time will bring about their desire and the proper results for mankind.

\* The Christian, therefore, must tell the truth. It is not his truth, and he is not responsible for its existence; but it is his great privilege to tell others about it, because it is God's truth. For this reason the true Christian cannot be an advocate of prohibition, as that word is understood in America, because God has nothing to do with the scheme. Nor can the Christian take the side of those who are against prohibition and advocate the repeal of that law, because that is none of his business. His work and business is to be a witness to the name and purpose of God. He

is commanded to give attention to his own business, and not to others'. (1 Thess. 4: 11) God has promised to take a certain number into his kingdom, and each one of those thus taken in must be guided exclusively by God's Word, which is his counsel, as it is written: "Thou shalt guide me with thy counsel, and afterward receive me to glory." (Ps. 73: 24) For this reason those who are servants of God must be blind to everything except that which the Word of God commands to be done. He who is of the faithful elect "servant" class must have a singleness of purpose and pursue that purpose. "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? Seeing many things, but thou observest not; opening the ears, but he heareth not."—Isa. 42: 19, 20.

#### GREATEST DOCTRINE

\* To be sure, the name and word of God stand above all things; but aside therefrom the greatest doctrine that is in the Bible is of and concerning the kingdom of God. For many years it has been thought that the paramount doctrine of the Bible is the great ransom sacrifice; but now we see otherwise because we are learning more about Jehovah. Without the ransom sacrifice there would be no possibility of everlasting life for man; and for that reason the ransom sacrifice is of greatest importance to man. Above this doctrine, however, stands the greater one, concerning the kingdom of God. It is greatest because by and through his kingdom God will completely vindicate his word and his name and show to all creation that he is the only true God; that his word is true and that his name is worthy of all praise. When this truth becomes thoroughly entrenched in the mind of the Christian he begins to realize what a marvelous privilege is his to be a witness to the word and name of Jehovah God and to make known his kingdom.

† Jesus Christ as a man was the greatest creature ever on earth. He is the greatest of all creatures. At the Jordan God brought him forth as a spirit creature and accepted and acknowledged him as his beloved Son. Thereafter God made a covenant with Jesus that he would make him the Head of the new and distinct organization, to wit, the holy Jerusalem which should rule the world. God promised Jesus Christ the kingdom and commissioned him to be the Chief Executive Officer of God's kingdom to carry out his purposes. Jesus made prominent the doctrine that he must die in order to ransom mankind; but above everything else he emphasized the great truth of and concerning the kingdom of God. He made it clear that by and through the kingdom of God the Eternal One would have his will fully executed in the earth as well as in heaven. He taught his disciples always to pray for the coming of that kingdom. For this reason he emphasized the importance of the name of Jehovah, which shows that it is the kingdom that

will vindicate God's name. He said: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6: 9, 10.

<sup>11</sup> In times past we have prayed for the kingdom having in mind the blessings to be received by the individuals in that kingdom; but now the Christian more clearly sees that the kingdom will vindicate God's holy name, and he delights to have in mind the great name of Jehovah when he prays. With intelligence, therefore, he says, "Hallowed be thy name." Throughout the entire period of the earthly ministry of Jesus he constantly kept before his hearers the truth concerning the kingdom of God. His enemies seized upon this fact to charge him with treason to their own government. He was in time confronted with this charge, and then he declared that he was the king but that at that time his mission on earth was to bear witness to the truth concerning the kingdom. (John 18: 36, 37) Thus he emphasized the fact that every one who will be of the kingdom must first be a witness to the truth of and concerning the kingdom. With these facts well in mind we are enabled to have a clearer understanding of the fruits of the kingdom, as mentioned in the first text above set forth.

#### WHY ISRAEL FELL

<sup>12</sup> The nation of Israel was chosen and used by Jehovah to foreshadow his real kingdom. We speak of Israel as being a typical people because the things that came to pass with them were intended for the benefit of those who should be of the kingdom and to be more clearly understood by those who would be on the earth at the end of the world.—1 Cor. 10: 11.

<sup>13</sup> At the time God led the Israelites out of Egypt he made a covenant with them, which covenant he confirmed at Mount Sinai. Through Moses he stated to the Israelites the promise of the covenant. In that covenant appeared these words: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." (Ex. 19: 5, 6) Had Israel been faithful and kept inviolate the terms of that covenant God would have constituted that people his kingdom and used them as instruments or servants to carry out his purposes. They were unfaithful and did not keep the covenant, and hence lost the privilege.

<sup>14</sup> Jesus was born a Jew and under the terms of the law covenant. After his consecration at the Jordan and after he was brought forth as God's Son a covenant was made by Jehovah with him for the kingdom. Had the nation of Israel been faithful to God and their covenant they would have accepted Jesus as the

Messiah, and when he offered himself to them as King they would have received him and would have been taken into the covenant for the kingdom and would have constituted the instrument of Jehovah in the fulfilment of his purposes. Because of their unfaithfulness they were cast away, only a few of the nation of Israel proving their faithfulness, and these were accepted by the Lord. In pronouncing the decree of God in putting aside the Israelites as a nation Jesus said to their leaders: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Without a question of doubt Jesus here laid down the rule that no one will be of that new nation, constituting the royal house or kingdom of God, except he bring forth the fruits of the kingdom. The importance of the question at once appears: What is meant by the fruits of the kingdom?

<sup>15</sup> Briefly, the answer is this: The life-giving and sustaining message of truth of and concerning the kingdom of God. It is deemed best to here give the answer in brief and then to submit the proof in support thereof.

<sup>16</sup> For a long while it has been held that the fruits of the kingdom mentioned in the text are equivalent to the development of "individual character" by those who will constitute the kingdom; that such individuals began to "develop character" at the time begotten, and thus to bear fruit; and if there is a continuation of the development process until the fruit is ripened, then the character of the individual is ripened and he is taken into the kingdom. That conclusion is not supported by the Scriptures, and is therefore wrong.

#### DEFINITIONS

<sup>17</sup> Natural fruits grow upon a tree or vine. A tree denotes or symbolically stands for a living creature. A vine symbolizes the same thing. If that tree or vine is good, then it symbolizes one that delights to obey God's law. (Ps. 1: 2, 3) God's people are likened unto a green fir tree. (Hos. 14: 8) The saints of God begotten and anointed by him are symbolized by a tree of righteousness. Of these it is written: "Called trees of righteousness, the planting of the Lord, that he might be glorified." (Isa. 61: 3) The fruitful trees are those that praise the Lord.—Ps. 148: 9.

<sup>18</sup> Of itself a tree can produce no fruit. Light, sunshine, air, soil and water are required, as well as cultivation. God has made provision for all such; therefore it is in fact the Creator who produces the fruit on the natural tree. The tree is really an instrument or servant in the hand of Jehovah to hold forth the fruit that he produces. Neither can the creature by himself produce any fruit. Without the aid of Jehovah his fruits would be entirely a failure. Concerning this it is written: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that water-

eth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour." (1 Cor. 3:6-8) This proves that the fruit is God's fruit, and not the creatures'.

<sup>19</sup> Fruit is a life-sustaining substance produced and supplied for the benefit of creatures in need thereof. It is utterly impossible for any creature by his own efforts, and unaided by divine power, to produce fruit. The fruit of the kingdom, therefore, is God's fruit, and not that of man. This of itself is proof conclusive that the fruit of the kingdom is not what many have termed "the development of character". Furthermore, no amount of "character development" that anyone could possibly have would furnish a life-sustaining substance for the benefit of man. God alone is the source of life, and his arrangement is that he will dispense life by and through his chosen elect servant. (Isa. 42:1, 6; Rom. 6:23) The fruit is the result of the effort put forth by the husbandman. Jehovah God is the husbandman, and he is therefore the one that produces the fruit. The kingdom is God's, and the fruit of the kingdom is the life-sustaining substance or truths that God produces that will result beneficially to the people who hear and obey him. As the tree is an instrument employed by the Creator to hold forth fruit, so are God's servants instruments employed by him to hold forth or serve his fruit, which is the message of truth.

#### GOOD AND CORRUPT TREES

<sup>20</sup> The priests, Pharisees and scribes and doctors of the law, constituted the leaders of Israel and might well be termed the clergy of that time. They claimed to represent God and to speak in his name. They were exceedingly strict in observing the letter of the law, but the spirit or life of the law they disregarded. They drew near to the Lord with their mouths, but their hearts were far removed from him. They were particularly careful to let the people observe that 'they were good and pious men'. They would stand on the street corners and pray, that the people might see them and mark how "devout" they were. They bore themselves with pomp and heavy dignity and assumed much piety. Doubtless many of the people looked upon those men and remarked to each other: 'What good and great men they are!'

<sup>21</sup> God had laid upon those leaders in Israel the obligation to instruct the people concerning his Word, and particularly to tell them the message he had sent them by and through his holy prophets. He had foretold the coming of the Mighty One of whom Moses was a type, and directed that the people should be instructed to be prepared to receive him at his coming. The leaders did not tell the people such truths. They were chiefly concerned about their own appearance in the presence of others; about their well chosen words and about how they could take advantage

of the people and enrich and benefit themselves. They were diligent in making what they called converts and getting more into their synagogues, that the needs of the clergymen might be contributed to. It is certain that Jesus knew from the beginning that they were hypocrites and false teachers; hence he warned his disciples against them and against their methods. Early in his ministry Jesus began to instruct his disciples in the way leading to the kingdom, and, among other things, he said: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"—Matt. 7:15, 16.

<sup>22</sup> God had planted his typical organization Israel as a good tree or vine; but now they had degenerated into a corrupt tree or vine and the message which they brought to the people was not for their good, but was that which resulted in evil to the people. (Jer. 2:21, 23) In harmony with this, Jesus stated to his disciples: "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." (Matt. 7:17-20) These men were to be known by what they offered and ministered to the people. These professed representatives of Jehovah were not bearing to the people his message concerning his gracious provision for life for them, but were feeding the people upon that which corrupted them and turned them away from God. Therefore they were corrupt trees.

<sup>23</sup> When Jesus came and began preaching concerning the kingdom it was the duty as well as the great privilege of the leaders, namely, the clergy in Israel, to hasten to the people with this message of good news and to tell them that God had sent into the earth his beloved Son the Messiah and that they should make haste to accept Jesus as their long-promised deliverer. Had they taken this course, however, it would have meant that these clergymen would be compelled to change their own course of action and that they would lose the personal advantage that they thought they had gained over the people. At that time they had fallen to Satan, and his bidding they did; and this Jesus plainly told them.—John 8:44.

<sup>24</sup> When Jesus came to them and told them of their wrongdoing they were angry and sought to kill him. Then Jesus reminded these men of the prophecy written of and concerning the coming of the Messiah; that this Mighty One would be likened unto the corner stone in the building of God; and that those to whom the kingdom interests had been committed would reject that Stone and that the Pharisees and other leaders of Israel, having rejected him, the Stone, it had become the Head of the kingdom. Then Jesus said to



these men: 'Because you have done this, and because you have not told the people concerning God and his kingdom and the blessings it will bring to them, and because instead you have brought forth to them your own selfish message, therefore the kingdom of God shall be taken from you'; and it was taken from them, and never will they have any part therein.

<sup>25</sup> The counterpart of the Pharisaical leaders of Israel is found in the modern clergymen and religionists. These claim to represent God, and they are in fact the representatives of the Devil. It is probably true that the majority of the clergymen of the present time are what are termed chaste and moral men and women of "good character" as the world uses that term. They give the outward appearance of being good men. They mark themselves by their peculiar dress and they love to pray publicly to be seen of men. They talk much about moral reform and about safeguarding the moral interests of their fellow man. They take the lead in the reformation movements, such as prohibition, the League of Nations, the outlawing of war, and the like, and they call upon all persons who want to do good to their fellow man to support them in carrying forward their so-called reformation movements. Many good people do follow their lead because feeling duty-bound so to do.

<sup>26</sup> These clergymen bring forth their own message instead of the message of God's kingdom. They are not bringing forth a good fruit. On the contrary, they are bringing forth a corrupt fruit. Their organization is corrupt and they are corrupt because they are acting under the leadership of Satan the Devil and contrary to God's way. They even lay claim to their ability to prepare the world and make it fit as the kingdom of God for Christ to come to. Probably they deceive themselves, and certainly they deceive many people. The Lord knows that the fruit that they serve is corrupt. Clearly Jesus had this in mind when he said: "Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." —Matt. 7: 20-23.

<sup>27</sup> The worker of iniquity is one who proceeds in an unlawful manner to do work in the name of the Lord. God never provided in his law or rule of action that each one who would be of the kingdom should develop "a character" to such a degree that the creature would then have made himself fit for the kingdom. Regardless of how kind, pure, gentle, meek and loving and pious one might be, that would not be doing the work in the way God has commanded it. One not begotten of the holy spirit might have and manifest

all of these good qualities. In fact there are many outside of the professed followers of Christ that are well said to be noble, from the world's standpoint. The new creature in Christ must go much further than that. He should strive to be a good and noble man, pure and righteous; but in addition thereto he must devote himself to the Lord and bring forth the fruit of the kingdom if he would be of the kingdom ultimately. This bringing forth fruit is not for his own personal development, but is that others might profit by knowing of God's purposes. The servant also profits in this, that he is obedient to the Lord and he himself feeds upon the fruit of the kingdom.

#### KINGDOM INTERESTS

<sup>28</sup> A few of the Israelites gladly believed on the Lord Jesus Christ as the only Son of God and readily placed themselves at his disposal. It was from these that he selected his immediate disciples. To the eleven thereof that remained faithful to Jesus he said in substance: 'My Father has made a covenant with me for the kingdom and I invite you into the covenant and make a covenant with you that you shall share with me in the kingdom, and if you are faithful you shall sit with me in my throne performing the duties that Jehovah has laid upon the kingdom.'—Luke 22: 29, 30.

<sup>29</sup> Without a question of doubt one of the conditions to be performed by his disciples who would remain in that covenant for the kingdom was that they should bring forth the fruits of the kingdom. That would mean that the kingdom interests were committed to the disciples of Jesus and that during his absence they were to look well to those interests. He did not send them forth and instruct them to develop a "character", as that term is used by many in modern times. He did command them to 'go and teach all nations and baptize them [that believe] in the name of the Father, and of the Son, and of the holy spirit, and teach them to observe the things that he had commanded them to do'. (Matt. 28: 19, 20) Thus he defined to them what was meant by bringing forth the fruits of the kingdom. At Pentecost these disciples began to perform what Jesus had commanded them to do, and they faithfully continued to do so as long as they were on the earth.

<sup>30</sup> Jesus devoted himself to the preaching of the gospel of the kingdom of God because God had commissioned him to do that very thing. To his disciples he said: "I must preach the kingdom of God . . . for therefor am I sent." (Luke 4: 43) It was not merely a whim of his to preach the gospel, but was an obligation laid upon him by reason of the covenant God had made with him for the kingdom. All his disciples or followers are called to follow in his footsteps. (1 Pet. 2: 21) Jesus therefore sent his disciples forth to do the same thing that he did, and all who are pleasing to God must do likewise.

<sup>21</sup> It seems certain that it is an inherited weakness of man to desire to justify himself before other men. This desire has led many to take a compromising course in order that they might be well esteemed amongst men. If one could hear others say of him, 'What a sweet and beautiful character that man has!' that would tickle his ears. This improper desire has led many to give more heed to the manner of uttering speech and to their dress or personal appearance and to their dignified carriage and apparent goodness and sweetness than to the preaching of the gospel of the kingdom. Undoubtedly such selfish desire has led the clergy to garb themselves in much gold, loose and long gowns and gorgeous headdress, that they might be highly esteemed amongst men. A like selfish desire has led many consecrated ones to say in substance: 'I must give much attention to just how I look and to utter my speech with precision that all will know that I am an unusual man and therefore like the Lord.' In this they have misrepresented the Lord to themselves and to others.

<sup>22</sup> There was no hypocrisy about Christ Jesus. Many a consecrated person has said to himself: 'Is it not my duty to develop gentleness and kindness and to be very pious in the presence of others, that the people may say, That is a model man? Is it not my duty to be very careful to say nothing that might offend the great financial men or the great statesmen or the distinguished clergymen of the land? I represent the Lord and I must be very careful that I cause offense to none.' Such convince themselves that they must take a moderate course even in the proclamation of the truth, because by so doing they expect to be esteemed of men. That improper desire for self-justification has led many to refrain from boldness in declaring the truth concerning God's kingdom.

<sup>23</sup> A reformation movement is started and the influential of the community rush into it. Many of the consecrated conclude that they had better support the movement of reformation, otherwise they might be regarded by the people as a heathen or a sinner. Many not desiring to be reproached if they do not openly join the reformation movement are careful to say nothing against it. It may safely be said that, with one exception, every reformation movement started and carried on during the Christian era has been overshadowed and manipulated by Satan the Devil, the chief purpose being to turn the people away from God and the true means of blessing mankind. The one exception is the Elijah work of the church, to wit, the restoration to the church of the great fundamental truths of the Bible.

<sup>24</sup> Unless a movement is approved by the Lord and in full harmony with the expressed commandments of his Word, then no Christian can afford to have anything to do with it. This identical question was before Jesus, and this is what he said about it: "No servant can serve two masters: for either he will hate

the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."—Luke 16: 13-16.

<sup>25</sup> Again he emphasized the importance of bringing forth the fruits of the kingdom. The rule that Jesus there announced continues to apply even to this day. He who attempts to justify himself at the expense of performing his full duty to his covenant is an abomination in the sight of God. Everyone in the covenant for the kingdom is commissioned to give attention to the interests of the kingdom, and this he must do without compromise. He must speak the truth, even though by so doing he brings reproach upon himself. The approval of man and much riches of silver and gold may give a temporary pleasure, ease and influence, but a good name with the Lord is to be preferred above all such. (Prov. 22: 1) The follower of Christ must see to it that his course of conduct is right, pure and just and honest before God and man, and then without fear he must tell the truth as it is set forth in the Word of God. In so doing he knows that he will have God's approval. The approval of man is not to be desired. By so doing he is giving the proper attention to the kingdom interests, proclaiming the message of the kingdom, and bringing forth the fruits of the kingdom.

<sup>26</sup> From the days of the apostles until A. D. 1875 much of the truth was obscured. Following that date the real reformation work began and went forward, to wit, the work of the church foreshadowed by Elijah the prophet, and during that period the fundamental truths were restored to the church. Many heard the truth and fled from Satan's organization and gladly embraced the message of truth. But even many of these came from Babylon with bedraggled garments. (Zech. 3: 1-3) Many of the formalities and errors adopted and practiced by the ecclesiastics of Babylon were brought along with those who came away. Many who were given the privilege of preaching the gospel of the kingdom laid even greater stress on the necessity for what they called "character development" and endeavored to make themselves appear "more holy" than their brethren. But they were negligent in making known God's gracious message. At the same time there were others among them who keenly realized their own imperfections and weaknesses and fully realized how necessary it was to fight against these weaknesses. They fought bravely with themselves to keep down the flesh and that they might serve God. They realized that within themselves they



had no perfect thing and that their righteousness was not of themselves, but from God. Their great desire was to serve God and to please him. Uppermost with them was the kingdom of God and the faithful service thereof. They were "instructed unto the kingdom" because of their unselfish devotion to God, and they were endeavoring to 'bring forth out of the treasure house things new and old' and to serve these things to other hungry souls. (Matt. 13:52) By their best endeavors they preached the truth unselfishly.

<sup>27</sup> Jesus, in his great prophecy, foretold both of these classes that would arise in the church at the time of the end. One of these classes preached concerning the kingdom, but looked for it to come for a selfish reason, that they might gratify a selfish desire and receive personal gain. These claimed to be "developing a perfect character"; but they developed into the "evil servant" class, and are so designated by the Lord. It was their selfishness that led them to this disastrous result. The members of the other class preached the gospel of the kingdom because they loved God and their brethren, and they diligently sought to bring forth to their brethren meat in due season. They did not prepare the meat or fruits, but gladly served what God had provided. These faithful servants are, by the Lord in his prophecy, designated that "faithful and wise servant" class. Therefore he said: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods."—Matt. 24:45-47.

<sup>28</sup> Both the "goods" of the Lord and the "fruits of the kingdom" mean the same thing, and both belong to Jehovah God. Upon coming to the temple the Lord Jesus identified the "faithful servant" class and committed to that class all his goods, which constitute the goods or fruits of the kingdom which God had committed to him. This "faithful" class, to continue as such, must now bring forth the fruits of the kingdom. In no other way can they be faithful to their covenant and receive the approval of the Lord and in due time enter into the glory of the kingdom.

<sup>29</sup> Jesus' having declared to the Pharisees that "the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" is equivalent to saying that no one shall enter into the kingdom who fails to bring forth the fruits thereof. But does not Jesus tell his disciples that he is the

vine and they are the branches and that they must bring forth much fruit to the glory of God? and does not that mean that all his followers must develop a "character" for themselves from the time they are spirit-begotten until they have a full ripe "character" and are made ready for the kingdom of glory?

(To be continued)

#### QUESTIONS FOR BEREAN STUDY

- ¶ 1. Which of the fundamental truths are of first importance to the people of God? Fundamental truths serve what special purpose? In this connection what is the significance of the names by which God has revealed himself?
- ¶ 2, 3. A knowledge of Jehovah God and an appreciation of him will have what effect as to one's principles of action?
- ¶ 4-6. How do reformation movements put the Christian's faith to a test?
- ¶ 7, 8. Point out the duty of the Christian (a) with respect to personal conduct; (b) in regard to man-made schemes however well intended.
- ¶ 9-11. Show the relative importance of the name and word of Jehovah, the ransom, and the kingdom of God, as set forth in the Scriptures.
- ¶ 12-14. Why do we speak of Israel as being a typical people? What were they promised in the covenant? Had Israel been faithful, how would God have fulfilled that promise to them?
- ¶ 15, 16. Briefly, what is meant by "the fruits of the kingdom"?
- ¶ 17-19. Explain the symbology of the "tree" or "vine". How does Paul illustrate the function of the tree or vine? Then how do God's servants 'bring forth the fruits of the kingdom'?
- ¶ 20-22. Show that the leaders of Israel had full opportunity to know and to perform their obligation as instructors of the people, and how they misused their office.
- ¶ 23, 24. What was the message which Jesus brought to these leaders? How was the message received, and why? Describe their attitude when Jesus pointed out their wrongdoing. What was the result of their rejecting him?
- ¶ 25-27. Describe the counterpart of the Pharisaical leaders of Israel. Show whether all who say, "Lord, Lord," shall enter into the kingdom, and why.
- ¶ 28, 29. From whom did Jesus select his disciples? What opportunity was opened up to them? On what condition would they continue in the covenant for the kingdom?
- ¶ 30, 31. Quote scriptures to show the commission given to Jesus and to all his followers. Failure to discern or refusal to accept the real responsibility of the disciple of Christ has led to what serious errors of judgment and action?
- ¶ 32, 33. Describe circumstances under which many of the consecrated take a course of self-justification or compromise.
- ¶ 34, 35. How may the Christian safely decide whether he can properly support any given plan or movement? How only can he perform his full duty to his covenant? How great is the importance of God's approval, compared with that of man's?
- ¶ 36, 37. Account for the development of two classes during the "Elijah" period of the church.
- ¶ 38, 39. Then what are the "goods" of the Lord and the "fruits of the kingdom"? To whom are they committed? What responsibility attends them?

Zion's King shall reign victorious;  
All the earth shall own his sway;  
He will make his kingdom glorious,  
He shall reign in endless day.  
Nations now from God estranged  
Then shall see a glorious light;  
Night to day shall then be changed,  
Heav'n shall triumph in the sight.

Then shall Israel, long dispersed,  
Mourning seek Jehovah God;  
Look to him who once was pierced,  
Own and kiss God's chast'ning rod.  
Mighty King, thine arm revealing,  
Now thy righteous cause maintain,  
Bring the nations help and healing,  
Make them subject to thy reign.

## WHAT IF THERE WERE NO CHURCHES?

[Thirty-minute radio lecture]

**I**T IS now freely admitted that for years past the church statistics have been stuffed. People are carried on two or more church rolls years after they have ceased to go to church at all. When they move from one place to another, they may get on new church rolls but not off the old ones. They do not even get off the rolls when they die. Even their children are carried on the rolls; and cradle rolls have been instituted, so that no chance to make a good show in the flesh may be overlooked.

Nevertheless a journey about the country reveals the fact that there are thousands of abandoned churches; and a little inquiry shows that in thousands of other places where the church doors are opened for services occasionally, it will be found that but a few families, sometimes as few as four, are trying to keep the institution from collapse. The Men's Christian Church League has discovered that 60,000 of the 200,000 Protestant churches in the United States have failed during the past few years to gain a single new membership; so declares Frederick L. Collins, social observer.

Under the circumstances it seems proper to inquire, What would happen if there were no churches at all? The general answer might be that this would be the darkest day in human history, a day of general abandonment to crime and every evil thing; but such would not necessarily be true.

In the first place, a church is not a building. It is a company of people. The building in which they meet has nothing to do with their standing with God. "The Most High dwelleth not in temples made with hands."—Acts 7:48.

These words of the martyred Stephen are buttressed by those of the Apostle Paul at Athens, when he said: "God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands."—Acts 17:24.

When Jesus said to Peter that "upon this rock [this fundamental truth, that 'he is the Christ, the Son of the living God'] I will build my church" (Matt. 16:18), he had no reference to buildings of any kind. He was thinking wholly of people. He was pointing out that the members of his church would all believe that one great truth; and they all do believe it. No one can be a member of Christ's church and not believe that he is the Christ, the Son of the living God. It will be noticed in this connection that Jesus did not say that it would be required of his followers that they must believe that he is the heavenly Father himself. Nor did he intimate, as some have misunderstood, that it was Peter, and not Peter's utterance, Peter's declaration, the great truth that he is the Son of the living God, that constitutes the foundation of Christ's church.

Again, when Jesus said that under certain circum-

stances one might tell the misdeeds of another to the church, it is obvious that he did not have in mind whispering these matters to a pile of stone or wood or brick, but to a company of Christians.

In thinking and speaking about this matter of the church some have quite overlooked the fact that Jesus was not an ordained minister, in the accepted sense of the term; never built a church, nor asked anybody else to do so; never preached from a pulpit; never rang a church bell, nor had one rung in order to get people to hear him; never wore any priestly vestments, nor asked anybody else to do so; never applied to himself the title father, reverend, right reverend, doctor of divinity, bishop, archbishop or the like, nor asked anybody else to do so; never sprinkled holy water on anybody, nor asked anybody else to do so; never sold any holy candles or other holy trinkets, nor asked anybody else to do so; never gave any holy indulgences, nor asked anybody else to do so; never used for himself or his followers the title Roman Catholic, Greek Catholic, Anglican, Presbyterian, Methodist, Baptist or any other of the one hundred and sixty-three curious names for Christians now in use, nor asked anybody else to do so; never exhorted his followers to be the mainstay of the Roman government or its successors, to act as recruiting agents for the same in time of war, and never did any of that kind of work himself.

In Romans 16:3-5 the Apostle Paul says: "Greet Priscilla and Aquila, my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house."

This gets down to the root of the matter. Here was a church, a company of God's people, meeting in a private home, a perfectly legitimate and praiseworthy thing for any company of Christians to do. The time will come when every home in the world will be just such a home.

Will there be anything wrong with a situation like that, a situation in which God is "all in all", that is, everything to everybody? Why, that is what everybody wants. That is what everybody is praying for when he prays, 'Thy kingdom come; thy will be done on earth as it is done in heaven.'

How is God's will done in heaven? No doubt some honestly believe that it is one long avenue of churches and nothing else, unless perhaps a few fine residences set apart for those who have given their lives to what is sometimes called "church work".

Let us get the right thought. It is not God's wish nor his purpose to transform this earth into a place where everybody will be living in monasteries and convents and where the only buildings will be churches and church institutions. What God desires is not

buildings, but hearts. The Father seeketh such to worship him as worship him in spirit and in truth. (John 4:23) "I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:33, 34) Of what use will all the cathedrals and church buildings be then? You can answer it. Go ahead and do it. Never be afraid to tell the truth. God is for truth.

Well, what will the people build then, if not churches? Hear the word of the Lord: "And they shall build *houses*, and *inhabit* them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear." (Isa. 65:21-24) That will be the Millennium, God's kingdom; and it is even now upon us.

There are many communities in the United States today that have had an opportunity to see from actual experience and observation what happens when church buildings cease to be used; for the church statistics show that there are from seven to ten thousand such buildings scattered here and there all over the country.

We do not know that any survey has been made to determine the moral condition of the people in places where they can not get to church. It would be hard to make such a survey. People are not going to reveal their moral defects to persons who come to the door to inquire about them. It would be easy to say that such people are less moral than those that go to church, but it would be hard to prove.

As a matter of fact, it is generally conceded that the centers of crime and immorality are in the great centers of population, where there are churches of all kinds, though it may be doubted if on the average they are filled to one-fourth of their capacity.

When we get out in the country, where the decay of the churches is so manifest to every passing traveler, we find the backbone of the citizenry of the nation. The honesty and morality of the country districts is high. For the most part, the farmers, even if they cannot get to church, and even if they do milk the cows on Sunday morning, revere the name of God, and are willing to give a hearing ear to anyone who comes along with a message that will help them to better understand their Creator.

Those who have had experience say that it often happens that towns having the most churches seem to have the most godless citizens. A godly citizen is one who wishes to know about God, and would like to be as much like Him as he can be, and, above all, wishes to see God's name honored. This means that such a one will have a hearing ear and a heart that desires a knowledge of the things God is pleased to reveal.

Workers in the Master's vineyard do not meet with many rebuffs in the unchurched country districts. The general admission of those that have had the widest experience is that their most numerous and most savage rebuffs come in communities where there are the most church buildings of all kinds. One wonders at this.

Nor does it follow that membership in some one of the associations designated by the general name of churches is a guarantee of saintliness. If such were the result, then all could be turned into saints by merely taking them in one door, putting them through certain forms and ceremonies, and letting them go out the other as soon as their names had been duly entered on the church rolls.

Something like this was done during the sterner ages which preceded the one in which we now live. The heathen were forced into the churches willy-nilly, but it did not seem to have any special soothing effect upon them. True, there is record of their drinking large draughts of communion wine out of the skulls of their enemies; but it is to be feared that at heart they were heathen still.

Suppose a law could suddenly be passed that everybody must become church members on a set date or off would go our heads, all of us. When the performance was all over, and we had all obeyed the law, would we be any different because of having gone through with the program?

We might be worse off, for this reason: Before the law was passed, we might at least have been honest. We might have said, "I do not know the Lord; I do not understand him; I do not know what he requires of me; and I will not be a hypocrite. I will not say that I am on his side when I know nothing about him, and know no reason why things in the world should be as they are."

And so the passing of such a law, if most of us are now outside of the churches, as is now admitted to be the fact, would make the most of us hypocrites; for we should be pretending to be something that we were not, a thing very displeasing to both God and man.

There are those who would be willing to say that the social pressure and the business pressure brought upon persons of means to get them into the church has resulted in "church membership" of many persons who, if left to themselves, would never have been willing to speak of themselves or to think of themselves as having given their hearts to God.

Such persons have been injured by becoming church members. Not only have they been personally injured by being persuaded that they are children of God while, as a matter of fact, they are still children of the wicked one, but the influence on the community has been bad; because a truly honest person, considering the life of such a one, is likely to conclude that God has no true followers in the earth, but that the whole thing is a sham. This, of course, is a mistake.

There is such a thing as true worship of God. The Lord himself tells us one good place to find it and to exercise it. We can not do better than quote some of his wise counsel on this point. He does not encourage his followers to gather in some central place to pray and then have some peculiarly dressed person do their praying for them. Hear him:

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." —Matt. 6:5, 6.

Let us think about this a little. Here we are told that the individual himself should do his own praying, and not entrust it to another. The reason is stated. Jesus would not have his followers hypocrites, doing things publicly so that others may observe their piety. The synagogues of his time correspond to the churches of today; and Jesus seems to specially call in question those that offered prayers in the synagogues, especially if they did it while in a standing position. Who is it now that offers prayers in the churches and does it publicly and while occupying a standing position? The question answers itself.

Again, Jesus admonished against public prayers. Who is it that today is called upon to grace every public occasion with prayer offered in public, whether it be the invoking of God's blessing upon a session of Congress, or a battleship, or an airplane, or a pack of dogs, or a fishing fleet, or a string of automobiles, or presenting other petition? Again the question answers itself.

Jesus seems to suggest that those who pray standing in the synagogues and in the places of public concourse might do it from selfish motives. They might want to be specially looked up to in the community because of their piety and of their ability to make eloquent prayers.

There is nothing in the Scriptures to indicate that eloquent prayers make any special hit in the place where prayers count, and that is in heaven. It will be remembered that Jesus gave a very striking sermon on this subject. It is found in Luke 18:9-14, and reads as follows:

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week, I give tithes of all that I possess.

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

While it is true that in this instance both of these men were praying publicly, or where others could hear them, yet the interesting and significant point reveals itself that the one who felt surest of himself, and who took it for granted that his standing was all right with God, was really in the worse shape of the two. Thus we have the inference that one might be a church member, or the most prominent one in the church, its pastor, and still have no standing at all with God. "The Pharisee stood and prayed thus with himself." This is surely delightful irony. His prayer was with himself. It was not with God, but God was listening to the lowly one, the self-confessed sinner and unworthy publican.

We remember now that it is written: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." (Ps. 51:17; 34:18) One does not have to stand up in a synagogue to have a broken spirit; nor do religious vestments of any kind necessarily indicate a broken and a contrite heart.

Let us return now for a moment to the text already mentioned: "Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." This tells us two important things. First, that we may pray direct to the Father. Elsewhere we are told that this must be in Christ's name; but this does not change the stupendous fact that human beings, when they have complied with the conditions, may pray directly to the Creator and Sustainer of the universe.

Christ makes no mention in this passage of praying to him or to his mother, or to the saints, or to anybody but the Father himself; and he makes not the slightest mention of the necessity of asking any human being to do the praying for us. We may do it ourselves.

The second point is that the place of prayer which the Master mentions is to be found in every home. Christ did not say, 'When thou prayest, thou shalt

go to the temple, or to the synagogue, or to the church, or to some shrine or other holy place'; but he did say, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." The lesson in this seems to be that God is more easily found in the quiet sanctuary of the home than in the palatial temples which have been erected in his name and which are supposedly houses of prayer.

In the prophecy of Isaiah, chapter 66, verses 1 to 3, we have a statement by our heavenly Father respecting temples and houses of worship and ceremonials in those temples, which should make us all stop and think what is the real value of all this exterior formality and these imposing buildings. It says:

"Thus saith Jehovah, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol."

This is the strongest and most pointed kind of language. It tells the Jews, and it tells the Gentiles and everybody on earth, that ecclesiastical structures mean nothing to the great God of the universe, who made all the materials out of which these structures are erected. And it also tells us all that neither do the Jewish ceremonies any longer have any weight or teach any lesson nor do any other ceremonies. And then we come right back to the fundamentals, that the thing that the great Jehovah God is looking for is the person who has a poor and a contrite spirit and trembles at his Word.

Where do we have to go to find those that tremble at God's Word? Do we have to go to those who make a business of religion? Do we find that they have any great reverence for God's Word? Do they hold the Bible up and say, Follow this; or do they hold themselves up and say, Follow me? The fact of the business is that if they did hold the Bible up the people would follow them; but because they hold themselves up and speak lightly of the Bible the people are turning away from them, and that is why there are so many country churches today that are being used as barns or residences or are not being used at all.

In the tenth chapter of his prophecy, and the twenty-first verse, the Prophet Jeremiah was caused to write the following about somebody; and it is for those that listen and for those that read the prophecy to judge who or what are meant by these words:

"For the pastors are become brutish, and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered."

We look about us and see that many flocks are scattered and that more are going the same way. We see that many pastors are not prospering, and here is the reason why. It is because they have not sought the Lord. In what way have the pastors become brutish? Read some of their sermons and see what they have to say about the origin of man, and it will all be clear. How can anybody expect to receive the blessing of God upon his work if he ridicules the Word of God and thus dishonors the hand that wrote the very message he is paid to uphold?

The Prophet Jeremiah continues this theme in chapter twelve, verse ten. He is made to say: "Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness."

The inference is plain that somewhere in the earth, at some time, there would be pastors that instead of cultivating the Lord's vineyard and seeking to help the branches in the true vine to bring forth fruit, would really be engaged in an opposite work, trying to wreck something they are not big enough to wreck, and trying to prevent what the Lord is determined shall not be prevented.

If you wish to know who these pastors are and who it is that they have trodden under foot, or what it is that they have trodden under foot, it is a lesson that is easily learned. You could take any kind of book under your arm, even a dictionary, go from door to door telling the people that you have something here that will help them understand the Bible; and it will not be very long before you will learn that you are one of those that are not wanted on the scene and that what you have, no matter how good it is, is only worthy of reproach.

But when the Lord invented the radio, he started something that is calculated to cause great anxiety to such pastors as have made his pleasant portion a desolate wilderness; and some of them now admit as much. Nevertheless the radio is here, and nothing can prevent the truth from going out by that means and penetrating where otherwise it could never reach.

Nothing can prevent the radio from telling to the ends of the earth that the Lord has returned and has set up his kingdom in the earth, unseen by the natural eyes, and is even now, and especially since 1918, ruling in the midst of his enemies. Eventually every eye shall see this great truth; and not only will every knee bow of those that are living, but the dead shall hear the voice of the Son of God; and those that obey shall live. The Millennium is upon us. None but a fool could ponder the rapid extension of these wonderful concrete highways into every nook and cranny of the land and even question it. The only wonder is that the pastors who have tried to hinder it do not all turn in and hail Messiah's kingdom as the prayer of all nations.

## LETTERS

### DEVIL'S METHODS EXPOSED

DEAR BROTHER RUTHERFORD:

The Niagara Falls ecclesia, assembled, by unanimous vote wish me to express their love and appreciation of your loyalty and your faithful stand to vindicate the name of Jehovah.

The articles in *The Watch Tower* are wonderful. We are sure it is meat in due season, enabling us to realize to the full extent the unscrupulous methods of the adversary, and at the same time encouraging the workers to go forth from door to door with the message of truth.

We rejoice with you, and want you to know we accept the *Watch Tower* articles as present truth from the Lord's table, sent to us through his channel. The lectures over the radio on Sunday mornings are certainly directed by the Lord. We are sure the Lord's guiding hand has so arranged the WATCH-TOWER network of stations to broadcast the message from one central point, so that the people across the continent can hear the message, and from one whom, we believe, the Lord is well pleased to use, being fearless and fully devoted to his cause, and clearly showing up the Devil's organization and his shrewd methods to thwart the kingdom of Christ.

We pray that the Lord will continue to bless your efforts to give out the blessed message of the kingdom and its blessings for mankind.

With much Christian love to you,  
Yours by his grace,  
NIAGARA FALLS (Ont.) ECCLESIA.  
ERNEST LEE, *Secretary*.

### A WONDERFUL COMMISSION

DEAR BROTHER RUTHERFORD:

The Wichita ecclesia extends to you its Christian love and pledges to you its continued cooperation in the great work in which the church is engaged at the present time.

We greatly appreciate the flashes of lightning as revealed in *The Watch Tower*, especially the last ones on "Jehovah's Royal House", which has given more light on the pathway of the righteous as they joyfully go forth from house to house seeking to bring some honor to Jehovah's name. Truly we have a wonderful commission.

We are very thankful for the recent visit of Brother George Young, which has been a great help to us, both as to ways and means of giving a better witness and as an encouragement to press on in this most wonderful work that Jehovah God has entrusted to the anointed at this time.

Praying that your hands may be upheld by the whole-hearted cooperation of the anointed in your untiring zeal and faithfulness in the Lord's service,

Yours in his service,  
WICHITA (Kans.) ECCLESIA.

### CHOICE PORTIONS AT LAST

DEAR BROTHER RUTHERFORD:

Greetings to you in the service of Jehovah.

At a general assembly of this ecclesia a motion was made, and passed unanimously, that we send you our Christian love and our appreciation of your strenuous efforts in the service of Jehovah.

We want to assure you that you have our love, esteem, and best wishes and that we are with you 100-percent in Jehovah's work in the earth at this time, and that we are completely against Satan and his organization. We also pledge our loyalty and continuous faithfulness to Jehovah's channel.

The lightnings of Jehovah flashing from the temple are indeed most wonderful, illuminating the pathway of his people and preparing them for the greatest campaign since the coming of the Lord to his temple. Truly the heavenly Father has reserved the choice portions of his word and work until last, and in his own good time and way reveals them to his people. Praise be Jehovah's name!

In conclusion, we thank the heavenly Father for so fearless a worker as you are; and may his divine blessings continue upon you and all at the Bethel home and everywhere.

With Christian love, we remain,  
Your brethren in Christ,  
NEW YORK ECCLESIA (Colored).

### THANKSGIVING

DEAR BROTHER RUTHERFORD:

Many times I have been going to write thanking you for the beautiful books sent from time to time. Words and language fail me as I try to express my gratitude and joy. I thank God for all his blessings as I take the message of the kingdom from door to door.

*The Watch Tower* thrills our souls with joy and rejoicing as we study it. Oh, the blessings I receive from the precious *Watch Tower* and the books, also the letters!

May the God of all comfort keep and bless you forever in his great love. This is my prayer.

EMMA A. GILKES, *Colporteur*.

### HERALDING THE KINGDOM IN SPAIN

DEAR BROTHER RUTHERFORD:

Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

I am pleased to submit to you a short account of our journeys from February 25 to March 25.

We have visited fourteen different villages and the three cities of Seville, Cordoba and Malaga, looking up on the way the interested in this region.

Seville is most fanatical, and given over to pleasure; our distribution of books was very poor there. In Cordoba it was better, and the people more attentive and interested. The country is unsettled and there is a general feeling of expectancy. With the fall of the government there has been an almost complete paralyzation of business and industry; the rich are afraid to run any risk of financial loss, and among the working class the unemployed are daily more in number and suffering greater hunger and misery.

In the city of Granada, where a Bible Student has recently been visiting, we were able to see cheering results of his witness. About fifty meet there weekly. These all send their love to you, and a message of gratitude for the literature that has shed the light of Truth and hope in their hearts.

We were able to give a good public conference there. These need to be visited from time to time.

On the whole the distribution of literature would be discouraging if we did not take into account the poverty and illiteracy of the people. But if you could witness the joy of the many who gather in the streets and inns to listen to the message of the kingdom; their tears of sorrow at not being able to read for themselves; the squalor and ignorance that surrounds them, and their longing for deliverance, you would feel recompensed, dear brother, for the sacrifice of maintaining the work in this dark country.

It is a labor of love, indeed, and a message of hope to the hopeless.

We expect to be away yet all the month of April, till our *kilometro* gives out. It has been a joy to be on the tramp since the beginning of January.

Much love and kingdom greetings from Brother Juan and me united, praying always for a divine blessing upon you as you administer to the household of faith meat in due season.

Your brethren and servants in Christ.

By FRANCISCO CORZO, *Madrid*.

### FROM JAPAN

DEAR BROTHER RUTHERFORD:

We had been waiting for Japanese books. And they came at last. All colporteurs began their activities all over in Japan. It is spring, and this is the best season to work in Japan.

We are so glad to have Japanese *Creation* books.

A colporteur brother who went through China, mostly among Japanese there with Japanese books, just returned to Japan. He distributed 813 books and 1400 booklets in six months.

There is a nominal church in Hikutamachi, a small town in the middle part of Japan. Four members (all men) of the church were leading the church work very earnestly during the last several years. One of our colporteurs visited this town last December and distributed some of the Truth books among them. They have found THE TRUTH at last. These four men withdrew from the church membership two weeks ago. Now they have symbolized their consecration and they are very active in the service in the holy name of the Lord. The pastor of the church got awfully mad at them, but he is entirely help-



less. A class was organized there and also the service director was appointed.

Besides these four men there were two men and three women who also symbolized their consecration. Two of these women entered the colporteur service.

We are rejoicing more with the new light coming through the *Towers*. Surely it is a wonderful gift from the Lord to his remnant.

With my best Christian love, I remain

Your brother by his grace,

J. AKASHI.

#### GRATITUDE AND APPRECIATION

DEAR BROTHER RUTHERFORD:

At their last service meeting, it was the unanimous desire of the Orlando ecclesia to convey to you their gratitude and appreciation for the inspiration and benefit they have been receiving from the *Watch Tower* articles and from your recent books, *Life* and *Prophecy*. As each work has come to us it has seemed that surely it was the culmination of all, which a later work could scarce equal, let alone surpass; and yet successive articles have all revealed to us truths and light of which we had no previous conception, proving that truly—

'Tis a mine, aye, deeper, too,  
Than can mortal ever go;  
Search we may for many years,  
Still some new, rich gem appears.

We wish also to express our appreciation for the service rendered by Brother Sheffield on his recent visit to our ecclesia. We believe his example and instruction were of greater actual help and practical benefit than anything else we have experienced for some time. His visit among us will long be remembered, since we all felt that he not only talked service but actually LIVED it.

Assuring you of our recognition and appreciation of the wonderful way in which the Lord is using you at this time, and pledging you our continued loyalty and love, we are

Yours in the service of our King,

ORLANDO (Fla.) ECCLESIA

#### "IT IS THE LORD'S DOING"

DEAR BROTHER RUTHERFORD:

I dislike to encroach on your valuable time, but feel impelled to tell you that upon my finishing the careful perusal of the book *Creation* I thought you had perhaps better stop further book-writing because you could not hope to improve on that masterful volume. Then in due course of time there came *Government*, a close runner-up on *Creation*, and I thought now surely you will have to lay down your book-writing pen. Then when *Life* appeared on the scene and was read I felt you must quit, for nothing further could surpass it. And now here comes *Prophecy*, which I am reading with the greatest of joy, and must confess I am silent with admiration of its enlightening flashes of truth; and so far as I have read therein, instead of thinking of your stopping on the book production, I feel disposed to sing out to you most lustily, Brother, go on! There is no limit to your possibilities, so just forge ahead; next will be perhaps the best of all. How bright the path of the just as we journey along! Praise to Jehovah, and blessing to the faithful remnant. 'It is the Lord's doing and is marvelous in our eyes.' The Lord is using *The Watch Tower* wonderfully, and you as his mouthpiece.

Brother Russell in his time could not understand what has appeared in *The Watch Tower* since 1918, and particularly since 1922; for the time of understanding these things was then not yet due, though he zealously and earnestly strove to comprehend or understand these precious truths. Being hard pressed by some of the brethren to unfold to them more sacred things he sometimes allowed himself a little speculation, so to speak, but always made the presentation as a mere guess and which he frankly admitted was only supposition. He was used of the Lord to show forth four important fundamental truths: (1) The second coming of Christ; (2) the philosophy of the ransom sacrifice; (3) the mystery of God—Christ and the body members; and (4) the restoration of humankind during the Millennium. He could not possibly know the truth respecting Christ coming to his temple in 1918, two years after his demise; nor could he know the facts about God's organization and the Devil's organization, nor the antitypical

phases of Elijah and Elisha as we know them today, because the time was not ripe for any man or set of men to know them ahead of God's appointed time for revelation. Nor could he know about the service work of our day and time, nor the declaration of Jesus (Matt. 24:14) and "Ye are my witnesses", all of which was preserved in the mind and keeping of Jehovah, who since 1918 has opened the floodgates of his sacred Word and dispersed the thick clouds of heaven and permitted his light to shine forth through his appointed channel to his anointed church in flashings of lightning and reverberations of thunder most startling and soul-satisfying to us all. We see clearly the mantle of Elijah fallen upon Elisha. And this the slumbering "Russellites" do not see. They are still looking about for their Elijah; misguided sons of the prophets; foolish virgins.

Meanwhile the Lord's own have quit chewing their cud and are in the green pastures and beside the still waters, praising Jehovah for the rich blessings set forth in *The Watch Tower*, particularly since 1922.

At present we do not know when the battle of Armageddon will begin. But when the great event shall have come to pass undoubtedly the Scripture will be found to have foreshown the date, but unknowable until God's due time of revelation. What a wonderful Bible!

While I am not situated now to engage in the regional director service, much to my regret, I can spare the time and the use of my car to drive sisters to distant towns and villages on regularly appointed days to place books in the service work at my individual expense of gas and oil, and thus herald the glad tidings of Messiah's kingdom to those who have a hearing ear and an open mind.

With much love to all at Bethel,

Faithfully yours in Christ,

J. A. BOHNET, Michigan.

#### RESOLUTION

DEAR BROTHER RUTHERFORD:

At a meeting of the Port Townsend ecclesia, held Sunday, March 23, 1930, the following resolution was presented and carried by a unanimous vote, and the secretary was instructed to mail you a copy:

Resolved, That we assure our beloved Brother Rutherford, whom the enemy at this time so bitterly assails, of our high esteem for his labors in the service of our King, and also of our full acceptance of the teachings of *The Watch Tower*, which we believe to be the channel that Jehovah our God is using to communicate present truth to the members of his household now on earth; and of our entire loyalty thereto.

That we thankfully appreciate the flashes of light coming through the *Tower* from the temple, now opened in heaven, as further unfoldings of God's Word of Truth spoken and recorded by his prophets of old, and by our Lord Jesus and his faithful disciples expressly for the admonition and encouragement of his children at this crucial time.

And further be it resolved: that we assure Brother Rutherford that our prayers will ascend that the Lord may be pleased to continue to use him in His service, and that he may be found of Him steadfast, unmovable and always abounding in the work of the Lord even to the end.

PORT TOWNSEND (Wash.) ECCLESIA.

#### WHOLE-HEARTEDLY IN THE LORD'S WORK

DEAR BROTHER RUTHERFORD:

All the friends here send their Christian love, assuring you that you are constantly remembered in our prayers. We sincerely appreciate your unselfish devotion to the church, and your patient endeavors to teach the brethren how best to serve the King.

We fully endorse your method of preparing the literature for the people, including the securing of necessary buildings, machinery, houses and other equipment.

We rejoice greatly in cooperating with you and the Society in preaching the gospel of the kingdom of God to the groaning creation.

Praying the Lord's blessing on you, and assuring you that we are with you whole-heartedly in the Lord's work, we are

Your brethren in the Lord,

BELVIDERE (Ill.) ECCLESIA.

# International Bible Students Association

## SERVICE APPOINTMENTS

### T. E. BANKS

New Orleans, La. ....	July 4, 5	Galveston, Tex. ....	July 13-16
Harelsion, La. ....	" 6, 7	Houston, Tex. ....	" 18-21
Port Arthur, Tex. ....	" 8, 9	San Antonio, Tex. ....	" 23-26
Beaumont, Tex. ....	" 11, 12	Tulsa, Okla. ....	" 27-30

### T. E. BARKER

Albany, N. Y. ....	June 29, 30	Syracuse, N. Y. ....	July 15, 16
Troy, N. Y. ....	July 1, 2	Auburn, N. Y. ....	" 18, 19
Mechanicsville, N. Y. ....	" 4, 5	Rochester, N. Y. ....	" 20, 21
Schenectady, N. Y. ....	" 6, 7	Batavia, N. Y. ....	" 22, 23
Johnstown, N. Y. ....	" 8, 9	Buffalo, N. Y. ....	" 25, 26
Utica, N. Y. ....	" 11, 12	Niagara Falls, N. Y. ....	" 27, 28
Rome, N. Y. ....	" 13, 14	Lockport, N. Y. ....	" 29, 30

### C. W. CUTFORTH

Fort William, Ont. ....	July 3-6	Winnipeg, Man. ....	July 20
Dryden, Ont. ....	" 7, 8	Neveon, Man. ....	" 21-23
Kenora, Ont. ....	" 10-14	Camper, Man. ....	" 25-27
Altona, Man. ....	" 16, 17	Eriksdale, Man. ....	" 28, 29
Morden, Man. ....	" 18	Ashern, Man. ....	" 30

### G. H. DRAPER

E. St. Louis, Ill. ....	July 1, 2	Thayer, Mo. ....	July 22, 23
St. Louis, Mo. ....	" 3, 6	Springfield, Mo. ....	" 25, 26
Flat River, Mo. ....	" 18, 19	Joplin, Mo. ....	" 27, 28
Dexter, Mo. ....	" 20, 21	Pittsburg, Kans. ....	" 29, 30

### M. L. HERR

Newport, R. I. ....	July 1, 2	Pawtucket, R. I. ....	July 18, 19
Boston, Mass. ....	" 3-9	Woonsocket, R. I. ....	" 20, 21
Charlton City, Mass. ....	" 11, 12	Attleboro, Mass. ....	" 22, 23
Providence, R. I. ....	" 13-16	Westerly, R. I. ....	" 25

### A. H. MACMILLAN

Cedar Rapids, Iowa ....	July 1	Duluth, Minn. ....	July 18-20
Davenport, Iowa ....	" 2	Two Harbors, Minn. ....	" 21
Chicago, Ill. ....	" 4-6	Fort Francis, Ont. ....	" 22, 23
Cumberland, Md. ....	" 13	St. Paul, Minn. ....	" 25-27
Milwaukee, Wis. ....	" 15	Argyle, Minn. ....	" 28
Wausau, Wis. ....	" 16	Winnipeg, Man. ....	" 29, 30

### G. Y. MCCORMICK

Roseland, Ill. ....	July 11-14	Geneva, Ill. ....	July 22, 23
Joliet, Ill. ....	" 15	Elgin, Ill. ....	" 25, 26
Aurora, Ill. ....	" 18-19	Ashton, Ill. ....	" 27, 28
Montgomery, Ill. ....	" 20, 21	Rock Falls, Ill. ....	" 29, 30

### H. S. MURRAY

Jackson, Miss. ....	July 1, 2	Montgomery, Ala. ....	July 22, 23
Memphis, Tenn. ....	" 4-9	Auburn, Ala. ....	" 25, 26
Nashville, Tenn. ....	" 11-14	Columbus, Ga. ....	" 27, 28
Decatur, Ala. ....	" 15, 16	Stroud, Ala. ....	" 29, 30
Birmingham, Ala. ....	" 18-21	Atlanta, Ga. ....	Aug. 1-6

### E. D. ORRELL

McKees Rocks, Pa. ....	July 8	Titusville, Pa. ....	July 18-21
Beaver Falls, Pa. ....	" 9-11	Bradford, Pa. ....	" 22, 23
New Brighton, Pa. ....	" 12	Warren, Pa. ....	" 25, 26
Butler, Pa. ....	" 13, 14	McGees Mills, Pa. ....	" 27, 28
Oil City, Pa. ....	" 15, 16	Kittanning, Pa. ....	" 29, 30

### J. C. RAINBOW

McAlester, Okla. ....	July 1-5	Chickasha, Okla. ....	July 18-21
Paoli, Okla. ....	" 6, 7	Wichita Falls, Tex. ....	" 22-26
Tecumseh, Okla. ....	" 8, 9	Abernathy, Tex. ....	" 27, 28
Oklahoma City, Okla. ....	" 11-16	Shattuck, Okla. ....	" 30, 31

### E. B. SHEFFIELD

Roanoke, Va. ....	July 4-7	Hopewell, Va. ....	July 20, 21
Clifton Forge, Va. ....	" 8, 9	Petersburg, Va. ....	" 22, 23
Lynchburg, Va. ....	" 11-14	Norfolk, Va. ....	" 25, 28
Keysville, Va. ....	" 15, 16	Newport News, Va. ....	" 29, 30
Richmond, Va. ....	" 18, 19	Suffolk, Va. ....	Aug. 1, 2

### H. L. STEWART

London, Ont. ....	June 30-July 2	Windsor, Ont. ....	July 14-17
Sarnia, Ont. ....	July 3-6	Leamington, Ont. ....	" 18-20
Wallaceburg, Ont. ....	" 7-9	St. Thomas, Ont. ....	" 21-24
Chatham, Ont. ....	" 10-13	Simcoe, Ont. ....	" 25-27

### W. J. THORN

Mansfield, Ohio ....	July 1-7	New Brighton, Pa. ....	July 19, 20
Pittsburgh, Pa. ....	" 8-14	Beaver Falls, Pa. ....	" 21-23
Homestead, Pa. ....	" 15	Ellwood City, Pa. ....	" 25, 26
Turtle Creek, Pa. ....	" 16	Butler, Pa. ....	" 27, 28
Donora, Pa. ....	" 17	New Castle, Pa. ....	" 29, 30

### S. H. TOUTJIAN

Lake Mills, Wis. ....	July 1, 2	Marshfield, Wis. ....	July 15, 16
Grand Rapids, Mich. ....	" 4-7	Duluth, Minn. ....	" 18-21
Oshkosh, Wis. ....	" 8, 9	Centaria, Wis. ....	" 22, 23
Wausau, Wis. ....	" 11-14	Minneapolis, Minn. ....	" 25-31

### J. C. WATT

Fresno, Calif. ....	July 4, 5	San Francisco, Calif. ....	July 17-21
Santa Cruz, Calif. ....	" 6, 7	Modesto, Calif. ....	" 22, 23
San Jose, Calif. ....	" 8, 9	Stockton, Calif. ....	" 25, 26
Oakland, Calif. ....	" 11-16	Sacramento, Calif. ....	" 27-30

### GEORGE YOUNG

Colorado Sp'gs, Colo. ....	July 4-9	Topeka, Kans. ....	July 18-23
Pueblo, Colo. ....	" 10-14	Lincoln, Nebr. ....	" 25, 26
Trinidad, Colo. ....	" 15, 16	Sioux City, Iowa ....	" 27, 28

### SERVICE CONVENTIONS

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

Grand Rapids, Mich. .... July 4-6

Cornelius Proos, 2054 Neley Ave., N. E.

Polish: J. Pieterka, 604 Harland Ave., N. E.

Paterson, N. J. .... July 4-6

Chas. R. Hessler, 33 W. Broadway

Italian: Liberato Romeo, 175 Belmont Ave.

Passaic, N. J. .... July 4-6

Russian: Mike Dumnicz, 393 Lanza Ave., Garfield, N. J.

Roanoke, Va. .... July 4-6

O. W. Phillips, 877 Ferdinand Ave., S. W.

Colored: Robert H. Boland, 506 4th, N. E.

Boston, Mass. .... July 4-6

J. B. Richardson, 15 Pemberton Sq., Room 115.

Albanian: Nicholas Christo, 17 Ashland St.

Colored: G. Angling, 78 Williams St., Roxbury, Boston.

Greek: James Gregory, 36 Freeman Ave., W. Roxbury,

Mass.

Armenian: J. Giragosian, 1157 Tremont St., Roxbury 20,

Boston

Polish: A. Richter, 119 Cottage St., Chelsea, Mass.

Ukrainian: S. Dragan, 38 Rochester St.

Duluth, Minn. .... July 18-20

Gabriel Alveson, 1610 W. Superior St.

Polish: A. Jazinski, 3140 Restormel St.

Titusville, Pa. .... July 18-20

J. A. Schneider, 508 Jones St.

Portland, Me. .... July 18-20

Geo. N. Drew, 407 Cumberland Av.

St. Paul, Minn. .... July 25-27

H. B. Morrison, 987 Laurel Av.

Fargo, N. Dak. .... August 1-3

John T. Erickson, 333 15th Av. S.

Omaha, Nebr. .... August 8-10

T. A. Overman, 3523 N. 28th St.

Manchester, N. H. .... August 8-10

W. H. Cox, 660 Maple St.

Greek: N. Koyiades, P. O. Box 341

Pittsfield, Mass. .... August 8-10

Jacob Keller, Weston St., Dalton, Mass.

Polish: S. Snajder, 23 Montgomery Av.

Kansas City, Mo. .... August 15-17

F. T. Hoeck, 4510 Pennsylvania

Greek: Ivan Koletis, 802 Grand Av.

Wheeling, W. Va. .... August 15-17

J. A. Knight, 313 Jacquett, Bridgeport, Ohio

Greek: N. Kanelis, 39 Eleventh St.

Polish: S. John Zielinski, Elmer Av. Box O, Hollidays

Cove, W. Va.

Tulsa, Okla. .... August 22-24

O. R. Covey, 317½ W. Third St.

Colored: James Creadington, 836 N. Kenosha