



# The WATCHTOWER

And Herald of  
Christ's Presence

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

VOL. LVIII

SEMIMONTHLY

No. 10

MAY 15, 1937

## CONTENTS

UNDERSTANDING .....	147
Relationship .....	149
Father and Children .....	149
Purpose .....	149
Anointed .....	150
Requirements .....	151
Understanding .....	151
Strife .....	153
Self-Will .....	153
Proper Course .....	154
Appearance and Deportment .....	156
Wisdom .....	156
LETTERS RE EVIL SERVANT .....	159
SERVICE APPOINTMENTS .....	160
CONVENTIONS .....	146
"GLITTERING SWORD" .....	146
"ARMAGEDDON" .....	146
NEW PORTABLE PHONOGRAPH .....	146

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

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# The WATCHTOWER

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WATCH TOWER BIBLE & TRACT SOCIETY  
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## OFFICERS

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

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

## THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

## CONVENTIONS

*The Watchtower* joyfully announces the following conventions for Jehovah's witnesses and companions: Paris, France, August 21-23 inclusive, which will serve for Great Britain and Continental Europe; Columbus, Ohio, September 15-20 inclusive, which will serve the United States, Canada, and others who may be able to attend.

The president of the Society expects to be present at both conventions. Make your arrangements for vacations during those periods. Let all of his people ask Jehovah to make these conventions a great witness to the honor of His name.

More information in later issues of *The Watchtower*.

## "GLITTERING SWORD"

The coming testimony period, "Glittering Sword," from June 5 to 13 inclusive, will afford a most generous opportunity for the people of good will to get the Lord's latest provision, to learn how they may find protection and preservation from Jehovah's Glittering Sword. During this period the kingdom publishers will offer the people a 50c combination; this to consist of the two books *Riches and Preservation* and four booklets, including *Protection, Uncovered, and Armageddon*. Till then the *Informant* will give fuller and further details concerning this period, and all publishers will inform themselves therefrom and proceed accordingly. Your promptitude in preparing all needful things for this period will be pleasing to the Lord and blessed. Please report to this office the result of your service.

## ITS MISSION

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

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

## YEARLY SUBSCRIPTION PRICE

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

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## "ARMAGEDDON"

This new 64-page booklet is a thriller and of absorbing interest. It contains the president's public address on that subject, which held spellbound vast European and American audiences, and also includes a clear Scriptural discussion of who will survive that dread conflict. The release of this booklet for regular house-to-house witnessing is announced elsewhere. Meantime you may procure the booklet for your own information and preparation, at 5c a copy.

## NEW PORTABLE PHONOGRAPH

The Society now manufactures and has to offer a light-weight phonograph of new design, which is 14 by 13 by 5 inches in size, and covered with brown cloth and having rounded corners. It weighs 9 pounds 13 ounces, which is 5½ pounds lighter than the previous model manufactured by the Society. With the three phonograph discs which can be carried in it, it weighs 12 pounds 6 ounces. The volume of sound is just as strong as that of the previous model, and the tone is of the best quality. As shipped out from our factory, the phonograph is timed properly, at 78 r.p.m., and should be checked from time to time. This new model, including three discs, is offered on a contribution of \$10.00; without the three discs, \$8.00. Remittance should accompany orders. Also specify the particular discs wanted.

# The WATCHTOWER

## AND HERALD OF CHRIST'S PRESENCE

VOL. LVIII

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No. 10

### UNDERSTANDING

*"With all thy getting get understanding."—Prov. 4:7.*

**J**EHOVAH repeatedly emphasizes the importance of understanding on the part of his creatures who love his approval. The present time is a time of great peril, fraught with many dangers to those who have covenanted to be the servants of the Most High. There is no good reason for any of God's servants to be ignorant of their enemies that lurk in the way attempting their destruction; but it appears that some are negligent or ignorant, or both. We are at the time of the greatest climax of the history of man and of the earthly journey of the church. Those who will stand with the Lord in these evil days are those who have been called and chosen and who continue to walk lawfully, who are entirely faithful, and who are maintaining their integrity toward God. To all those who are in the Lord's organization the importance of understanding cannot be overstated. It appears important that again the necessity for understanding be brought to the attention of God's people and that the value thereof be emphasized.

<sup>2</sup> *Understanding* does not mean merely to be intelligent and to grasp ideas and unravel deep problems or questions. In addition thereto it means that one must be discreet; it means to be prudent, to discern and to take a wise course and, above all, to have a proper discernment and appreciation of the creature's relationship to the Almighty Creator. As man progresses in information and knowledge of and concerning God and his purpose, and if that man's heart is right toward God, he continues to increase in his appreciation and he grows in understanding. Before applying specifically the necessity of understanding at the present time it is well that some of the scriptures emphasizing the importance of understanding be first considered.

<sup>3</sup> Jehovah's remnant now on the earth are fully aware of the abundant Scriptural proof that Moses was a type foreshadowing Christ Jesus, the great Prophet, and that the Israelites on their trek from Sinai to the promised land pictured God's covenant people, who are expected to maintain their integrity and who must do so if they would live. Moses led the Israelites almost to the banks of the Jordan river. There in Moab Moses recounted to the chosen people of God the many wonderful things God had done for

them, and he enjoined upon them the necessity of full obedience to God's commandments. God foreknew, of course, that there would be stubbornness and lawlessness among that covenant people, and he pointed out to them the necessity of having a proper understanding and faithfulness on their part, which would be shown by full obedience to his commandments. To them he said: "Take heed, and hearken . . . ; this day thou art become the people of the Lord thy God. Thou shalt therefore obey the voice of the Lord thy God, and do his commandments and his statutes, which I command thee this day."—Deut. 27: 9, 10.

<sup>4</sup> Those words apply even more emphatically at the present time to God's covenant people. The covenant made at Moab was a covenant of faithfulness and foreshadowed the covenant for the kingdom of God under Christ Jesus, which requires absolute faithfulness on the part of the creature. God is always faithful, as the Scriptures state, and those on the other side of the covenant must be faithful. At the temple judgment those who are approved receive such approval that they may "offer unto the Lord an offering in righteousness", and they are brought into the covenant for the kingdom, and henceforth they must prove entirely faithful unto God and maintain their integrity, if they would live. From that time on the understanding of the faithful remnant must increase and they must appreciate more fully than ever their proper relationship to God and to Christ Jesus. All in that covenant who ultimately gain the victory through Christ Jesus must continue lawfully and obediently faithful unto God. It necessarily follows that all in the covenant who do not continue faithfully obedient will fall away and be destroyed. No one should deceive himself or permit himself to be deceived into believing that from the mere fact that he is taken into the covenant for the kingdom he is certain and sure to participate in the resurrection with Christ Jesus and reign with him. The condition of faithfulness must be faithfully met and performed to the very end. (Rev. 2: 10) Such is the unchangeable rule by which all the remnant must be judged.

<sup>5</sup> The Jonadabs or great multitude are not a party to the covenant for the kingdom, and are not to be

made a part of the royal house; but by reason of their association with God's organization and in consideration of the care and protection they receive from the Lord they are in an implied covenant at least to be faithful to God and his kingdom. They must continue to seek righteousness and meekness, and as their knowledge increases their obedience must be in keeping therewith. Note now that God through Moses spoke these words: "Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do. Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water." (Deut. 29:9-11) They were addressed specifically to those in the covenant whom the Lord had led out of Egypt, but there were others considered also, and this is shown by these words: "Thy stranger that is in thy camp." Those words referred not to the ones who are in the covenant directly, but to those who by reason of seeking protection with God's organization must, in order to continue in his favor, be faithfully on God's side, and that rule applies now to those who have fled to God's organization, namely, the "other sheep", or Jonadabs.—John 10:16; 2 Ki. 10:15.

<sup>6</sup> The things pertaining to Israel were written aforetime for the special admonition and benefit of those upon whom the "ends of the world are come". (1 Cor. 10:11) Having come to that time, then the ones embraced in the things written aforetime are those who have separated themselves from the world and put themselves under the Lord. The Israelites, who were God's covenant people, and with whom the covenant was made in Moab, foreshadowed those today who are in a covenant with God, which covenant for the kingdom requires faithfulness on their part; whereas 'the stranger in thy camp' foreshadows those who are of good will toward God and who are known as the Jonadabs, and who will compose the great multitude. (Rev. 7:9, 10) Such have found refuge in the camp or organization of the Lord, having fled from Satan's organization, and are classed now as strangers in the camp or organization by reason of not being directly in the covenant. They are, however, bound to be faithful, if they would continue in God's favor. To them Jehovah now says, "Seek righteousness, seek meekness"; and no man can obey this commandment unless he continues to study God's Word and conform himself thereto and be faithful to God and his organization. His relationship to God is that of one receiving protection from the Almighty, whose power is unlimited, and which is exercised in behalf of those whose hearts are perfect toward him. The scriptures concerning understanding are of peculiar importance, then, both to the remnant and to the Jonadabs at this time, and for that reason such scriptures are here considered that both the remnant and the Jonadabs may

have a better appreciation of their relationship to God and their relationship to each other.

<sup>7</sup> The Scriptural record shows that there was strife among the Israelites who were under the leadership of Moses, and also shows that those who were not wise and had not understanding were not pleasing to the Lord and were not permitted to remain in positions of importance amongst his organized people. To the Israelites, therefore, Moses at the direction of Jehovah said: "How can I myself alone bear your cumbrance, and your burden, and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you."—Deut. 1:12, 13.

<sup>8</sup> That appears to be the fixed rule, that the Lord does not permit those who engage in strife to occupy positions of importance among his people and in his organization. One may be placed in a position of responsibility and hold it for a time, but if he pursues an unwise course, ignoring the Scriptural admonition, he will not remain in that place.

<sup>9</sup> God chose the Israelites and made them a nation separate and distinct from all other nations, but only a few persons of that nation remained faithful to the end and received God's favor. God has chosen the true followers of Christ Jesus as his people and has brought them into a covenant for the kingdom, and made them his "holy nation, a peculiar people", selected for a purpose. (1 Pet. 2:9, 10) It is certain from his fixed rule that only those who are faithfully obedient to God's commandments will continue in that holy nation and will live. Therefore Jehovah said to the Israelites, and his words apply with greater force to the remnant now on earth: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep, therefore, and do them: for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons." (Deut. 4:5, 6, 9) Thus the Lord emphasized the importance of his people's keeping constantly before their minds the things which he requires. The human mind and organism, defective by reason of inheritance, require constant study and application that the right rule may always be pursued. The Israelites, who departed from the Lord, were void of understanding: "For they are a nation void of counsel, neither is there any understanding in them." (Deut. 32:28) They did not have an appreciation of their relationship to God. With stronger reasoning is it necessary now for those who will live to have understanding, that is to say, to know and appreciate their proper relationship to their Creator.

## RELATIONSHIP

<sup>10</sup> Jehovah God is the Creator; man is the creature; and this is true with reference to the new creature in Christ Jesus. (2 Cor. 5:17) The creature is entirely dependent upon the Creator for life, blessings and happiness. The creature man begins to get some sense when he fears the Creator; as it is written: "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction." (Prov. 1:7) "The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." (Prov. 9:10) "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever."—Ps. 111:10.

<sup>11</sup> The creature who begins to have understanding not only has respect for the Creator but stands in awe and fear of his unlimited power, his complete justice, his perfect wisdom, and his boundless love. He sees that his own continued existence depends upon rendering himself acceptable unto the Lord. He realizes that in himself he has no strength and that he cannot be compared in any way to the great Creator. In that attitude the creature begins to have some understanding and some wisdom. If he has a sincere desire to grow in understanding he seeks to be guided by the perfect will of the Almighty Creator. He learns of his own inherited imperfections and sinful condition and he desires to be made whole and to know the Creator. By reason of this proper attitude or condition of mind God draws the creature to Christ Jesus, and the man learns that God has sent into the world his great and beloved Son Jesus to be the Savior of the world, and he learns that no man can come unto God but by and through Christ Jesus. (John 14:6) He learns that he must be entirely subject to the will of the Creator; he believes that God exists and that he rewards those who diligently seek him and serve him in his appointed way; and he believes also that Jesus Christ is the Redeemer and Savior of the men who exercise faith in the merit of his sacrifice. Appreciating his own imperfections, he then sees the necessity of rendering himself in obedience to God's will. He denies himself and knowingly and gladly takes the course that all sensible creatures should take; that is, he voluntarily agrees to do the will of God. He learns that the Devil is the wicked one, the adversary of God and the great enemy of all men, who tries to turn men away from God and to destroy them, and therefore the creature flees from the Devil and seeks protection through Christ Jesus in God's organization. He having covenanted or agreed to do the will of God, his relationship to God at this point changes.

## FATHER AND CHILDREN

<sup>12</sup> God receives man and extends his favor to him by reason of his faith and his agreement to be obedient to God's will. He justifies man in order that the man

so justified may take the next step, that is, to follow in the footsteps of the perfect man, Christ Jesus. Justification granted unto man extends to him the right to live as a man, which right he surrenders in obedience to the will of God. It is the will of God that such creature may be called to the high calling, and therefore His will that he should die with Christ Jesus. God then brings him (that creature) forth as his child and acknowledges the creature as such, and therefore God becomes his Father, that is, the Giver of life to the creature, to this one who has fully agreed to be obedient to his will. God begets that person, which means that he acknowledges him as his own, and this is according to his will: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." (Jas. 1:18) "Blessed be that God and Father of our Lord Jesus Christ, who according to his great mercy, has begotten us again to a living hope, through the resurrection of Jesus Christ from the dead."—1 Pet. 1:3, *Diaglott*.

<sup>13</sup> The baptism of the man in water is a symbolic testimony that he has agreed to be fully and completely subject to the will of God. That he may live forever with Christ Jesus he must be baptized into Christ's death. (Rom. 6:3-8) God baptizes the creature into the death of Christ, and now the creature must die a sacrificial death, even as the man Christ Jesus died, if he would live with Christ and reign with him. (2 Tim. 2:11, 12) Being brought forth and acknowledged as a son of God, he is now a new creature in Christ Jesus: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17) The relationship now existing is that of Father and son. The creature is now in the family of God under Christ Jesus, the Head thereof, and he has left behind all things of the earth, and his hope is entirely for the things heavenly. (Col. 3:20, 21) His right to life as a human creature has expired, and therefore concerning such it is written: "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:3, 4) Henceforth if he lives he must live as a part of the family of God under Christ.

## PURPOSE

<sup>14</sup> It has long been thought by many that the purpose of Jehovah God in bringing forth sons who are made a part of Christ is to save men and to take them to heaven. That is not his purpose. It is true that salvation and life in heaven result to the faithful, but the salvation of man is only incidental to God's real and primary purpose. The great and primary purpose of Jehovah God is the vindication of his name and to clear it of the reproach brought upon his name by the arch rebel, the Devil. He has appointed Christ Jesus to the high office of Vindicator. He sent Jesus into the world to deliver God's message of truth concerning his purpose,

and he appointed and anointed Jesus as King of the world that in due time the world might be ruled in righteousness and that all obedient ones under that rule might live. Therefore, in response to a question put to him, Jesus said: 'I am king. 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.

<sup>15</sup> It follows, then, that every person whom God puts into his family under Christ Jesus must hear the voice of Christ Jesus and be obedient thereto and walk as Christ Jesus walked, always faithful and true to God, maintaining his integrity toward him. Those who are in Christ Jesus must therefore do what Jesus does, because they are called to follow where he leads them; they are taken out from amongst men and made new creatures in Christ Jesus for the sake of God's name, that they may bear testimony to his name and his purpose. For this reason the apostle states concerning those in Christ Jesus: "But you are a chosen race, a royal priesthood, a holy nation, a people for a purpose; that you may declare the perfections of him who called you from darkness into his wonderful light."—1 Pet. 2:9, *Diag.*

#### ANointed

<sup>16</sup> The ones thus taken out for the purpose of Jehovah's name are called to the heavenly calling, and in due time they are chosen and anointed. That means that they are commissioned to perform certain specific duties, among which duties is that they must be witnesses of Jehovah God, having received from Jehovah God the commission of authority to represent him and speak in his name and deliver his message; and concerning those thus taken into Christ it is written: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."—Isa. 61:1, 2.

<sup>17</sup> The relationship now is that of Father and son and Master and servant. Jehovah God is the great Master, and the creature is the servant. Christ Jesus himself is the elect Servant (Isa. 42:1), and the members of his body are the servants of God and of Christ. How may one know that he is of this family of God? The Scriptures answer: "The spirit itself testifies together with our spirit, that we are children of God. And if children, also heirs; heirs, indeed, of God, and joint-heirs with Christ; if, indeed, we suffer together, so that we may be also glorified together."—Rom. 8:16, 17, *Diag.*

<sup>18</sup> No part of this text can be ignored, and the specific condition therein mentioned is, "If, indeed, we suffer together, so that we may be also glorified to-

gether." Having heard the Word of God, and having exercised faith in God and in Christ, the one starts in this way. Now the creature must ask himself, and therefore examine himself, to see whether or not he is in the faith: "Have I rendered myself in obedience to God's will? Have I responded to the heavenly call or high calling? Have I fully and unreservedly devoted myself to God and set my hopes and affections upon things heavenly and not on the earth? Have I gladly taken and do I gladly take upon me the reproaches that reproached God and Christ Jesus, and am I willingly walking with Christ Jesus, suffering with him as he suffered for righteousness' sake? Have I the zeal for the Lord and his house, and am I performing my vow of consecration fully?" One examines himself in this way in the light of the Scriptures and determines from the witness of the spirit whether or not he is the Lord's child. It is the called, chosen and faithful ones that shall be for ever with Christ in glory. It is not sufficient that a man merely names the name of the Lord and calls upon him. Since the coming of the Lord Jesus to the temple those who are in Christ Jesus and approved have been gathered unto himself, and their discernment of God and his purposes has been greatly increased by reason of the light shining in the face of Christ Jesus and reflected to those who are of the temple. Such approved ones in the temple are sent forth in obedience to the Lord's commandment, and that commandment they must obey, to be witnesses for Jehovah and proclaim the truth of and concerning his kingdom.

<sup>19</sup> In addition to the foregoing questions then let the creature ask himself: "Am I rendering myself in obedience to the will and command of the Lord, gladly in his name proclaiming the good news of the kingdom and making known in public what I have learned in secret?" If all of these questions can be answered by one in the affirmative, he may know and appreciate the fact that he is the child of God, his Father, and that Christ Jesus is his elder Brother and Lord; and all such must answer these questions in the affirmative and continue faithful in that way if they ever are received fully into the kingdom.

#### "OTHER SHEEP"

<sup>20</sup> After the coming of the Lord Jesus to the temple of Jehovah and gathering unto himself those who are then in the way for the kingdom, the Scriptural evidence is that then the Lord begins to gather unto himself his "other sheep". Such "other sheep" are the ones who hear the Word of God and believe it. They exercise faith in God and in Christ Jesus as the Redeemer of mankind. They have an honest and sincere desire to know the will and purpose of Jehovah. They discern the Devil as God's enemy and their own enemy and that they have been subjected to the Devil's organization. They change their course of action by believing on God and in Christ and by fleeing from Sa-



tan's organization and seeking refuge in God's organization under Christ. They begin to grow in knowledge and see the necessity of obedience to God's commandment to seek righteousness and meekness. They study God's Word and seek to know his will and to do it. They put forth their best endeavors to render themselves faithful unto God and unto Christ as the Redeemer of man. They see that God has made provision for faithful men to abide for ever on the earth. Their hope is that they may live for ever on the earth. They have found refuge in God's city or organization, and there they see that they must remain and render themselves in obedience to God's commandment until the completion and glorification of Jehovah's anointed spiritual creatures. They do not die with Christ Jesus a sacrificial death. Their hope is for life on earth as God's people. They are pictured as wearing robes of white, which identify them as having exercised faith in the shed blood of Christ Jesus as the great ransom price and as taking their stand on the side of God and his kingdom.—Rev. 7: 9-15.

<sup>21</sup> Justification, or the right to live, is not theirs yet, but will be granted unto them, through Christ Jesus, in due time, if they prove their faithfulness and maintain their integrity. Such are the "other sheep" described in the Word of God and who compose the great multitude. The relationship of the great multitude is that of subjects to the Lord Christ Jesus, and by and through Christ Jesus God will grant to such life everlasting, if they meet his requirements, and the life of such shall be upon earth in complete happiness, rendering glory unto God. Thus the Scriptures clearly show the distinction between the two classes, the heavenly and the earthly, and the relationship of each to the Almighty God and to Christ Jesus.

#### REQUIREMENTS

<sup>22</sup> Of all creatures whom he approves God requires faith and obedience, as it is written: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mic. 6: 8) All then who receive God's approval must render justice unto all others. They must love mercy, and when opportunity is afforded they must extend that mercy to others. They must shun everything that pertains to malice, and, instead of disregarding the rights and privileges of others, they seek to do good unto all as they have opportunity. They must walk obediently with God, as he has pointed out they have to walk, and which course is marked out in his Word; and therefore for such it is written: "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119: 105) To all such Jehovah alone must be their God, and to all such God has given the great privilege of knowing him and his provisions through Christ Jesus, and that such provision is life. (John 17: 3) The very least that the creature can do is to obey

God's commandments to the best of his ability. Unto all such the Lord Jesus says: "Unto whomsoever much is given, of him shall be much required." (Luke 12: 48) God is the great Giver, and the creature is the one who receives the benefits, and God requires of such that he perform that which the Lord God has commanded him to do.

<sup>23</sup> God's first and greatest commandment to all creatures is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22: 37, 38) That means that there is no division of affection between God and any creature. The creature must unselfishly devote himself to the Almighty God in exclusion of others. He must have no other God. He must not compromise by serving Jehovah a while and trying to serve and receive the favor of any of God's enemies at any time. Then says the Lord: "Thou shalt love thy neighbour as thyself." (Matt. 22: 39) That means that the man recognizes that the rights and privileges of other creatures are equal to his own, and therefore he desires to do and does unto others what he would have them to do to him. He puts himself on an equality and demands nothing more for himself than he is willing to give to others. "On these two commandments," says the Lord Jesus, "hang all the law and the prophets." (Vs. 40) These requirements are made of all creatures whom the Lord approves.

#### REMNANT

<sup>24</sup> All of the foregoing is required of the remnant, and still more is required. The relationship of the remnant now on the earth to God and Christ Jesus requires them to be on the alert to get understanding and hence to appreciate the relationship that they bear to God and Christ. They must appreciate that as the anointed ones of the Lord they are the official representatives of God and Christ on the earth. To the remnant has been committed or entrusted the great privilege of delivering the testimony of Jesus Christ in obedience to God's commandments, and if they continue to be of the remnant they must faithfully obey his commandments and thereby prove their love for God and Christ. Therefore says the Lord Jesus to such: "To whom much has been entrusted, of him [more] will be demanded." (Luke 12: 48, *Weymouth*) As the ambassadors of Christ and the servants of God on earth much has been entrusted to them, and in order to receive God's approval and maintain their integrity toward him they must render a full account of their stewardship in harmony with his commands, and the moving cause for doing such must be love or unselfishness. All such obey God's commandments and delight so to do.

#### UNDERSTANDING

<sup>25</sup> Now to these is the text of greater importance than to any other: "With all thy getting get understanding." To get understanding is of the very great-

est importance to the remnant. They must get a proper appreciation of their relationship to God and Christ. If one who has thus been called and brought into God's family is vain and wise in his own conceits, he is void of understanding. "He that followeth [vanity] is void of understanding." (Prov. 12:11) He must keep always in mind that Jehovah is the Most High and that the creature is the servant, of whom God requires full obedience. Therefore he must think soberly of himself, and not think more highly of himself than he ought to think. (Rom. 12:3) He must not seek the praise of men nor even to be a pleaser of men, but must seek always to please the Lord God and have his approval. "Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart." (Eph. 6:6) "Servants, obey in all things your masters according to the flesh: not with eyeservice, as menpleasers; but in singleness of heart, fearing God." (Col. 3:22) There are those who claim to be of the remnant and who seek to shine before men that they may be highly commended by others. Their immediate reward, and the sole reward they receive, is the approval of men, but not the approval of God. Jesus declares that that which is highly esteemed amongst men is an abomination in God's sight.—Luke 16:15.

<sup>26</sup> It is the duty of those of the remnant to render aid and comfort, particularly to the "other sheep" or Jonadabs, by helping them to gain a knowledge and an appreciation of God's purpose as expressed in his Word. (Ezek. 9:4) These "other sheep" have come into the Lord's household or organization, and they are not to be pushed aside and kicked or spurned, but are to be treated with kindness, that they may be aided. From time to time it is reported that some who claim to be of the anointed remnant continue to manifest amongst the Lord's organized people the "elective elder" spirit and really hinder the proclamation of the truth and oppress the Jonadabs. Such persons lack understanding, and it is exceedingly important for them to get understanding and get it quickly. One who claims to be of the remnant propounds this question: "Can Jonadabs prepare or carry matters in opposition to the brethren of the remnant who are not present at a service meeting through illness or some other cause?" While this question is lacking in details, yet it appears to express more than is really written therein. If the service committee find it impossible to be present at a duly appointed meeting and others of the company attend that meeting, then those of the committee who are unable to attend should notify those attending of the program that is to be carried out. If no such notice to them is sent, and only the Jonadabs are present, it is entirely proper and right that such Jonadabs should arrange a program of study or service in the field and carry it out. Surely the study of God's Word, and the service in obedience to his commandments, shall not suffer because of the absence of some who

think themselves of the remnant or who are of the remnant. It appears that sometimes a man thinks he is of the remnant when in fact he is not. It also appears that some who are classed as Jonadabs show much more of the spirit and zeal of the Lord than those who claim to be of the remnant.

<sup>27</sup> Suppose the Jonadabs be in the majority of those attending company meetings, what position should they occupy? Numbers do not necessarily count on what is the proper course. Those who are of the remnant will show the spirit of the Lord, and that is always unselfishness. They will entirely refrain from lording it over others, whether such others be of the remnant or of the Jonadabs. Those who have the spirit of the Lord will not claim to be so extraordinarily wise and important. They will manifest kindness to the Jonadabs and remember that the Lord is in control of his organization, and that all who claim to love the Lord should conform to the instructions that come through his organization. The Lord has laid upon the remnant the obligation of taking the lead, and when such are present all will recognize that it is the duty of the remnant to do so; but no one of the remnant should assume the position of a boss and shove the sheep around, and attempt to rule them in an arbitrary and harsh manner. It is the obligation and duty of the remnant to see that the instructions relating to the organization are carried out, and it is the prerogative of the Jonadabs to have a part in doing service unto God. Therefore those of the remnant or anointed should take the lead and the Jonadabs should go along with them, and the spirit of unselfishness and complete devotion to the Lord should be the guide. All such should show their love for God and be fully obedient to his commandments to honor his name and do his work. Christ Jesus is the Greater Jehu, who is driving the chariot. One who thinks himself an elder in the company is not driving the chariot. He is a servant also, and all others who love the Lord will walk with those who manifest the spirit of the Lord, and it is the privilege of all such to follow organization instructions. The Lord has laid upon his anointed servants the duty and obligation of taking the lead in the matter of service, and if he is assigned to that duty he will perform it with meekness and humility and, above all, be prompted by unselfishness. If he takes such course, that will be an example of God's flock and others will be pleased to walk along the same way.

<sup>28</sup> It is the privilege of the "other sheep" to find refuge in the Lord and his organization, and then all, both the remnant and the Jonadabs, should proceed in full harmony and in peace. The Jonadabs or "other sheep" will appreciate that the Lord has arranged for his church to take the lead in carrying out his rules. He has instructed them upon whom the responsibility rests as to who should vote. No one should desire to cast a vote merely to gratify some personal desire to put some one particular person in a position of respon-



sibility or to put himself there. Let everything be done in order and to the glory of God. If the commandment is obeyed, to love the Lord thy God with all thy heart, and thy brother as thyself, then there will be no difficulty. If one of the remnant becomes heady, self-exalted, and angrily expresses himself in wrath against the Jonadabs or others, he has very little understanding. But if he is kind and considerate and slow to wrath and avoids contention, he shows that he possesses understanding: "He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly." (Prov. 14: 29) "Understanding is a wellspring of life unto him that hath it; but the instruction of fools is folly. Pleasant words are as an honeycomb, sweet to the soul, and health to the bones." —Prov. 16: 22, 24.

<sup>29</sup> Those who think themselves of the remnant and who disregard the instructions of the Lord are following a fatal course. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." (Prov. 21: 16) Those who are of the remnant set a very poor example when they attempt to drive others. If there be among them some of the Jonadabs who attempt to assume a position that they should not, then the Jonadabs should be instructed in the Scriptures, and this should be done in kindness; and if he has the right spirit he will be meek, that is to say, willing to be instructed and to walk in rightcousness. When he shows a different spirit, then he can be dealt with by showing him that his conduct is entirely out of harmony with the Lord's will.

#### STRIFE

<sup>30</sup> Strife amongst the people of God shows a lack of understanding on the part of those who participate in it. It shows a lack of appreciation of the relationship of the creatures to God. There appears from time to time to be strife in some of the companies of those who profess to be of the remnant. Such is entirely out of harmony with the Scriptures, and therefore very wrong. There can be no strife or quarrels unless someone or more are at fault. It is often true that both sides to the strife are at fault. If those who profess to be servants of the Lord God and of his anointed remnant indulge in strife, they are certain to lose the favor of God, as it is declared in Galatians 5: 15. "Through wisdom is an house builded; and by understanding it is established." (Prov. 24: 3) Wisdom is manifested, therefore, where there is understanding and the course taken is in harmony with God's command. Those who possess the wisdom that comes from above appreciate their relationship with God and Christ. They fear God and dwell together in peace amongst themselves and see to it that they are united and that they are standing shoulder to shoulder fighting on the side of the Lord and against the common enemy. "Only let the lives you live be worthy of the [gospel] of the Christ, in order that, whether I come

and see you or, being absent, only hear of you, I may know that you are standing fast in one spirit and with one mind, fighting shoulder to shoulder for the faith of the [gospel]. Never for a moment quail before your antagonists. Your fearlessness will be to them a sure token of impending destruction, but to you it will be a sure token of your salvation—a token coming from God."—Phil. 1: 27, 28, *Weym.*

#### SELF-WILL

<sup>31</sup> Some who think themselves to be of the remnant in the Lord's organization, and who occupy positions of responsibility of service amongst God's people, seem determined to exercise their own will power in entirely a selfish way. Some fear that they might appear to be of less importance in the eyes of others than they really are. A case in point is this: The Society outlines a specific course of procedure for doing the witness work and sends that outline to the various companies of God's people. An arrangement is made to carry on a work with the phonograph, and all of the witnesses throughout the earth are asked to work together in the same way and manner. The information is received by the company service committee outlining the course to be taken, and the service committee decide that they will ignore the outline given and do the work according to their own ideas or will. They therefore decline to carry out organization instructions, because by so doing certain individuals would not appear to shine in the eyes of others. The individuals desiring to shine insist on personally delivering a message. What is the difficulty? Such self-willed ones do not have an understanding. They do not recognize that the Lord is directing his work, that the Lord Jesus at the temple has his own good way of doing things, and that he transmits to his anointed ones the necessary information, and if the instructions sent out are wrong, then the responsibility is to the Lord and not to the local service committee. Is it wrong for one to be self-willed and act independently? Concerning the Lord's work, yes, it is wrong. There must be unity of action in God's organization. Each one who really loves the Lord not only is eager to do the will of God but delights to do so, and needs only to ascertain what is the will of the Lord and then does it. A selfish person who feels his own importance thinks he must carry out his selfish way; and that shows a lack of understanding on his part, and that he puts his own opinion above the instructions received through the Lord's organization. He fails to discern what the Lord has said to all of his people: "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>32</sup> One who has a sincere desire to obey this admonition of the Lord honestly and sincerely prays God to make him, the creature, do God's will. He has no desire to act selfishly or presumptuously. His one de-

sire is to perform the will of the Lord, recognizing the Lord has an organization and his own way of instructing his people. The service committee of a company should be glad to carry out organization instructions as received. Someone must outline the method of work and send forth the instructions concerning the outline. That part of the Lord's organization on earth performs the duty as assigned to it, and is responsible to the Lord, and surely the Lord has one way, and not divers ways, of carrying on his work. If a mistake is made the Lord will correct it, and that duty of correcting will not be left to some local service committee. Anyone, of course, seeing something done improperly or which appears to be out of order or not done the best way, is privileged to call it to the attention of the one sending out the instructions and suggest a better way that may be followed; but it is not the privilege of any service committee to disregard instructions received and attempt then to carry out their own ideas contrary thereto. Such a course is bound to bring about confusion and strife, because some will want to follow instructions and insist on doing so, and the heady and high-minded, taking a different course, produce strife. Invariably strife results in every company where the "elective elder" spirit is manifested.

<sup>33</sup> Those who possess and manifest the "elective elder" spirit appear to conclude that they are the bosses of the others of the company, and they manifest an ambitious desire to show their authority. In this they are entirely wrong and show a complete lack of understanding. In the regular and proper course of the witness work the local company receives communications, which should be read to the company. The secretary or company servant, receiving the communication, thinks it is important to first submit it to the service committee and let them deliberate about it and determine whether or not the company shall receive the communication, and in their own selfish wisdom they conclude that the place for such letter or communication is in the waste basket. That course not only is arbitrary, but is a usurpation of authority, and such usurpation shows that the committee so doing is void of understanding, that is, of an appreciation of their own relationship to the Lord and to his people. Such self-willed persons entirely ignore the Lord's direction, to wit: "My son, keep thy father's commandment, and forsake not the law of thy mother." (Prov. 6:20) No one who is really on the Lord's side can ignore the letter or spirit of this scripture. God is our Father, and he commands what must be done, and we must gladly obey. His organization is our mother. (Isa. 54:13) Christ Jesus is the Head of God's capital organization, and all of the anointed are under him and must be obedient to his commandments. Failure or refusal to obey the commandments of God and turning aside from instructions of his organization show that the persons so doing are greatly wanting in understanding.

<sup>34</sup> What should a company of the remnant of God's people do when it is brought to the attention of the company that their service committee or company servant is acting arbitrarily? With calmness and sobriety the company should ask such committee or such members, who are thus acting, to step aside and let someone else take that position of service. All must bear in mind that the Lord's organization on earth is his and that there are no earthly bosses, but all those who are part of his organization on earth are servants of the Lord, and that the ones who are more diligent and careful to observe the Lord's instructions and do accordingly are the ones that are most pleasing to him. The company must not commit the error of setting aside a committee merely to gratify some personal feeling. It is the Lord's work in which his people are engaged, and they must do that work in the spirit of peace and must do it as unto the Lord and to his honor and glory. Contention and strife amongst those who profess to be of the remnant are entirely wrong. Our fight is against the common enemy, and not against each other, and everyone who really loves God and his people will put forth his best endeavors to serve in an unselfish way, having in mind that every servant must be accountable to the Lord. Where all are diligent to act as commanded by the Lord, there peace will reign, and there will be harmony amongst the workers and they will receive the Lord's blessing. The remnant are in the temple, and everyone in the temple gladly says: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem."—Ps. 122:1, 2.

<sup>35</sup> Each one who is of the temple company will see to it that he is watching and working for the good of God's organization. The anointed will stand together in complete unity and pray for continued peace and unity: "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) Where there are quarreling and strife in the company of those who claim to be of the Lord's remnant there is lack of understanding, and those who persist in strife and disturbances are certain to be cast away from the Lord.

#### PROPER COURSE

<sup>36</sup> What, then, is the proper course for those who have covenanted to serve God and Christ Jesus? David, the servant of God, who saw the Lord advance his son Solomon to an important position of service, prayed in harmony with the will of God for the prosperity of the Lord's servant. "Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee. Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the

law of the Lord thy God. Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord charged Moses with concerning Israel; be strong, and of good courage, dread not, nor be dismayed." (1 Chron. 22: 11-13) That outlines the proper course of the servant of the Lord in this day.

<sup>37</sup> When Solomon was enthroned he did not pray that he might shine in the eyes of men, but he prayed that the Lord might give him understanding and wisdom; and the Lord was pleased therewith and granted his prayer; and such is proof that this is the proper course for all of God's servants to pursue. Solomon then discerned and appreciated his relationship to the Almighty God, and later he fell away because he became void of understanding. The proper course of the servants of God today and at all times is shown by the prayer that Solomon uttered when he was occupying a position of responsibility toward God and his people: "And now, O Lord my God, thou hast made thy servant king instead of David my father; and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise-like unto thee." (1 Ki. 3: 7-12) "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore."—1 Ki. 4: 29.

<sup>38</sup> Those who are without understanding are worthy of death, because God gives life to no creature who exalts himself. (Rom. 1: 31, 32) "Only by pride cometh contention." (Prov. 13: 10) "Pride goeth before destruction, and an haughty spirit before a fall." (Prov. 16: 18) The apostle, addressing those in the church of God, says: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself."—1 Tim. 6: 3-5.

<sup>39</sup> The same inspired apostle of the Lord sensed the danger that lurked in the pathway of those in the Lord's service when he addressed to them these words:

"Who also declared unto us your love in the spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."—Col. 1: 8-10.

<sup>40</sup> Those of God's people who are of Laodicea need to be very careful and watchful and diligent to obey the admonitions of the Lord's Word, that they may have and continue in understanding; and having such in mind, the apostle wrote: "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ." (Col. 2: 1, 2) Thus is shown the necessity for complete unity of the remnant at the present time, that they may continue in understanding, which is a proper appreciation of their position before the Lord and in his organization.

<sup>41</sup> Those who profess to be of the remnant and who are lacking in understanding are likened unto children. To such the message of the Lord is addressed, to wit: "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." (1 Cor. 14: 20) *Malice* means to have no regard for the rights and privileges of your fellow creature; and in this everyone should be as a child. By "men" is meant those who have come to maturity in Christ and who therefore must be at complete unity, appreciating their position and responsibility before God. To the people of God are addressed these words: "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; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4: 13, 14); and these words apply now, because the present is the time of complete unity, and those who are not at unity with the Lord are not in the temple.

<sup>42</sup> There appear to be amongst the people of God some who have for years been in the way of the truth but who have been 'ever learning, but never able to come to a real knowledge of the truth'. (2 Tim. 3: 7) Having once been in Babylon and escaping therefrom, they still have soiled garments and consider "present truth" as "the best religion", and therefore they continue to walk in that way. When Memorial time comes round, such persons show up and partake of the emblems, but they do it without understanding. When there is a special convention of the Lord's people they attend and sit in the meetings, but they show a lack of understanding. When the time comes for service, by going from house to house to preach "this gospel of the kingdom", they shun or disregard that service

and say that such may be all right for others but it does not apply to themselves, and they thank God that he has protected them from such service. In these things they show that they have not understanding. Having read the *Studies in the Scriptures* years ago, they conclude that all the truth that God has revealed is contained therein, and all of which they possess; and again in this they are without understanding. Some of such persons, wise in their own conceits and thinking more highly of themselves than they ought to think, conclude that God has delegated to them some special work of great importance, which is to be done in the future, and they conclude to sit down and wait until that time arrives, when they might be exalted to some high position of service. Again they are without understanding. They will be heard saying to others: "Get understanding; get understanding"; and they have no understanding themselves, not appreciating the proper relationship of the creature to Jehovah God and Christ Jesus.

#### APPEARANCE AND DEPORTMENT

<sup>43</sup> One who has understanding is wise, and his appearance and deportment are in keeping therewith. The understanding servant of God appreciates his relationship to the Lord. He is the representative of Jehovah and Christ Jesus to deliver to others the Lord's message. Addressing those who are commissioned to give testimony to the name of Jehovah he says: "Be ye clean, that bear the vessels of the Lord." (Isa. 52:11) In keeping therewith the apostle admonishes his brethren in these words: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1) Certainly this means a clean body, clean in physical appearance, and clean in mind. Regardless of the lack of money to supply the needful things, all persons can get water and clean themselves up. When appearing before others as the Lord's representative the witness of the Lord should be gentle, pleasing, and his words should be gracious. Called to follow in the footsteps of the Master, he should keep in mind that 'gracious words fell from His lips'. The witness should tell of God's purpose to destroy the wicked and bless those who are righteous. But such speech should be without offense. It is reported that some who think themselves the Lord's representatives approach strangers and address them in words similar to these: "You are of the Devil, and you are going to be destroyed if you don't take this literature and read it and believe it." Such is acting without discretion, and certainly without wisdom. Speak the truth of God's Word and give God credit for it, and let the people know that you are delivering what the Lord says. An uncouth or seedy appearance, unkind and harsh words, are entirely out of order with the servant of the Lord. Say the Scriptures: "Who is a wise man and endued with knowledge

among you? let him shew out of a good conversation his works with meekness of wisdom." (Jas. 3:13) The true witness of Jehovah possesses that wisdom from above, and not the braggadocio, dictatorial and harsh spirit that moves the world. "But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." (Jas. 3:17) Those who have understanding should by their facial expression disclose that they have joy in the Lord and they desire others to know what good effect the spirit of the Lord has upon those who love and serve him. Let Jehovah's witnesses be clean in bodily appearance, clean in thoughts, clean in words and deed, and let their deportment be in keeping with the spirit of the Lord.

#### WISDOM

<sup>44</sup> The wise man is he who learns what is the will of God and then is diligent to conform himself to God's will. He is teachable and with all sincerity seeks knowledge at the hand of the Lord; and because he does so he is blessed with the Lord in that way. "The meek will he guide in judgment, and the meek will he teach his way." (Ps. 25:9) Such persons learn to discern and appreciate that Jehovah God is the Most High and that he does all things unselfishly and in righteousness, that Christ Jesus is the Executive Officer of Jehovah, to whom Jehovah has committed the great work of vindicating his name; that God, through Christ Jesus, has taken out from among men a people for his name, and that such no longer follow their own selfish desires and ideas, but are guided by the Lord, and that they are certain they can accomplish nothing in themselves, but by following his way can accomplish his purpose. They discern and appreciate that God has taken out a people from the world and brought them into Christ, not because of the intrinsic value or merit in those creatures, and not that those creatures might be exalted to some high position; but that he has called and chosen them because of their faithfulness in the performance of duty in harmony with his commandments and in obedience to his will. Such creatures know that their eternal life depends upon their faithfulness to God, because those who do not maintain their integrity he will not give life eternal. Such persons see themselves as the servants of the Most High, and they know that at all times they must deal justly with their fellow creatures, that they must love mercy, and that they must walk obediently with their God, and that self-exaltation will mean their own fall and complete destruction. Not only do they learn of, but they discern and appreciate their relationship to God and to Christ. Such have understanding, because they are taking a wise course: "A man of understanding hath wisdom." (Prov. 10:23) Such faithful ones in the temple have given heed to the admonition addressed to them, to wit:

"Sanetify the Lord of hosts himself; and let him be your fear, and let him be your dread." (Isa. 8:13) Such faithful ones do not desire the approval of men, but, on the contrary, shun such approval, that they may be pleasing unto the Lord. They do not fear men or devils, but trust in the Lord God and delight to obey his commandments.

<sup>45</sup> The ones who are thus of the faithful remnant see that it is their privilege and duty to bear the message of the kingdom to the people of good will toward God and to help them to gain a knowledge of his Word, and at no time to boss or lord it over them. (1 Pet. 5:3) Those of the Lord's anointed do not boast of their position in the Lord's organization and continuously impress upon others about them that "I am of the anointed, and I am driving the chariot, and you who are of the Jonadabs must do what I tell you". That spirit of boastfulness and braggadocio is entirely absent from the real anointed ones, and anyone who continues to manifest the boastful and braggadocio spirit is certain to fall. Let no one conclude that because one is once of the remnant he is always of the remnant and cannot fall away. Self-exaltation, pride, and boastfulness, is mockery in the sight of God, and no one can mock God with impunity. The person who is now of the remnant delights to obey the commandments of the Lord and is eager to go from house to house and "set a mark upon the foreheads of [them] that sigh, and that cry", and that desire to know the Lord and his way. (Ezek. 9:4) Instead of pushing or shoving to the side the Jonadabs and lording it over them, those of the real remnant will gladly extend a helping hand to all who are seeking to know the Lord, and in doing so they will give all honor and glory to God. Religion and sanctimoniousness are hypocrisy and an abomination in the sight of the Lord, and for that reason the remnant hates religion and those who knowingly practice it.

#### PARAMOUNT ISSUE

<sup>46</sup> In this day those who have understanding discern and appreciate what is the paramount issue and what is of paramount importance. The great question or issue that must now be settled, and which the Lord will settle, is the vindication of Jehovah's name. For more than sixty centuries the Devil and his agents have reproached and humiliated God's holy name. Jehovah has been longsuffering, but the day of his vindication is at hand. God has enthroned his King and sent him forth to rule and to destroy the enemy. Long ago God made known that in his due time he would exhibit his supreme power against the enemy in the complete overthrow of all enemies; but before doing so he would cause his name to be proclaimed throughout all the earth. (Ex. 9:16, *Leeser*) He has taken out of the world a certain class of faithful creatures and has put them under the command of Christ Jesus, the King, and to them Jehovah says: "Ye are my witnesses . . .

that I am God; and you must serve me and proclaim that there is none other." The remnant are therefore placed in a position of responsibility and honor above all others of earthly creatures, but this honor they do not take to themselves, nor do they boast about how important they are. They are servants of God, and they appreciate their position and delight to occupy that position which God has given them. "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5:4) God, through Christ Jesus, has honored them by choosing them and putting them in positions of service in his organization, and they hold that position only if they have understanding and continue in wisdom and faithfulness. To them God will give the victory through Christ Jesus, provided that they are faithful unto death. (1 Cor. 15:57; Rev. 2:10) Such faithful ones are now honored and privileged to have part in the "strange work" of God (Isa. 28:21), and therefore to them the words of the apostle are now appropriate, to wit: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."—1 Cor. 15:58.

<sup>47</sup> Now is the time when all such must 'be men in understanding' and 'quit themselves like men'. (1 Cor. 14:20; 16:13) Such are men in Christ, that is, they are mature ones. They love God, and hence they fear him and they do not fear man. They discern that this is the day of the Lord's judgment and that all nations are gathered before him. They have received and appreciated the commandments of the Lord to go forth and give warning to the peoples of "Christendom" before the beginning of God's "strange act", and it is their love for God that moves them into action; and in going forth to serve they are not arrogant, but they are bold, that is, fearless: "Hercin 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.

<sup>48</sup> Seeing that the kingdom is here, the faithful remnant understand and discern that the work of declaring God's name and his kingdom must be done now, and they delight to have part in that work. Let everyone, then, who claims to be of the anointed remnant answer to himself these questions, and answer them before the Lord, to wit: Do you see and appreciate the great issue now to be for ever determined? Do you discern your relationship to him whose name must now be vindicated? Have you heard and appreciated the commandment of the Lord that "this gospel of the kingdom" must now be proclaimed before the final end? Do you now spurn religion as of the Devil, and give heed to and obey the commandments of the Lord? Are you wholly on the Lord's side and obeying his commandments, that you may receive life? or are

you sitting idly by, ignoring his commandments and missing the greatest opportunity ever given to creatures on earth, and by so doing are certain to die? Remember that God has commanded his witnesses to obey the Lord Jesus, and that everyone who does not obey this great Prophet shall be destroyed.—Acts 3:23.

¶ Those who will now maintain their integrity toward God will lay aside all murmuring, strife and contention; they will put aside all selfishness, and, moved by complete devotion to God and his kingdom, they will quickly avail themselves of the opportunity to bear witness to the name of Jehovah and his King and kingdom. This is the time of war, and it is a war of righteousness against wickedness, a war of truth against entrenched lies, and all who love God and righteousness will now with gladness do their part by lifting high the standard of the Lord that the people of good will may see the way of righteousness and the place of refuge. Those of the remnant possessing the spirit of Christ will take the lead, and the Jonadabs will march with them, and all together they will be singing the praises of Jehovah and of Christ Jesus and his kingdom, and all together participating in the service of the Lord. The Jonadabs are in an implied covenant to proclaim the truth, and thus identify themselves with the Lord's organization. Therefore the remnant and the Jonadabs engage in the witness work together. Never before have creatures on earth enjoyed such a privilege, and never again will that privilege come, because the "strange work" is now being done, and when it is done, to completeness, there will quickly follow God's act, "his strange act," which will completely rid the earth of all enemies. Therefore, let everyone who loves God and Christ Jesus now hear and obey the commandment, "Arise ye, and let us rise up against her in battle." (Obad. 1) Then soon we may sing the victory song for ever to the praise of his name.

#### QUESTIONS FOR STUDY

- ¶ 1. Why has Jehovah repeatedly emphasized the importance of understanding? Account for its now being again brought to the attention of his people.
- ¶ 2. What is meant by *understanding*? On what conditions may one have understanding?
- ¶ 3, 4. Point out (a) the prophetic position of Moses and of the Israelites on their way from Sinai to the promised land. (b) The nature, and importance then and now, of the words of Moses to the Israelites when in Moab.
- ¶ 5. Explain whether the Jonadabs or great multitude are in a covenant with Jehovah, and what is their responsibility.
- ¶ 6. Apply 1 Corinthians 10:11 in this connection.
- ¶ 7, 8. Account for Moses' words recorded at Deuteronomy 1:12, 13. What important instruction is seen therein for God's people at the present time?
- ¶ 9. What great favor had Jehovah bestowed upon the Israelites? Did they appreciate their relationship to him? Why? and with what result?
- ¶ 10, 11. With scriptures and reasons, point out the proper attitude of the creature toward the Creator.
- ¶ 12, 13. With scriptures, explain how a human creature is brought into the family of God.
- ¶ 14, 15. With scriptures, point out Jehovah's purpose in taking out some from among men and making them new creatures in Christ.

- ¶ 16. What does it mean to be chosen and anointed? For what purpose is this done?
- ¶ 17-19. How may one have the witness of the spirit that he is or is not a child of God and joint-heir with Christ?
- ¶ 20, 21. Describe the course taken by those whom the Lord gathers unto himself as his "other sheep". Are they now justified? What is their hope, and their relationship to the Almighty God and to Christ Jesus?
- ¶ 22, 23. Apply Micah 6:8, Psalm 119:105, Luke 12:48, Matthew 22:37-40, as to requirements, source of instruction, and responsibility, of all who will receive God's approval.
- ¶ 24. What is required of the remnant?
- ¶ 25. As bearing upon the great importance of getting understanding, apply Proverbs 12:11. Romans 12:3. Ephesians 6:6. Colossians 3:22. Luke 16:15.
- ¶ 26. What is the duty of the remnant, particularly to the "other sheep"? Why does this matter call for careful consideration at this time? "Can Jonadabs prepare or carry matters in opposition to the brethren of the remnant who are not present at a service meeting?"
- ¶ 27-29. If the Jonadabs be in the majority at company meetings, what then will be the position, obligation and duty of those of the remnant and of those of the Jonadabs? Why? How does Proverbs 14:29 serve to guide in the situation here considered? Proverbs 16:22, 24? Proverbs 21:16?
- ¶ 30. Account for strife among some of the companies of those who profess to be of the remnant. Why is such condition so serious? What light upon this matter is seen in Proverbs 24:3? In Philippians 1:27, 28?
- ¶ 31. Account for exercise of self-will by some who occupy positions of responsibility of service among God's people. Describe a case in point. Is it wrong for one to be self-willed and act independently? and why? How does Proverbs 3:5, 6 fit this situation?
- ¶ 32. What is the rule as to responsibility in the Lord's organization on earth? What may one do if something appears to be out of order or not done in the best way? Why is it not the privilege of the service committee to disregard instruction received and attempt to proceed contrary thereto?
- ¶ 33. What is the regular and proper course of a local company in the witness work? How does Proverbs 6:20 apply in this connection?
- ¶ 34, 35. What should a company of the remnant of God's people do when it is brought to their attention that their service committee or company servant is acting arbitrarily? Why? What will each, and all, of the temple company do in this regard? What of those in the company who persist in strife and disturbances?
- ¶ 36, 37. What, then, as shown at 1 Chronicles 22:11-13 and at 1 Kings 3:7-12 and 4:29, is the proper course for those who have covenanted to serve God and Christ Jesus?
- ¶ 38-40. What important instruction in this regard is seen at Romans 1:31, 32, Proverbs 13:10 and 16:18, 1 Timothy 6:3-5, and Colossians 1:8-10 and 2:1, 2?
- ¶ 41. Apply 1 Corinthians 14:20 and Ephesians 4:13, 14.
- ¶ 42. Show that the scripture at 2 Timothy 3:7 truly foretold a class now manifest.
- ¶ 43. What, in points of appearance and deportment, according to the scriptures quoted in this paragraph, should mark the servant of God who has understanding?
- ¶ 44. Describe the attitude and course of action of those who "get knowledge and wisdom, and with all their getting get understanding".
- ¶ 45. How will those of the faithful remnant prove they appreciate their privilege and duty in relation to the people of good will?
- ¶ 46. What is the great question or issue that must now be settled? What has Jehovah thus far done in this regard? What is the position of the remnant? and how have they come into this position of responsibility and honor? How, only, will they hold that position? and with what outcome?
- ¶ 47. Show that those having understanding discern and appreciate the instruction provided for them at 1 Corinthians 14:20 and 16:13 and at 1 John 4:17, 18.



- ¶ 48. What questions, then, should everyone who claims to be of the anointed remnant be able to answer favorably before the Lord? What is the declaration at Acts 3: 23?
- ¶ 49. What course of action will those take who will now maintain their integrity toward God? Why? How will the remnant and the Jonadabs co-operate therein? Why is the witness work so urgent, and faithful use of privilege so important, at the present time?

## LETTERS RE EVIL SERVANT

April 12, 1937

DEAR BROTHER RUTHERFORD:

*Re Salter's letter:* The following telegram was sent from this office on Saturday morning to each large company in Canada:

"Salter's letter and instruction not from Society.  
Fraudulent. Ignore it."

On Saturday evening a meeting was arranged and the following were present: The servant of companies, his assistant, Brother Sinclair, a faithful brother who has been long associated with the Toronto company, and myself. It was decided that the following afternoon, at the time of the assembly of all the units for service discussion, a motion be introduced to dis-fellowship W. F. Salter from the Toronto company.

Sunday afternoon at the service meeting I was in the chair, and toward the end of the meeting the position was laid before the brethren, of whom there would be between 300 and 400 assembled. The envelope with the Society's address and the printed letter to yourself from Salter were displayed, and the covering unsigned instructions were read to the company so that the brethren should realize the wickedness of those who were responsible for this action. Many of the elder brethren expressed their disgust at such an action. Brother Sinclair then came forward and read to the church the matter prepared. A copy of this is enclosed.

Someone in the hall then raised the question whether Brother Salter was present, and the chairman stated that if he were he would be able to hear for himself what was being said, and if he were not, he would be notified.

A. G. Cameron, former company servant and friend of W. F. Salter, raised his voice in favor of the letter, stating amongst his remarks, "I know the article in question; I have read it, and read it carefully. It is true that Brother Salter has challenged Brother Rutherford to answer it point by point, and I now challenge you, Brother Chapman, to answer it point by point and deal with it faithfully, because I firmly believe that the church has arrived at the crossroads. Up to this day we have all followed men, blind leaders of the blind and all making to the ditch. It cannot be denied that as an organization we have been mistaken in the past many times, and it cannot be denied that we are mistaken now." To this the answer was given from the chair: "I am glad you have shown yourself at last, Brother Cameron. It has taken you twelve mouths to show yourself in your true colors." The whole company evidenced their agreement by an unusual outburst of clapping.

Pointed remarks were then made by Brother Guest regarding Salter, showing that for at least three years he had not been in harmony with the organization. A sister in the rear of the hall (afterwards confirmed to be Salter's former stenographer) asked if she might speak. It was ruled by the chairman, however, that the brothers were capable of dealing with the matter. Other brothers then expressed themselves in no uncertain way regarding their attitude toward this scheme to hurt the Lord's people. Cameron endeavored to hold the floor again, no doubt trying to regain something he had lost. The time was getting on and there had been ample discussion to clearly show what was the mind of the church on the motion, and therefore the chairman did not give permission for him to speak further. Cameron shouted out several times, and refused to recognize the ruling of the chair. The company was then appealed to by the chairman as to whether they wanted to hear Cameron or not, and they replied with a great shout "No".

Brother Sinclair was then called upon to again read and move the resolution. It was seconded, and the whole church were in favor, with the exception of three dissenting votes. These were Cameron, his daughter and G. Richardson. The meeting then closed.

This morning the servant of companies is sending a copy of the resolution passed by the church to W. F. Salter by registered mail, so that we will be sure he receives it.

*Re the resolution:* Would you approve of a copy of this resolution's being sent to the companies in Canada, so that they may be made aware of the decision of the Toronto company? Several brethren have stated that they would be glad if this could be arranged.

This morning many telephone calls have been received from brethren in different parts of Toronto stating that a copy of the printed letter has been received by them in the early morning post. These letters were posted in Toronto at 11:30 p.m. Saturday.

It is very evident that it was thought that the brethren and this office would be deceived, and conclude that these arrangements had actually come from Brooklyn. It would also appear that a discussion of these points was anticipated yesterday, and hence a follow-up of the work by sending the letter to many brethren in Toronto for this morning.

The discussion of yesterday afternoon, and the decision by the church, has had the effect of giving the church an immediate stimulus to further activity, and it has assisted some brethren, who had wondered about Salter and Cameron, to have no further doubts, and to make straight paths for their feet.

With warm love, I am

Your brother and servant in Him,

P. CHAPMAN.

COPY OF RESOLUTION PREPARED AND MOVED  
BY BROTHER W. A. SINCLAIR, AND PASSED

Almost a year ago the Society's president, Brother Rutherford, saw fit to remove from office one to whom for years we had looked with confidence for leadership in the Lord's work here in Toronto. At the time, and subsequently, through *The Watchtower* and *Year Book* for 1937, the principles underlying this course of action and the reason for it were expressed.

At the time that the change of servant took effect, many in our midst looked for some word from the brother discharged to indicate sorrow, repentance or reformation in his attitude toward the Society and brethren. Since that time, many others have patiently waited for some statement tending to clear the situation. Many have wondered as to the course of action to take.

Thus far, no public acknowledgment has been made.

In the last month or two, Brother Rutherford has quietly made arrangements for the greatest and strangest campaign against the enemy organization that has ever been undertaken under the Lord's direction. On the eve of that campaign the Devil has seen fit to throw (as he thought) a bombshell into our midst, and we, as well as others, are in receipt of printed matter to be read among and disseminated among the brethren and purporting to be sent by the Society. Associated with this literature is the name of W. F. Salter. Needless to say, a serious consideration of this matter would, to say the least, lead to doubt and dissension among the brethren.

I therefore move the following resolution:

"That in view of the facts set forth above, we, the company of Jehovah's witnesses in Toronto and vicinity, failing to receive in the course of the next seven days, in writing, a clear statement of sorrow, repentance and reformation from the brother, do hereby dis-fellowship the one known as Brother W. F. Salter."

April 16, 1937

DEAR BROTHER RUTHERFORD:

To hand this morning is a further letter published by W. F. Salter. It was forwarded by Brother Hersec, who is at present doing a little pioneer work in Port Huron. I am forwarding this to you immediately in case it has not yet been brought to your attention. This is the first one to come to our notice. I feel compelled to write a word to you that you may know of my love for you.

It has been my privilege to work in the Society's office for the last fourteen years, and during that time I have grown to

truly love you because you magnify Jehovah's name. Year after year your fearlessness in boldly facing all manner of opposition to publicly hold forth the Word of life, in exposing the Devil's schemes and all forms of false worship in the church as well as out of it, in assisting Jehovah's anointed and the people of good will, is complete testimony to your unselfish devotion to Jehovah, and that his favor, protection and blessing is with you in its fullness.

Your love for the brethren has been demonstrated over and over again by considering their needs. This is true, not only concerning the pioneers, but also toward the Bethel family in London, with whom I was privileged to associate and serve for many years. Your stay at the Bethel home in London was always a joy to look forward to. We knew you had our interests at heart, and you never spared yourself to find ways and means to show your love for us, and to make us happy in the Lord and in his service. This is without contradiction. It has been my experience to know you as an elder brother; yes, and time and again as a father and true counselor.

Again I repeat that I love and respect you as the president of the Society, because Jehovah has honored you with His great service. I know from personal experience that you are true, just and full of love for Jehovah and his people, who are your brethren.

The Bethel family also go on record as declaring their love for you, and that not out of hearsay, but out of close association with you. I am pleased to enclose with my own above declaration the one sent from the whole Bethel family.

Your brother and servant in the Lord,

P. CHAPMAN.

April 16, 1937

DEAR BROTHER RUTHERFORD:

Twelve months ago you saw fit to remove from office W. F. Salter, who had been reported to you as not being loyal to the organization, and now, after twelve months, he has clearly shown his hand as being against the Lord, the Society and yourself. Therefore, we, the Bethel family at Toronto, make known the following:

That for years W. F. Salter showed himself to be thoroughly selfish, egotistical, and had an undue sense of his own importance. He had not been loyal to you nor to the organization.

From the platform and in private conversation he would consistently try to undermine your influence in the minds of the friends, and impress them with his own ideas.

Also that for years he questioned that which came from the Watch Tower, questioned the evidence of the Lord's being at His temple, and endeavored to put doubt into the minds of the brethren as to Jehovah and Christ Jesus' being our teachers.

For this man now to pose as loving the Lord and his people clearly marks him as a hypocrite and a liar. Therefore we go on record that our full devotion is toward the Lord and the interests of his kingdom. Not only have we full confidence in the Lord that He is directing His organization and His work, but also that He has placed you in charge of the direction of the earthly affairs of His people.

This family is now at unity, whole-hearted in Jehovah's service, and now dwells in peace, and unanimously sends this statement to you.

With our warm love to you, we are

Your BETHEL FAMILY at TORONTO.

### THANKFUL TO JEHOVAH

DEAR BROTHER RUTHERFORD:

Jehovah's publishers at the Victoria (B.C.) assembly of Jehovah's witnesses take this opportunity of publicly expressing to Jehovah our appreciation and thankfulness for the privilege of declaring his great name; carrying his message to the people of good will and exposing the wicked Roman Catholic Hierarchy and those allied with them.

We also wish to convey to you our expression of loyalty and faithfulness to the Society, the visible organization of Jehovah.

We are thankful to Jehovah for *The Watchtower*, bringing to us the food convenient and the necessary instructions that we may maintain our integrity.

We are encouraged by your own loving zeal and courageous example in declaring Jehovah's judgments and exposing every part of Satan's wicked organization.

With confidence we look to the complete overthrow of Satan's organization and the vindication of the great and glorious name of Jehovah.

This resolution was adopted by all present.

### SERVICE APPOINTMENTS

#### T. E. BANKS

Sanford, N. C. ....	May 31, June 1	Chattanooga, Tenn. ....	June 15, 16
Southern Pines, N. C. ....	June 3	Shelbyville, Tenn. ....	" 17
Tarheel, N. C. ....	" 4	Columbia, Tenn. ....	" 18
Lawndale, N. C. ....	" 5	Nashville, Tenn. ....	" 19, 20
Asheville, N. C. ....	" 6, 7	Clarksville, Tenn. ....	" 22, 23
Johnson City, Tenn. ....	" 9, 10	Memphis, Tenn. ....	" 24, 25
Knoxville, Tenn. ....	" 11, 12	Decatur, Ala. ....	" 26, 27
Cleveland, Tenn. ....	" 13	Jasper, Ala. ....	" 29, 30

#### R. H. BARBER

Rochester, N. Y. ....	June 6, 7	Westfield, N. Y. ....	June 16
Onkfield, N. Y. ....	" 8	Jamestown, N. Y. ....	" 17
Medina, N. Y. ....	" 9	Onoville, N. Y. ....	" 18
Lockport, N. Y. ....	" 10	Franklinville, N. Y. ....	" 20
Niagara Falls, N. Y. ....	" 11	Perry, N. Y. ....	" 21
Tonawanda, N. Y. ....	" 12	Lyons, N. Y. ....	" 23
Buffalo, N. Y. ....	" 13, 14	Auburn, N. Y. ....	" 27
Fredonia, N. Y. ....	" 15	Binghamton, N. Y. ....	July 4

#### J. C. BOOTH

Salida, Colo. ....	June 4	Mills, N. Mex. ....	June 17, 18
Canon City, Colo. ....	" 5	Mosquero, N. Mex. ....	" 19
Cripple Creek, Colo. ....	" 6, 7	Espanola, N. Mex. ....	" 20, 21
Colorado Sp'gs, Colo. ....	" 9, 10	Albuquerque, N. Mex. ....	" 23, 24
Pueblo, Colo. ....	" 11, 12	Silver City, N. Mex. ....	" 26, 27
Trinidad, Colo. ....	" 13, 14	Alamogordo, N. Mex. ....	" 29
Springer, N. Mex. ....	" 16	El Paso, Tex. ....	July 1-5

#### A. S. WRIGHT

Chickasha, Okla. ....	June 2, 3	Ardmore, Okla. ....	June 8, 9
Duncan, Okla. ....	" 4	Madill, Okla. ....	" 10
Wirt, Okla. ....	" 5	Milburn, Okla. ....	" 11
Wilson, Okla. ....	" 6		

#### M. L. HERR

Pangborn, Ark. ....	June 2	Mounds, Ill. ....	June 18, 19
Little Rock, Ark. ....	" 3-6	Paducah, Ky. ....	" 20
Marvell, Ark. ....	" 8	Mayfield, Ky. ....	" 22
Elaine, Ark. ....	" 9, 10	Hopkinsville, Ky. ....	" 23
Oneida, Ark. ....	" 11	Madisonville, Ky. ....	" 24, 25
Helena, Ark. ....	" 12	Drakesboro, Ky. ....	" 26
Marianna, Ark. ....	" 13	Beaver Dam, Ky. ....	" 27
Tyrone, Ark. ....	" 15	Fordsville, Ky. ....	" 29
Jonesboro, Ark. ....	" 16	Vanzant, Ky. ....	" 30
Blytheville, Ark. ....	" 17	Brandenburg, Ky. ....	July 1

#### G. Y. M'CORMICK

Jacksonville, Fla. ....	June 1, 2	Lake Worth, Fla. ....	June 16, 17
St. Augustine, Fla. ....	" 3	Fort Lauderdale, Fla. ....	" 19
Bunnell, Fla. ....	" 4	Miami, Fla. ....	" 20, 21
Daytona Beach, Fla. ....	" 5	Naranja, Fla. ....	" 22
New Smyrna, Fla. ....	" 6, 7	Key West, Fla. ....	" 24
Sanford, Fla. ....	" 9	Miami, Fla. ....	" 25
Orlando, Fla. ....	" 10, 11	Fort Myers, Fla. ....	" 26
Pier Pierce, Fla. ....	" 12	Arcadia, Fla. ....	" 27, 28
Okeechobee, Fla. ....	" 13	Wauchula, Fla. ....	" 30
Belle Glade, Fla. ....	" 14, 15	Sebring, Fla. ....	July 1

#### S. H. TOUTJIAN

Missoula, Mont. ....	June 2	Belmont, Mont. ....	June 18
Hamilton, Mont. ....	" 3	Two Dot, Mont. ....	" 19
Butte, Mont. ....	" 4, 5	Melstone, Mont. ....	" 20, 21
Deer Lodge, Mont. ....	" 6, 7	Billings, Mont. ....	" 23, 24
Great Falls, Mont. ....	" 9, 10	Roscoe, Mont. ....	" 25, 26
Valier, Mont. ....	" 11, 12	Big Timber, Mont. ....	" 27
Hayre, Mont. ....	" 13, 14	Manhattan, Mont. ....	" 29
Lewistown, Mont. ....	" 16	Pocatello, Idaho ....	June 30, July 1
Ryegate, Mont. ....	" 17	Burley, Idaho ....	July 2

Purcell, Okla. ....	June 19
Oklahoma City, Okla. ....	" 20-27
Shawnee, Okla. ....	" 29, 30
Chandler, Okla. ....	July 1, 2