



ROCK OF AGES
Other foundation can
no man lay —
A RANSOM FOR ALL

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

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CONTENTS

THE PARABLE OF THE SHEEP AND THE GOATS.....	307
Millennial Application	307
To Neither Jews nor Nations	308
Not a Judgment of the Church.....	308
To Whom Applied.....	309
Christendom at Judgment.....	309
Physical Facts	310
Punishment of the Goat Class.....	312
Attitude of the Church.....	314
INTERESTING LETTER	314
PRAYER-MEETING TEXT COMMENTS.....	315
RETROSPECTION (Poem)	315
OUR LORD JESUS A MISSIONARY.....	316
Church Membership Not Missionary Work.....	317
CHRISTIANS CALLED TO BE MISSIONARIES.....	318

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

W.B.E.T.S.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matt. 24:33; Mark 13:29; Luke 21:25-31.

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—redemption through the precious blood of "the man Christ Jesus, who gave himself a ransom [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to, "make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious", shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a ransom for all," and will be "the true light which lighteth every man that cometh into the world", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be partaker of the divine nature, and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church, when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.

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Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in expiration date, as shown on wrapper label.

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WORLD-WIDE WITNESS

October 21 will be the next world-wide witness. We had first suggested that this be October 14, on account of New York's big meeting, which we anticipated at that time, but which has been set for one week later. Subject: "All Nations Marching to Armageddon, But Millions Now Living Will Never Die."

ANNUAL MEETING

Notice is hereby given that the annual meeting of the Watch Tower Bible & Tract Society, as provided by law and the charter of said Society, will be held at the Soldiers and Sailors Memorial Hall, Fifth Avenue and Bigelow Boulevard, Pittsburgh, Pennsylvania, at 10 o'clock a.m., Wednesday, October 31, 1923, to transact any business that may properly come before the said convention, including the election of officers. Form of proxy is furnished with the September 15th issue of THE WATCH TOWER for all shareholders. Further copies may be had by addressing the Secretary.

(Signed) W. E. VAN AMBURGH, *Secretary*.
September 15, 1923.

SPECIAL RATES TO THE NEW YORK CONVENTION

A special rate of one and one-half fares has been granted by the railroads to the New York Convention on what is known as the certificate plan. When purchasing your ticket you pay full fare from the starting point to New York. The agent will give you a certificate upon request, which will enable you to purchase a ticket from New York to your starting point at one-half the rate you paid coming to New York. Certificate must be deposited with the secretary of transportation, Brother R. H. Barber, upon arrival.

PITTSBURGH CONVENTION

Following the annual meeting there will be a convention of the Bible Students at Pittsburgh November 1 to 4, inclusive, at which a number of the Pilgrim brethren will be present. On Sunday, the 4th, a public meeting will be addressed by Brother Rutherford in the Syria Mosque. For further information concerning accommodations for the convention please address C. H. Stewart, Secretary, 317 Grace Street, Mt. Washington Sta., Pittsburgh, Pa.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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THE PARABLE OF THE SHEEP AND THE GOATS

"And he shall set the sheep on his right hand, but the goats on the left."—Matthew 25: 33.

A PARABLE is a word picture; a fictitious narrative of something that may actually occur, by which a lesson is to be learned. A prophecy is the foretelling of something that is to occur in the future. Our Lord's statement concerning the judgment of the sheep and the goats is both a parable and a prophecy.

²In 1906 Brother Russell wrote: "Nearly all of our Lord's parables related to the kingdom, and all of them therefore are to be understood by the kingdom class, the elect, the consecrated. All of this class should be earnestly desirous of understanding 'every word that proceedeth out of the mouth of God.' Their earnestness in desiring will be a part of the evidence that they belong to this class and that it is proper for them to know. It is to their advantage that it should be hidden, so that they may seek and find, and that in seeking and finding they may have a greater blessing than if the entire matter were strewn upon the surface."

³In the Lord's due time, we believe, he will let his consecrated people have an understanding of all his dark sayings. To understand a parable we must rightly apply the symbols. To understand a prophecy we must wait until it is fulfilled or is in course of fulfilment.

⁴All understand the terms "sheep" and "goats" to apply to two general classes of persons. Heretofore we have applied the parable to the Millennial reign of Christ, and the final judgment of the parable to the end of that reign. Such interpretation has been difficult to harmonize. If we find objections to its application during the Millennial age, and if we find the physical facts now known to us to fit the word picture, we would be justified in concluding that we might not have heretofore had the proper interpretation. We have our heavenly Father's promise that the light shall shine more and more unto the perfect day. That promise is certain of fulfilment.

MILLENNIAL APPLICATION

⁵With no disposition to criticize what has heretofore been written, we believe it profitable to consider whether or not our former application has been the right one. There seems to be a number of legitimate reasons why

the parable will not be applicable at the final judgment of the Millennial reign of Christ. Some of the reasons for this position are as follows:

⁶(1) The parable relates to the final judgment involving two distinct classes of persons. That final judgment is based upon certain events that transpired while our Lord was absent in heaven and before the restoration trial begins. He said: "When the Son of man shall come in his glory, . . . then shall he sit upon the throne of his glory." It would therefore seem impossible for the parable to relate to events that transpire after the beginning of his Millennial reign and judgment.

⁷(2) The final judgment of the human race at the end of the Millennial reign of Christ takes place before Jehovah, with Jesus Christ as the executioner, and will be based upon things transpiring during that age; that is to say, during the presence of the Lord as Mediator and King, and not upon events that transpire before that Millennial judgment begins.—Revelation 20: 7-10; E402.

⁸(3) The language of the parable indicates that the judgment there mentioned is based upon what the sheep and goat classes either did or neglected to do to the brethren of Christ Jesus; whereas during the Millennial reign and judgment all the brethren of Christ Jesus will be with him in the heavenly kingdom and cannot be ministered unto or neglected by an earthly class.

⁹(4) During the Millennial age trial and judgment the peoples of earth will not be brethren of the Lord, but will be the children of the Christ; for they get life through the Lord's administration of the new covenant.

¹⁰(5) During the Millennial reign of Christ all people will be brought to a full knowledge of the truth before final judgment, whereas in the parable those who are judged do not seem to have full and complete knowledge; for the sheep class ask the question: 'When did we minister unto you?' And the goat class ask the question: 'When did we neglect to minister unto you?' It is not reasonable that this condition will obtain at the end of the Millennial age.

¹¹(6) The Lord plainly shows that the judgment to be pronounced at the end of the Millennial reign will

be because of an open rebellion resulting from the deception practised upon the people by Satan after he is loosed from the pit; whereas the judgment mentioned in the parable is based upon acts done or neglected to be done toward the saints, which had already transpired at the second coming of the Lord, or before the restoration judgment begins.

¹²The judgment described in the parable relates to deeds done or omitted to be done to some of the Lord's brethren who had been in prison; whereas during the Millennial trial and judgment by Christ none of his brethren will be in prison, for the reason that they will be with him; and the peoples of the world will not be in prison, because none could have a fair and impartial trial while incarcerated.

NOT TO THE JEWS

¹³It does not seem at all reasonable to apply the parable to the Jews: (1) Because during the Gospel age the Jews have not in any sense been the brethren of the Lord Jesus, but on the contrary have rejected him completely; and (2) because the judgment of the parable is based upon what the sheep do and what the goats neglect to do to the brethren of Christ, without full knowledge; whereas the Jews made no pretense of doing anything for Christ or anything in his name.

NOT TO THE NATIONS

¹⁴The judgment of the parable cannot be reasonably applied to the nations of earth as now constituted, such as France, Britain, the United States, etc; for none of these nations is composed entirely of sheep or of goats. The separation does not appear to be that of one nation from another nation. The great court sits, however, in public judgment of those people composing the nations, some of whom are represented under the symbol sheep, while others are symbolized by goats.

NOT A JUDGMENT OF THE CHURCH

¹⁵It can hardly be said that this parable has any reference to the judgment of the church of Christ: (1) Because the Lord's spirit-begotten ones are not distinguished as sheep and goats, but the Lord speaks of them all as sheep (John 10:11-16); and (2) because the judgment of the little flock and the great company does not take place publicly before the nations of earth.

¹⁶Having now eliminated from consideration certain classes to whom the parable does not seem to apply, the question is: To whom does it apply? When and where does the judgment take place, and who is symbolized by the sheep and who by the goats?

THE TIME

¹⁷Time becomes a vital element in the interpretation of this parable; that is to say, the time it was uttered bears relationship to the time of its fulfilment. The

parable was spoken by our Lord in response to the question propounded to him by his disciples relative to his second coming and the inauguration of his kingdom: "Tell us, when shall these things be? and what shall be the sign of thy presence, and of the end of the world?" Responding to this inquiry, the Master related the facts as they would appear at the time of his presence and at the end of the world. He showed what would be his attitude toward his servants, both the true and the false; the industrious, active ones, and the lazy, indolent and slothful ones. He distinguished between the wise and the foolish brethren, and pointed out his accounting with and judgment of his servants, all of which appears to be privately rendered, and not before the nations of earth. Then immediately he proceeded to state the parable which relates to another judgment, which judgment takes place before the assembled nations of the earth, this being the parable of the sheep and the goats. Thus he indicates that there is a close proximity between his judgment of his church and the ones mentioned in this latter parable.

¹⁸Our Lord's throne, or judgment-seat, mentioned in the parable does not seem to be that of the Millennial throne which will deal with the living and the dead during his reign, but seems clearly to be the throne or court established to judge the things existing at the time of or during his second presence and before the beginning of restoration. He says plainly: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

¹⁹The prophet Isaiah had a vision of the Lord upon his throne of judgment, the time of which seems to be located definitely as shortly after he takes his power to reign. (For discussion of this point we refer the reader to THE WATCH TOWER for November 1, 1922, pages 334 and 335.) We believe the throne described by Isaiah and that in the parable are one and the same.

²⁰The parable reads: "When the Son of man shall come in his glory and all the holy angels with him." Angels are messengers of the Lord. The prophet Isaiah describes in vision the holy messengers around the throne of glory. (See Isaiah 6:1-11) St. Paul speaks of the faithful members of the church as messengers or angels, and the glory of Christ. (2 Corinthians 8:23) St. Jude, quoting from the Prophet, said: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed." (Jude 14,15) In Revelation we read concerning the Lord Jesus, who is "called Faithful and True, and in righteousness . . . doth judge and make war," that "the armies which were in heaven followed him." (Revelation 19:11-14) We understand this picture to represent the Lord Jesus and the saints beyond the veil as well as the saints this side the

vail. This picture also clearly harmonizes with our understanding of Psalm 149, which states that the saints are joyful in glory and that those on earth are engaged with the Lord in the execution of judgment, which "honor have all his saints."

²¹From these scriptures it seems that the judgment in question takes place while some of the saints are in heaven and some on earth; and that this judgment of the unrighteous things spoken of by St. Jude takes place prior to the beginning of the Millennial age judgment, which shall be in righteousness.—Acts 17:31; Z'03-30.

THE NATIONS

²²The parable says: "And before him shall be gathered all nations." Nations are composed of two general divisions (1) Those who form the governing factor and who are in the minority; and (2) those who are governed, and who make up the majority. The governing factors are composed of three elements; commercial, political, and ecclesiastical. Ecclesiasticism is properly divided into two companies: (1) The clergy called "Shepherds" and "the principal of the flock" (Jeremiah 25:34); and (2) the aggregate membership of ecclesiasticism making up the flock. It is often true that the leading members, called the "principal of the flock," are men of great commercial power or political influence who use religion as a cloak to conceal their real motive while they set about to rule the people. These are kings (governing factors) and nobles (the most highly respected ones) (Psalm 149:8), who are properly designated as hypocrites, the counterpart of the Pharisees. Many among the people are blinded by the adversary, and are in sympathy with the governing factors; while there are many others among them who desire righteousness and peace.

²³The nations of earth are gathered now and are bound together by compacts, various leagues and other arrangements, just as the Lord foretold they would be. (Zephaniah 3:8; A 317) In this assembly of the nations the commercial and political factors are to the fore, while the ecclesiastics join heartily in the assembly, all claiming that the nations constitute the kingdom of God on earth; and for this reason they designate the same as Christendom, or Christ's kingdom.

TO WHOM APPLIED

²⁴To whom, then, do the symbols sheep and goats apply? We answer: Sheep represent all the peoples of the nations, not spirit-begotten but disposed toward righteousness, who *mentally acknowledge Jesus Christ* as the Lord and who are looking for and hoping for a better time under his reign. Goats represent all that class who claim to be Christians, but who do not acknowledge Christ as the great Redeemer and King of mankind, but claim that the present evil order of things on this earth constitutes Christ's kingdom.

CHRISTENDOM AT JUDGMENT

²⁵The Lord shows his reckoning with his servants and the judgment of his house. Is it not reasonable, then, to conclude that he would likewise picture some judgment of the church nominal; that is to say, those nations and the peoples composing the nations claiming to be Christian, who make an outward profession of acknowledging Christ Jesus? These draw nigh unto the Lord with their mouth and make much pretense of being Christians. Why should they not be judged, and why would we not expect particularly some pointed judgment of this class before the individual judgment of the world of mankind begins?

²⁶The nominal church claims that her membership amounts to many millions. Amongst these surely is a great multitude of people who do not even claim to be consecrated, yet who have some faith in Jesus Christ, as the Savior of mankind. If there is to be a judgment of the church nominal, then must we not conclude that the church this side the veil is to have a part in announcing the execution of that judgment?—Psalm 149:5-9.

²⁷It seems that the Lord sometimes permits the saints to fulfil prophecy and later permits them to see that they have been used in connection with its fulfilment; and thus he gives another evidence of his leading of his people and of his using them as they are submissive to his holy will. Based upon evidence heretofore set forth in THE WATCH TOWER, we believe that the Lord came to his temple in 1918 for the purpose of judgment, first upon his saints, later upon nominal Christendom.—Psalm 11:4-7; Malachi 3:1.

SOME FACTS

²⁸*Judgment* means the act of determining what is conformable to the law; and Scripturally it means the determining of what is conformable to the law of God; that is to say, his expressed will. God's judgments prophetically are written in his Word. They must be performed in his due time and in his own good way.

²⁹In September, 1922, a body of consecrated Christians met at Cedar Point, Ohio, and acting as the servants of the King of kings and Lord of lords passed a resolution and issued a proclamation to all the nations of earth. That resolution contained this clause: "We therefore call upon all the nations of earth, their rulers and leaders, and upon all the clergymen of all denominational churches of earth, their followers and allies, big business and big politicians, to bring forth their proof in justification of the position taken by them that they can establish peace and prosperity on earth and bring happiness to the people; and their failing in this, we call upon them to give ear to the testimony that we offer as witnesses for the Lord, and then let them say whether or not our testimony is true."

³⁰We have the Lord's word for it that the human race will never see God's face. He acts officially through his

church. Is it not reasonable to conclude that this proclamation of the great principles of God's Word sent to the nations fulfils the prophetic utterance of our Lord concerning the gathering of the nations before him for judgment? Upwards of forty-five million copies of this resolution were distributed throughout Christendom, particular pains being taken to see that it reached the ruling class. His words concerning the separating of one from another do not seem to relate to the separation of the nations, but rather to the separation of the two general classes composing the nations of Christendom, one symbolized by goats and the other by sheep.

TWO CLASSES

⁸¹Since the goat class is to suffer a punishment similar to that to be inflicted upon the devil, the presumption is that this class manifests the devil's spirit; and we may be aided in locating the class by observing the spirit or disposition thereof.

⁸²As it was in the days of Jeremiah, even so it is in the close of this age; and his prophecy applies in a broader sense to Christendom. The prophet describes "the shepherds" and "the principal of the flock," which we understand to mean the clergy class and the most important ones in the ecclesiastical systems who dominate and control the system contrary to the Word of God. (Jeremiah 25: 34-37) It is a well-known fact that many thus described in the nominal churches outwardly claim to be Christians, yet manifest none of the spirit of Christ, but on the contrary manifest the spirit of the evil one—a stubborn, self-willed, unscrupulous class of men who seek the destruction of all that oppose them.

⁸³There is in nominal Christendom another class of a docile temperament. They believe that the Lord Jesus Christ is the great Redeemer of mankind. They strive to do right and want to do good. They do not claim to be consecrated to the Lord, but they have great respect and love for the Lord and his people. They manifest a sheep-like disposition. They are looking for the Lord's kingdom and the restoration blessings that will come to them. Doubtless there are many in the world that could not be properly put into either one of these two classes, but the parable deals with classes that pretend to be Christian. We believe there are millions in the nominal church who are holding on because of their respect for the Lord; and they regard the nominal church as in some sense being used of the Lord. Great numbers of these do not claim to be consecrated unto the Lord, and have no heavenly hopes or aspirations. Here we believe is to be found the class designated by our Lord as the sheep. (John 10: 16) Our conclusion therefore is that both the sheep and the goats of the parable *claim to be Christians*, forming Christendom, and both are claiming to do the works in the name of the Lord.—Matthew 7: 21-23.

PHYSICAL FACTS

⁸⁴Where a prophecy is uttered and later the physical facts fit the words of the prophecy, and are otherwise in harmony with God's revealed plan, we may conclude that we have the correct understanding of that prophecy. We first consider here the goat class. To these the Lord says: "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink." These words are subject to both a *literal* and a *spiritual* interpretation. The positive command given to those who would assume to be leaders and teachers of God's people is: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (1 Peter 5: 2, 3) The food for the Christian is the Word of God. The clergy as a class have repudiated the Word of God, and teach the people higher criticism, evolution, and many other false things. They ignore the ransom, the resurrection, the second coming of our Lord and the restoration blessings, all of which is sustaining food to God's people. The true followers of Christ Jesus have been left by these false leaders as sheep without a shepherd, to roam amongst the ravenous beasts of the earth; and thus these shepherds are chargeable with the crime of destroying the faith of many. (Jeremiah 23: 1, 2; 50: 6; Ezekiel 34: 6) Their wrongful course has produced a famine in the land for the hearing of the Word of the Lord. (Amos 8: 11) When some of their flock were hungry for the truth and asked for it, they received it not. When they found it elsewhere, they were maligned, misrepresented, and persecuted and driven from amongst the ranks of the nominal flock. The Lord pronounced a denunciation upon these through the words of his prophets.—Ezekiel 34: 1-8; Jer. 23: 1, 2.

⁸⁵Many instances are on record where colporteurs going about in the Lord's service have called upon ministers, actually hungering and thirsting for food and water; and instead of being invited in and treated kindly because they were Christians, they were driven away with words of denunciation, all because they dared to represent the King of kings and present his message of reconciliation to the world.

⁸⁶"I was a stranger, and ye took me not in; naked, and ye clothed me not." Many seeking after truth and righteousness have called upon clergymen to instruct them and have been turned away empty. The Psalmist describes those who have thus wandered about in a solitary way, saying, "They wandered in the wilderness in a solitary way; they found no city [organized church] to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord."—Psalm 107: 4-6.

⁸⁷Literally this scripture has been fulfilled in this: Many colporteurs as strangers have called at the doors of clergymen, and announced that they were calling on Christians to talk to them about God's plan, and have

been refused admittance and driven away with unkind words. During the World War, at the instance of the clergy and "the principal of the flock" of many of the denominational systems, a large number of true followers of Jesus suffered physical pain because of their nakedness and lack of clothing, which had been taken away from them wrongfully and which wrongful acts were aided and abetted by clergymen. In many instances the brethren were tarred and feathered, covered with grease, thrown into cold water, beaten with sticks and otherwise ill-treated, because they were striving faithfully to represent the King of kings.

³⁸"Sick and in prison." Prison means a condition of restraint of liberty of thought or liberty of action, either inside or outside of walls or iron bars. Again we find these words of the Master both spiritually and tangibly fulfilled. The Lord, foreknowing the course these shepherds and principal of the flock would take in their ill-treatment of his little ones, described it through his prophet thus: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them."—Ezekiel 34: 4-6.

³⁹Many in the nominal church have been restrained of their liberty of thought in the investigation of the Word of Truth, by the clergy openly denouncing those who did accept the truth, and warning their flocks to ignore the truth and to burn the STUDIES IN THE SCRIPTURES. Many have been spiritually sick because of having no spiritual food upon which to feed; and the clergy and the principal of the flock not only failed to visit them and minister to them, but prohibited others from doing so.

⁴⁰In a more tangible way this prophetic utterance was fulfilled in the early church, when the beastly order under the dominating control of ecclesiasticism wickedly persecuted the true followers of Jesus Christ because of their faith. They made them sick actually and threw them into prison, and then failed to minister unto them after imprisoning them.

⁴¹During the World War the beastly order again became particularly active, and no more wicked persecution of Christians has ever blackened the world's record than that instigated and carried on by the clergy and the principal of the flock against defenseless, harmless Christian men and women who dared to proclaim the message of Messiah's kingdom. THE GOLDEN AGE. No. 27, was devoted to an exposé of a number of these acts on the part of the clergy and the principal of the flock,

to which reference is made. In that persecution Catholics, Protestants, Methodists, Presbyterians, Baptists, bankers and business men all joined against Christians who did nothing more than practise the religion of Jesus Christ. While these denominations differed upon doctrines and fought each other, yet the apostate clergy of all and the principal of their flocks joined together in the persecution of the brethren of Christ. Christians throughout Christendom were restrained of their liberty of action and prohibited the freedom of assembling together to study God's Word and to worship him according to the dictates of their own conscience. Great numbers were arrested and imprisoned without warrant. Many were arrested and put into jail merely because they had in their possession hymn books and Berean Bibles. Many were haled into court, fined, ill-treated, and imprisoned without a trial and against the law.

⁴²In the city of Philadelphia a large company of clergymen by resolution memorialized Congress to amend the espionage law by providing for the punishment by death of alleged violators of that law, upon the judgment of a court martial. The books and papers of Christians were seized at the instance of "the clergy" and the "principal of the flock"; while some were imprisoned illegally for a long term. These persecutors claimed to be acting patriotically and doing a work in the name of Christ for the benefit of the so-called Christian land. The Lord knows the real reason why it was done.

⁴³Throughout the entire age the intolerance exercised toward humble Christians has been carried on at the instance of the clergy and the principal of the flock, who themselves claimed to be representatives of Christ. In Canada and the United States, in Great Britain and in Germany, in Switzerland and Roumania; in fact, all over Christendom this persecution during the World War was deliberately carried on, while the clergy and their allies misrepresented the Lord's Word and slandered those who dared to believe and teach it. They refused to accept the kingdom message themselves and prevented many of their own flocks from seeing and accepting the message of the kingdom.—Matthew 23: 13, 14.

⁴⁴It is a well-known fact that during the World War in particular the apostate clergy and the principal of their flock indulged in the persecution of Christians upon the pretext of patriotically looking after the interests of the present world for the purpose of keeping the order going. In other words, their friendship for the world was an excuse for the persecution of the Lord's brethren. St. James says: "Whosoever therefore will be a friend of the world is the enemy of God."—James 4: 4.

⁴⁵During the first presence of our Lord the scribes and Pharisees indulged in the persecution of him and his disciples. The clergy and the principal of the flock of modern times are the counterpart of the scribes and Pharisees; and these the Lord himself describes as the progeny of the devil. He says: "Why do ye not under-

stand my speech? . . . Ye are of your father the devil, and the lusts of your father ye will do." (John 8:43, 44) It should be expected that the progeny of the devil will suffer the same kind of punishment that he receives.

⁴⁶Thus we see that the Scriptures definitely locate a class made up of apostate clergy and the principal of their flock, commercial and political men of influence, who claim to be representatives of the Lord, who have had reasonable opportunity to know his Word, but who have wilfully and deliberately rejected it, who have gone into the slums and other places and ministered to those who do not claim to be Christians, who have builded hospitals and libraries under the pretext of representing the Lord, but who have deliberately ignored and persecuted the true saints. When the truth has been brought to them they have spurned it. They go even further and deny the Bible, deny the Lord Jesus Christ as the Redeemer, and substitute their false doctrines instead.

⁴⁷The parable then represents this goat class as saying to the Lord: "When did we do these things mentioned? When did we fail to minister unto you? Or when did we find you a stranger and took you not in, and naked and clothed you not? When did we find you sick and in prison and visited you not?" And he answers: "Inasmuch as ye did it not to one of the least of these ye did it not to me."

⁴⁸The true follower of Christ Jesus is dear to his heart. God has declared in his Word that none shall with impunity touch his anointed. (Psalm 105:15) These are precious in his sight and he loves them, and he forgets not ill-treatment of them.

THEIR PUNISHMENT

⁴⁹St. Jude describes a class seemingly the same as that mentioned by our Lord, who claim to represent the Lord, yet unite with the devil's arrangement. He then points out that Sodom and Gomorrah are set forth as an example of how some shall suffer the vengeance of eternal fire. He says: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all that are ungodly."

⁵⁰The apostle Peter seems to refer to a similar class in his description of those who wilfully spurn the truth. (2 Peter 2:5-22) The Pharisees had an opportunity to learn that Jesus was the Messiah and yet they refused to hear. Jesus seems to hold that they were unworthy of a further opportunity of life when he said to those who deliberately refused to hear: "How shall ye escape the judgment of gehenna?"—Matthew 23:33, R. V.

⁵¹The apostate clergy have had even greater opportunities than the Pharisees. They have had the words of Jesus and the apostles, the instruction of the prophets; and these they have ignored. They have gone even further in playing the hypocrite; for they have openly claimed to represent the Lord, at the same time denying him and denying his Word, denying the fall of man and

the great ransom-sacrifice, and substituting Satanic doctrines instead. This has been done deliberately; and the principal of the flock, the commercially and politically influential ones, have supported them therein. If the Pharisees were unworthy of a trial for eternal life, why would not the same be true of the modern Pharisees?

⁵²The apostate clergy, their commercial and political allies, under the influence and supervision of Satan, organized the beast and the false prophet. The Scriptures show that at the beginning of Christ's reign the beast and the false prophet are cast alive into the lake of fire. (Revelation 19:19, 20) This is the same fate that the devil subsequently meets. (Revelation 20:10) May not this mean that those who form the beast and the false prophet and who have neglected to feed the Lord's flock, but who wilfully and knowingly ignored them and permitted them to starve, and who persecuted other Christians who attempted to feed the hungry, and who deliberately misrepresented the Lord and his message of truth, shall suffer a like end? The sons of the devil of this age seem to correspond with the progeny of the evil spirits of Noah's day (John 8:44) The former perished by water. The latter seem doomed to perish by fire. (2 Peter 3:4-7) Concerning them the Lord through his prophet says: "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed my people: Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the Lord."—Jeremiah 23:1, 2.

⁵³These are messengers of the devil and not of the Lord. The devil is to suffer destruction. To the goat class Jesus says: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." As a goat class they will be forever destroyed. As to whether or not any of the individuals making up that class will have an opportunity for trial during the Millennial age we cannot surely tell. If they quickly change their course they may. The Scriptures seem to indicate that those who have knowingly and wilfully repudiated the truth during the presence of the Lord, who have substituted Satanic doctrines for the doctrine of the Lord, who have neglected the Lord's flock while claiming to be his representatives, and who have persecuted his brethren, may not be counted worthy of a trial for life during the Millennial age.

⁵⁴The Lord seems to call the attention of this class to an opportunity of changing their course and receiving the blessing. He pictures the ruling factors of the earth taking counsel together against the Lord and against his anointed. Then he warns them, saying, "Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed

are all they that put their trust in him."—Psalm 2: 10-12; see also Psalm 41: 1, 2.

A BETTER CLASS

⁵⁵There are millions of members of the denominational churches, both Catholic and Protestant, who are God-fearing people. They have kind hearts; they believe that Jesus Christ is the Savior; they hope for a better time and are glad to extend kindness toward all whom they believe to be Christians. They have been fearful of their leaders and principal men and have been held in bondage to the Babylonish systems; yet they have never entered into the persecution of Christians who differ with them on the fundamental principles of the truth. During the past forty-five years and during the presence of the Lord his representatives as colporteurs have visited almost every part of Christendom. Their reports show that in that time they have met great numbers of good people who believe the Bible to be God's Word and who desire the coming of the Lord's kingdom. Many of these have been kind to the colporteurs. Often the Lord's little ones, calling as strangers, have been invited into the homes of these good people, who have ministered to their needs, who have found them sick and were glad to render them aid. Many a time they have offered a cup of tea or cold water and food, and even raiment, to these representatives of the Lord because they were representing the Lord. During the World War, by far the greater number of the membership of the denominational churches were in heart sympathy with the Bible Students. They did not participate, as did their leaders, in the wicked persecution. Because of fear, many of these remained silent. When the Bible Students were imprisoned and unlawfully held without bail, and when the "clergy" and "the principal of the flock" exercised every power to keep them there, a petition was circulated amongst the people calling upon the Government to release these Bible Students; and within three weeks 700,000 persons in the United States signed that petition.

⁵⁶When after the war had ended, the same goat class carried away to prison a sister and several brothers and incarcerated them because they had at the solicitation of public officers sold a copy of "The Finished Mystery," a large assembly of order-loving people in San Francisco by resolution demanded that the President of the United States release these prisoners; and because of this demand they were released quickly.

⁵⁷Why have many people thus been kind to Christians? Because, as we believe, they considered it a privilege to aid those who were striving to represent the Lord and to tell mankind about the blessings coming to them.

THEIR REWARD

⁵⁸Jesus sent his disciples into the world to represent him. Treatment accorded them has been counted as

treatment of himself. He leaves no doubt about this when he says: "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me." (Matthew 10: 40) Stated in common phrase: His representatives or ambassadors have been sent forth into the earth to represent him; and when one of these is received and kindly treated because he is a Christian and because he does represent the Lord, the Lord takes such treatment as unto himself and will not forget any such kind acts. He said: "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in nowise lose his reward." (Matthew 10: 41, 42) Is not this exactly the principle Jesus announced to the thief on the cross? One of those thieves railed on the Lord. It may be that he pictured the goat class. The other one spoke to the Lord kindly, making request of him that he might be remembered in the kingdom; and for this kindness Jesus said: "Verily I say unto you today, Thou shalt be with me in paradise." He did not promise to give this thief eternal life, but he did promise that the thief should have the opportunity for life during his reign. We venture the suggestion here that the other thief may represent that class who during the Millennial age will not be accorded any further trial for life; for they have wilfully spurned the truth here and have not shown any disposition that would indicate worthiness for life.

⁵⁹During the past few years the Lord has caused a wide witness of the truth to be given. He has made known the fact of his presence, advertising his kingdom. Throughout the world and in many languages the message of the kingdom has been proclaimed. There is a large number of people in the denominational churches and outside of them who do not claim consecration, but who now see enough of the truth to convince them that the kingdom is at hand and who rejoice in the fact that the King is here. It is not at all unreasonable to conclude that there are millions now hearing about God's plan of salvation who will pass through the time of trouble and never die, being amongst the first that will have opportunity for a trial for life everlasting. The Prophet says: "It shall come to pass, that in all the land, saith the Lord, two parts therein [the apostate "clergy," who deliberately misrepresent the Lord and his truth, and "the principal of the flock" who oppress the brethren of the Lord and by coercion rule in the church] shall be cut off, and die; but the third [the honest-hearted, order-loving people who believe that Jesus is the King] shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them: I will say, It is my people; and

they shall say, The Lord is my God."—Zechariah 13: 8, 9.

⁶⁰Concerning the goat class the Lord says: "These shall go away into everlasting punishment." Their unrighteous system without doubt shall perish forever. Those making up that system who have proven themselves unworthy of a trial for life will doubtless likewise suffer the punishment to be inflicted upon the devil and his angels. Concerning the sheep class he says: "But the righteous into life eternal." The word "*righteous*" here clearly implies that they must first prove their righteousness. It will be observed that the parable speaks of the sheep and invites them to inherit the kingdom. By this we understand that these will be the ones who will pass through the trouble and who will be the first ones to have a trial for restoration; and *proving* themselves righteous they shall be granted life eternal. Thus we see that the Lord will count some unworthy of a trial for life; while others will have the opportunity; and those proving themselves righteous will be granted the eternal reward.

ATTITUDE OF THE CHURCH

⁶¹The Lord having shown his people the evidences proving his presence and the end of the world, having clearly located his faithful and wise servant, having made clear the distinction between the foolish and wise virgins, and having marked out in clear distinction the slothful and evil servants as distinguished from the earnest, zealous and faithful ones, we should surely expect him to distinguish between those who wilfully reject the truth and reject him and persecute his representatives and those who have a desire for righteousness. The Lord seems again to describe these two classes when he mentions the ecclesiastical systems ruled and controlled by an apostate "clergy" and the "principal of the flock" and others who are in that flock, and then says to those who are his people: "Come out of her, that ye be not partakers of her sins, and receive not of her plagues." The church has no war to make against individuals. But it is the duty of the church, as representing the Lord on earth, to proclaim the day of his vengeance against Satan's unrighteous system and to call upon the people to separate them-

selves from the unclean thing and come apart and recognize and acknowledge allegiance to the King of kings and Lord of lords. Let every Christian, then, take courage to press on, declaring the presence of the King, advertising his kingdom, and telling the people that millions now on earth turning to righteousness and obeying righteousness shall enter into everlasting life.

QUESTIONS FOR BEREAN STUDY

What is a parable? The statement concerning the judgment of the Sheep and the Goats is what? ¶ 1.
Who are to understand the parables? ¶ 2-4.
Give seven reasons which may properly be considered to prove that the parable of the Sheep and the Goats does not apply at the close of the Millennium. ¶ 5-12.
To whom does the parable evidently not apply? ¶ 13-15.
Does the time of utterance of this parable bear a relationship to its fulfillment? Is it proper for the Lord to recognize a line of demarcation between certain classes? ¶ 16, 17.
What throne or judgment-seat seems to be referred to? ¶ 18, 19.
Who are the angels? Is there a special significance in the statement that Jesus comes to "judge and make war"? ¶ 20.
When does this judgment take place? ¶ 21.
What are the subdivisions that make up a nation? ¶ 22.
How are the nations gathered now? Why are they misnamed Christendom? ¶ 23.
In this parable, to whom do the terms sheep and goats apply? ¶ 24.
Is it reasonable that the nominal church should be judged? ¶ 25.
Has the true church been promised a participation in this judgment? ¶ 26.
What is another evidence that the Lord is leading his people? ¶ 27.
What does "judgment" mean? ¶ 28.
What momentous thing did Bible Students do at Cedar Point in September, 1922, that has an emphatic bearing on this parable? ¶ 29, 30.
What are the characteristics of the goat class? ¶ 31, 32, 56.
Describe the sheep class of this parable. Are they consecrated? ¶ 33.
How were the Lord's words, "I was hungry, and ye gave me no meat," fulfilled? ¶ 34, 35.
How were the Lord's words, "I was a stranger, and ye took me not in; naked, and ye clothed me not," fulfilled? ¶ 36, 37.
How were the Lord's words, "Sick and in prison," fulfilled? ¶ 38-46.
What does the goat class then say? Does their statement help to locate the time of the fulfillment of this parable? ¶ 47.
What is meant by our Lord's reply? ¶ 47, 48, 58.
What seems to be signified by the statement that "the beast and the false prophet are cast *alive* into a lake of fire"? Does it not seem that the active agents of the beast and the false prophet suffer the same fate? ¶ 52, 53.
Does the Lord prove his goodness by offering the opportunity for change of course? Does "taking counsel together against the Lord and his anointed" seem to imply a measure of wilfulness? Does the word "perish" in Psalm 2:12 refer to the Adamic condemnation or to a special judgment? ¶ 54.
Are there many in the nominal churches who are God-fearing people, yet not consecrated? How have they shown this? ¶ 55, 57.
Has the Lord been keeping a strict account of the treatment accorded his ambassadors? Does Jesus' dying between two thieves seem to parallel present-day experience? ¶ 58.
Is it evidently a part of the Lord's arrangement that his presence and his kingdom should be advertised world-wide? Is it necessarily a part of that preparatory work of inaugurating the kingdom? ¶ 59.
What is the judgment against the goat class? On what conditions shall the sheep class inherit everlasting life? ¶ 60.
What is the duty of the true church, and what should be our individual attitude? ¶ 61.

INTERESTING LETTER

LORD SERVING HIS PEOPLE

DEAR BRETHREN IN THE ANOINTED:

Greetings of love, joy and peace.

It has often been the desire of my heart to write a few lines to you, to express my appreciation, my joy of heart and blessings which I have received from the Word of God made clear to me by the channel which the dear Lord has used and is still using for the dissemination of the precious truth as it becomes due to be understood. THE WATCH TOWER has always been a great impetus to me. Its timely admonitions, its wonderful and logical expositions of truth have encouraged me to press along the "pilgrim way" that winds "home."

Surely our dear Lord has now girded himself and is serving us with the precious heavenly food from his own table. I count it a great privilege to be associated with those who desire to tell out the glorious message: "The kingdom of heaven is at hand!"

By God's grace I will seek to be loyal to the dear Lord, to his channel of truth and to his Word, that ultimately I may be found faithful unto death. May we all be gathered into our everlasting habitation, evermore to live and reign with our beloved Bridegroom, whom having not seen we love, is my earnest prayer.

With warmest Christian Love in our dear Redeemer,
Your brother in the Anointed, HARRY HUNTER, Australia,

PRAYER-MEETING TEXT COMMENTS

TEXT FOR NOVEMBER 21

"Hereby know ye the spirit of God."—1 John 4: 2.

SATAN makes an attack upon the ransom-sacrifice from two opposite positions, both of which are erroneous. His evident purpose is to cause a fight over the errors that the truth may not be seen at all. Through the modernists he says: 'Jesus was the world's greatest ethical teacher, but not the Son of God and Redeemer'; and thereby plainly the blood of Christ whereby man must be saved is denied. With the fundamentalists he goes to the other extreme, saying that Jesus when on earth was God himself, being part God and part man, thereby making it impossible for him to be an exact corresponding price for the perfect man Adam; hence denying the ransom.

Grateful each one should be who has come to a knowledge of the truth and has a love and appreciation therefor. We know it is the spirit of God that teaches the doctrine of the great ransom-sacrifice and its attending blessings; and anything that denies this great pivotal doctrine of truth is prompted by the spirit of the adversary. Each Christian should see to it therefore that he holds fast to the truth in the love of the truth; that he not only lays hold of the truth for his own personal benefit, but that he delights in telling others about it to the glory of the Lord. If we love the truth and appreciate it and delight to give testimony concerning it, then we may be sure that we know the spirit of God and that we possess his spirit. The spirit of truth causes the possessor thereof to rejoice in the hope set before him; and continuing thus to rejoice in this hope to the end it is sure to result in an everlasting membership in the house of sons of which Jesus is the Head. Happy is the man who has the truth. The joy of the Lord is his strength and his salvation.

TEXT FOR NOVEMBER 28

"God . . . hath blessed us with all spiritual blessings."—Ephesians 1: 3.

ST. PAUL thus lovingly writes to his brethren called saints. Jesus was anointed to the most exalted position; namely, to be Head over the church, the new creation of God, and to occupy the position of honor and glory next to Jehovah through all eternity. The members of the church constitute the body of Christ, who also are provided for in the divine plan. These are taken from fallen humanity, justified, begotten, anointed, and developed to the point of perfection in the likeness of the Lord, and given the divine nature.

Jehovah has appointed Jesus his beloved Son as heir of all things, and provided that the members of his body shall also be his heirs and joint-heirs with Christ Jesus in all the spiritual riches and blessings of the universe, all of which blessings the members of the body receive through the Head, Christ Jesus. Thus the Apostle pictures some of the glories of the divine arrangement as pertaining to the church. He holds forth this great incentive to earnest endeavor on the part of the body members to be transformed into the likeness of the Lord and Master. By God's spirit we are made his representatives, and in proportion to our faithfulness in representing him as his ambassadors we reflect his light and glory. Thus continuing faithfully unto the end, the transformation proceeding from one degree of glory to another, shall result in making each one in the likeness of the Lord, thereafter to dwell in the house of the Lord forever, to behold his beauty and to learn of him.—Psalm 27: 4.

RETROSPECTION

He was better to me than all my hopes;
He was better than all my fears;
He made a bridge of my broken works,
And a rainbow of my tears.

The billows that guarded my seagirt path
But carried my Lord on their crest;
When I dwell on the days of my wilderness march
I can lean on his love for the rest.

He emptied my hands of my treasured store,
And his covenant love revealed;
There was not a wound in my aching heart
But the balm of his breath hath healed.

Oh, tender and true was the chastening sore,
In wisdom, that taught and tried,
Till the soul that he sought was trusting in him,
And nothing on earth beside.

He guided by paths that I could not see,
By ways that I have not known;
The crooked was straight and the rough made plain
As I followed the Lord alone.

I praise him still for the pleasant palms,
And the water springs by the way,
For the glowing pillar of flame by night,
And the sheltering cloud by day.

Never a watch on the dreariest halt
But some promise of love endears;
I read from the past that my future shall be
Far better than all my fears.

Like the golden pot of the wilderness bread
Laid up with the blossoming rod,
All safe in the ark with the law of the Lord
Is the covenant care of my God.

OUR LORD JESUS A MISSIONARY

—NOVEMBER 18—MATTHEW 9:35-38; LUKE 8:1-3; JOHN 3:16, 17.—

WORK AT JERUSALEM ALMOST FRUITLESS—CHURCH MEMBERSHIP NOT MISSIONARY WORK—JESUS' MISSIONARY EFFORTS LIMITED.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."—John 3:16, R. V.

IN THE truest and fullest sense of the word our Lord Jesus was a missionary. He was sent by the heavenly Father to tell of the love and the good purpose of God towards men, and of the establishment of the kingdom of righteousness in the day which God had appointed. But it is only as the true relationship of Jesus to his Father is understood that the values of his work can be clearly seen. The Golden Text for today states the matter clearly. Orthodoxy in its wrong views of God declares that God came down from heaven in order to reveal himself to men. But the Scripture is always clear and always is in exact consonance with our Golden Text; namely, that God *sent his Son* into the world to enlighten it concerning himself and his gracious purposes.

²The force of the Apostle's statement in Hebrews 3:1 is not always discerned: Jesus was God's Apostle, sent from heaven, charged with a mission to men. God was not known by men. Even his chosen people, to whom he had revealed himself as their God, and to whom in special relationship he had given the name Jehovah as the faithful keeper of the promise, "I will be that I will be" (Exodus 3:14, *Rotherham*), he was unknown. Sinai revealed much of his glory and power; but his wealth of love and depth of grace were hidden, partly by the thunders and clouds of Sinai, and partly by the formalities and ceremonies of the law, which so occupied the minds of Israel that they had not allowed themselves to meditate upon the gracious side of his character.

³God wanted his human family, banished from him and held in comparative misery under the power of sin and death, to know him that the knowledge might bring them back to him; for to know the love of God is to love him. So he sent his Son to declare his character, and to tell of the kingdom of righteousness which he would establish. The Son was such a loving living witness of the grace and graciousness of God, so full of grace and truth (John 1:14), that he perfectly represented his Father; and when Philip said: "Show us the Father and it sufficeth us," he could reply: "He that hath seen me hath seen the Father." (John 14:9) A false theology has put forth the foolish claim that Jesus here intended to be understood as saying that the natural eyes that looked upon his human body actually looked upon the person of God!

⁴Our lesson calls attention to the healing and preaching works of our Lord; and the passages given (Matthew 9:35-38; Mark 1:29-39; Luke 8:1-3; 10:1; John 3:16, 17) very aptly draw attention to the gracious healing side of the work of the Lord Jesus.

WORK AT JERUSALEM ALMOST FRUITLESS

⁵Our Lord's ministry was divided mainly into teaching and healing; and it was therefore different from that of John the Baptist, whose ministry was more in the nature of reform, accompanied with the warning to "flee from the wrath to come". Though our Lord began his work by taking up exactly John's message, "Repent: for the kingdom of heaven is at hand" (Matthew 4:17), yet it is clear that his ministry was rather explanatory than hortatory, and was very greatly one of healing and blessing and comforting the people.

⁶The passages chosen for our study refer to a time well on

in Jesus' ministry. Our Lord had first turned his attention to Jerusalem and its leaders. It seemed wise to do this; for it and they should have proved his best ground. Jerusalem was the city of privileges, and its leaders at least professed to spend their time in studying the law of God. But his work there was almost fruitless (John 4:44, 45), and he turned from them to the less educated people. He went to Galilee, and it was there that his greatest and most popular ministry occurred. It was to those northern people that most of his parables were spoken, and it was to them also the discourses recorded in John (chapters 6-8) were given.

⁷During this ministry our Lord performed many miracles of healing. But it would be wrong to hold that this ministry of healing was only or even mainly one of compassion for the many sick and distressed who appealed to him. That phase would be a happy part of his mission even though it cost him much suffering, both by reason of the heavy physical strain, and by the fact that he gave of his life; for virtue went out of him and healed them all. (Luke 6:19) In his discourses he always drew attention to the kingdom, and his miracles were wrought chiefly for the same purpose; for with the coming of the kingdom would come those times of restitution which afterwards were spoken of so definitely by the apostle Peter, when there would be healing for all, and for mind and heart as well as body, because the object of the kingdom is man's restoration to Edenic purity and to life. (Acts 3:19-21) It is, of course, also the case that Jesus sought by these works to bear witness to the fact that he came from God. Even as he implied: "If ye do not believe my words, believe me for the very works' sake."—John 14:11.

⁸The leaders of the people had a considerable measure of what is commonly called the missionary outlook and spirit. But our Lord said that their missionary work was a positive danger to those who received it. He said: "Ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of Gehenna than yourselves." (Matthew 23:15) And he who was God's Missionary saw the multitudes of Israel as sheep not having a shepherd, and was moved with compassion because they were distressed and scattered. (Matthew 9:36) The shepherds of Israel were pastors such as Ezekiel described. Instead of tending their flocks with a shepherd's care, they killed and ate the fattest and clothed themselves with the wool.—Ezekiel 34:3.

⁹The situation is repeated today; similar conditions prevail. The clergy class, which today corresponds to the pastors of Ezekiel's day and the Pharisees and Sadducees of Jesus' day, busy themselves with the work of foreign missions. But the poor sheep at home are ill-fed; for now there is hardly any real preaching of the Word of God; and the fat cattle, the rich or well-to-do amongst the flocks and herds, are made use of for the upkeep of the church establishments, and to feed both its dignitaries and the common clergy. As then in Judaism, so now a message of truth goes forth and is rejected; for Christendom corresponds both in fact and in spirit to the religious world of Jesus' day. And again the religious leaders pour scorn upon the gospel of the kingdom, and seek by slanders to destroy the messengers of truth. The Lord's harvest work in Christendom is again great, and the laborers are few; and those few are no more esteemed than were the little band of Galileans who followed and served Jesus.

CHURCH MEMBERSHIP NOT MISSIONARY WORK

¹⁰God's missionaries have as hard ground among professors of religion as ever Christendom found in heathendom. Judaism did not care to have the people told of the love of God. The leaders preferred to put heavy burdens of ceremonies and costs of upkeep upon the people, that they might be kept in subjection. And now in these days of the second presence, and though Christendom has taken to itself the wonderful words of our Lord of John 3:16, and evangelicals have inscribed them on their banners, the clergy are angry because the people are told of the love of God. They prefer that the people should be converted to church membership rather than be instructed about the coming of the kingdom.

¹¹The grandeur of John 3:16, which may be taken as God's manifesto to mankind by his Son Jesus, cannot be discerned until the fact of the kingdom and God's purposes in it are understood. Then this gracious passage readily reveals its wealth. God, who is the deep, sweet well of love, and out of whose heart all grace comes, loved the fallen world of mankind even to the extent of making on its behalf the greatest sacrifice possible to him. He gave his only begotten Son to men, that he in turn might sacrifice himself and become an offering for sin, that atonement for men might be made. And the Son, who was rich, became poor for man's sake in order that the world might be made rich in the gift of God. (2 Corinthians 8:9) The love of God is like a lake, out of which flows his gift to men; and Jesus is the river or channel by which the love flows. The act of faith on the part of the believer is the vessel by which he can partake of the river of water of life. The draught is everlasting life; for he who believes into Jesus shall not perish but have everlasting life.

¹²Though comparatively few of the world's millions have drunk of that life-giving stream, its mighty flow is not to waste; for soon and in power will go forth, by the bride and the Spirit, the message, "Let him that is athirst come. And whosoever will, let him take the water of life freely." (Revelation 22:17) Those who have believed on the Lord, either through his own Word or by the preaching of the apostles or through those who since have heard and in turn become preachers of the word of the gospel, have rejoiced in the communion with God which resulted. They became sons of God according to the spirit. (John 1:12) Nearly 1,900 years have gone since the death of Jesus; and still the world does not know of the death or of its value or of God's purpose in it. But the Scriptures show that God intends that all men shall know the truth "in due time."—1 Timothy 2:6.

¹³Christendom, like Judaism of old, is more concerned in the upkeep of its establishments than in seeking truth; and even now, when the kingdom is being announced by the foretold signs, the clergy are busying themselves with discussions respecting the amendment of the present evil world. They are willingly ignorant of the love of God to be manifested in the kingdom and the return of the Lord. (2 Peter 3:3-5) As in Jesus' day, when judgment upon the Jewish world was impending, God sent John the Baptist, so in these corresponding days when the judgments of the Lord are in the earth God sent his Elijah class to bear witness of the time of trouble. And as John's message was followed by the witness of Jesus through his healing miracles to the blessings of the kingdom of heaven, so now God has a similar witness being given; for the comforting message of the kingdom heals the hearts of those who listen, and at the same time tells of the times of healing soon to come to the wearied earth.

¹⁴The declaration of Jesus that faith in God concerning himself was what God desired, and was the way to life, must have appeared strange and even foolish to the Jews. They

were so accustomed to be told of the requirements of the law, and were so deeply entangled in the traditions of the fathers, that it must have seemed impossible that there could be so simple a way to pleasing God. No Jew, however closely he lived to the law, or however pure in intent, ever realized the blessedness of an absolved conscience. But the message which Jesus preached told of acceptance with God and, though he did not so proclaim the fact, led to the thought that whoever received Jesus would be justified before God and counted as if he had never sinned. (Psalm 32:1,2; Acts 13:39) Thus life itself came as a result of the acceptance of Christ though, as Jesus showed, it could be realized fully only "at the last day," by which he meant the day of his kingdom.

JESUS' MISSIONARY EFFORTS LIMITED

¹⁵Jesus continually endeavored to turn the thoughts of the people to the purpose of God as revealed in him. Even to his disciples he made no promises of immediate access into life and full kingdom blessings. He ever kept before them the necessity of consecration to the will of God; for he saw that it was his Father's purpose that ere the kingdom were set up in power there should be gathered a company of footstep followers who, truly meek and lovers of God, would follow him into the valley of humiliation and suffering, and who, finally, should be exalted with him in the power and glory of the kingdom.—Luke 12:32.

¹⁶Because our Lord and the apostles paid, as was necessary, considerable attention to this immediate and embryo phase of the kingdom, orthodoxy claims that this phase, righteousness on earth among men, is the only one which will ever be established on earth. It fails to perceive that the work of grace during this present age is to prepare those who share with Christ in sufferings, and who are to be joint-heirs with him in the kingdom.—Romans 8:17.

¹⁷If the work of Jesus be viewed from the ordinary missionary point of view, it must be considered as strange in its limitation, and even as a failure. He did not attempt any missionary work until he was thirty years of age; and he knew that he had only a short time in which to accomplish what he had to do; he made no attempt to leave the borders of his people, nor did he expressed any desire to do so. (Matthew 15:24) He understood his Father's plan; he knew that in due time the purpose of God would be accomplished in power. He knew that if he was faithful to the end God would exalt him; and he said: "And I, if I be lifted up . . . will draw all men unto me." (John 12:32) He was lifted up on the cross; but today, even after so long a time, there are very few who are consecrated to God in the faith of Jesus Christ. A few hundred million persons are tabulated as Protestant Christians, more are called Roman Catholic Christians, but there are over a thousand million persons in the world who know nothing of the salvation of God by Jesus. But he is exalted to kingdom power; and in his kingdom, and by the arrangements made for the diffusion of the truth he will reveal himself, and will draw all men unto him. "He shall see of the travail of his soul, and shall be satisfied."—Isaiah 53:11.

QUESTIONS FOR BEREAN STUDY

What is the true view of the Golden Text? What is the erroneous view? ¶ 1.
Was God known to the Jewish people? Why was Jesus sent? ¶ 2, 3.
How was our Lord's ministry divided? Was it an expression of love? ¶ 4, 5.
Why was Jesus' work in Jerusalem almost fruitless? Where did Jesus carry on most of his ministry? ¶ 6.
What was always a part of Jesus' theme, and why? ¶ 8.
Was the missionary activity of the Jewish leaders profitable? ¶ 8.
Are the "sheep" in the denominational pens well fed today? What is the hindering cause? ¶ 9.

Do the Lord's people today have easy sailing in trying to instruct the people? ¶ 10.
 When does the message of John 3:16 reveal itself? What did it cost Jesus to cooperate with the heavenly Father? Give the illustration. ¶ 11.
 Is the life-giving stream wasted? Who have already been benefited? ¶ 12.

What is Christendom concerned in? How has God warned the Jews and Christians? ¶ 13.
 Why did Jesus' message to the Jews seem foolish? Was it possible for them to have an absolved conscience? ¶ 14.
 What was it that Jesus endeavored to keep before the minds of his followers? ¶ 15.
 Into what deep and blinding error has "orthodoxy" fallen? ¶ 16.
 What was it that Jesus comprehended of the Father's plan? ¶ 17.

CHRISTIANS CALLED TO BE MISSIONARIES

—NOVEMBER 25—JOHN 17:18; MATTHEW 28:16-20; ACTS 1:6-8.—

MISSIONARY EFFORTS THAT ARE BENEFICIAL—WORLD WITNESS FOR DISCIPLES ONLY—THREE PHASES OF MISSIONARY ACTIVITY.

"Go ye therefore, and make disciples of all nations."—Matthew 28:19, R. V.

THE Golden Text for today indicates a change in God's dealings with his people Israel, and in his relationship to the world. It also denotes the end of an age and the beginning of another. The covenant made at Sinai, although styled an "everlasting covenant" (Leviticus 24:8; 25:13), was intended to last only until it had served its purpose. It was to continue until the seed should come through whom the promise made to Abraham should be fulfilled. (Galatians 3:19) That seed is the Christ, of which company Jesus was the first and its chiefest member.—1 Corinthians 12:27.

²Jesus had come to Israel as God's missionary; but after a short ministry of teaching the things of God and of healing, he had been cruelly murdered. (John 1:11) When Jesus died, the period of God's favor with Israel, which began at Jacob's death, had almost run out; only a half "week" or three and one-half years remained. In the purpose of God their last "week" of favor was a special one: the first half was to have the witness of Jesus directly; the second was to be occupied by the ministry of Jesus' disciples. During the interval between his resurrection and his ascension Jesus met with the disciples on several occasions. On the one when this command was given they were in Galilee, where they with him had spent so much time and labor in his ministry.

³Almost all Christians, and nearly all the religious organizations, have concluded that our Lord meant that his disciples were to attempt to convert the world; and the phrase "the world for Jesus" or "the world for Christ" has for some generations been a slogan in the churches. That this is a misconception is clear. Only a few weeks previously Jesus had given the discourse recorded in Matthew 24th, which leaves no question that he saw that at the time of his return the world would be in a very evil condition. He had then said that this gospel of the kingdom should be preached in all the earth for a *witness*; and his further statements clearly show that at the end only a comparatively few well-tried disciples would be found faithful.

⁴Previously, looking forward to the same time, he had said: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8) Thus when he said: "Go ye therefore, and make disciples of all nations," he is to be understood as meaning that they were no longer to confine their attention and labors to Israel, but were to go amongst all the nations, preaching the word of the gospel. It is almost certain that the Lord specially chose Galilee as the place where he should give this instruction; for the fact of being there would more than any other thing bring to their mind what kind of ministry he had intended. There in Galilee he had preached to the people and ministered to them, but had set no organization in force with the intent of making them all disciples; and out of all Israel there were but few who had listened and had become baptized disciples. He

could not, and his other words show that he did not, expect his disciples and his church to be more successful than he.

MISSIONARY EFFORTS THAT ARE BENEFICIAL

⁵If it be claimed that the blessing of Pentecost had not then fallen upon the church, the answer is that Jesus received at Jordan that which the church was to get at Pentecost. As there is nothing in our Lord's words to warrant the thought of any attempt to convert the world but to the contrary, so there is in the subsequent accounts of the apostles and their writings an entire absence of any such thought or purpose. If these things had been kept clear, there would have been a clearer perception of other truths. Instead of endeavoring to make church members out of the heathen, or gathering adherents to mission stations by the bait of a handful of rice, there would have been among professing Christians a more serious attempt to conform to the will of God; and the high calling of God in Christ Jesus would not have been so utterly lost to sight.

⁶The passage, John 17:18, which is given as part of our study is in closest harmony. God sent Jesus into the world to draw to himself the true-hearted of Israel, who waited for the salvation of Israel, and those of meek and humble disposition, who were willing to be taught. Even so Jesus sent his disciples into the world, not to bring it to the foot of the cross, but to gather out of the Gentiles those who, in humility of mind, would listen to the Word of Truth, and would give their hearts to God. By this means God visited the Gentiles to take out of them a people for his name.—Acts 15:14.

⁷Those who were drawn to Christ by the preaching of the gospel of the kingdom were to be taught to observe all things that the Lord had given to the apostles. (Matthew 28:20) Here is no thought that a mere acceptance of a form of Christianity, or an acknowledgment of Jesus as the Savior of men is sufficient; or that even a formal and definite acceptance of Jesus as a personal Savior would suffice. Nothing less than discipleship up to the standard which the Lord set to the Twelve is acceptable. Everyone who is acquainted with the present state of the churches knows that there are very few in them who make profession of being footstep followers of Jesus of Nazareth; and every student of history knows that such consecrated ones have been few in number at any time.

WORLD WITNESS FOR DISCIPLES ONLY

⁸The passage, Acts 1:6-8, which is also set as part of our lesson tells the same things. The disciples, and also the church, after the holy spirit had come were to be witnesses in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth. Here again the thought is quite apparent that the representatives of Jesus would be separated from the world of mankind.

⁹The occasion when our Lord spoke these words to his disciples was when he met them all together for the last time. Evidently he had visited them in the upper room; and once again, he led them towards Gethsemane. But he passed on over the brow of the Mount of Olives, and on "as far as Bethany", which place he had chosen for his ascension. It was, therefore, when talking with them for the last time that he gave his disciples the commission to be witnesses unto him. As our previous lesson showed, Jesus was God's witness and was faithful to the end of his ministry. (Revelation 3:14) His work had been limited in time, and was confined within the borders of Israel. But it was God's purpose that the witness he was to give of his Father should not be to Israel only but should go into all the earth, though it was the Father's will that Jesus' personal ministry should be thus limited.

¹⁰During our Lord's ministry, he chose the apostles to be with him that they might be fitted to carry on his work in the regions beyond Palestine. The apostles and all who should believe on him through their word, and who should be made one with the apostles and with the Lord (John 17:21), should witness for Jesus exactly those things that he would witness could he have done the work in person. That witness, as has already been shown, was (1) to the character of God, and (2) to his purpose in the establishment of his kingdom. However, in the case of the apostles there is some difference to be noted; for they were not called to be so directly witnesses of the Father as of his Son Jesus. For the work of declaring the truth was his, and must be continued under his guidance. Hence during all the time of the Gospel age Jesus has this work under his care.

¹¹It was in relation to this work that Jesus said: "All power is given unto me in heaven and in earth" (Matthew 28:18), and "Lo, I am with you alway, even unto the end of the age." (Matthew 28:20) This declaration of our Lord should not be taken merely as a general statement of his change to divine authority and power, and that in spirit he is always with his church, but as a particular statement made with special reference to the work of witness which he would continue to do through his disciples. We repeat: The witness which Jesus would have his disciples give for him was a continuation of his own witness on behalf of his Father.

THREE PHASES OF MISSIONARY ACTIVITY

¹²The first verse of Acts tells of the work which Jesus began to do until the day that he was taken up, a statement which seems in itself a declaration that all the work that Jesus did was but a beginning of the work which was given into his care. In other words, he was to continue his work by his apostles, and by those who should believe on them until the last witness had been given. That witness is (1) to the holiness of God and the fact of righteousness; (2) to the power of the grace of God to renew the human heart in righteousness; and (3) to the coming kingdom, when Satan and all evil powers shall be dethroned, and when Christ shall reign in righteousness. (1) The witness would come through the power of the holy spirit, which would witness that men could live in harmony with God. This same witness also proves that the world, despite its profession, does not want to live in harmony with the will of God; and therefore that it really loves evil. (See John 16:9,10) (2) The knowledge of God and the grace of God through the holy spirit bring the power of holiness. When the love of God in Christ is discerned, and an honest and meek heart is drawn to Jesus, consecration results. The consequent acceptance by God, and the begetting of the holy spirit, begins a new

life, a new creation; and there is a renewing in holiness into the image of God as it is seen in the life of Jesus. (Ephesians 4:24) The grace of God in the heart enables a man to walk according to the will of God; and though he cannot do that will perfectly as Jesus did, he has the heart to do it. (3) All who are true disciples of Jesus realize that his kingdom is not according to this world, and they hold themselves separate from it. They will neither take part in its policies nor help to keep up its institutions. They witness to the kingdom of righteousness which is to be established in the earth on the return of the King.

¹³These three phases of the witness for Jesus which the Lord will have his disciples bear were never so necessary as today; and, as might be expected, the Lord has his people who are giving the witness. During the dark ages, when the consecrated were as a people scattered and were mostly unknown to each other, such a witness as is here indicated was not possible, though each individual saint, wherever he was, certainly let his light shine. History, in this particular phase, has repeated itself; and the necessity for a definite general witness is again upon the disciples.

¹⁴The Christian world has lost faith. It does not expect nor believe in righteousness among men as was exhibited in the life of Jesus. Within its borders it has no such witness, and it hardly believes that such exists. But God will have all men know that even in this evil day he has a people who have been with Jesus, and who live with him—a people who witness that Jesus' kingdom is not merely individual righteousness, nor such as the ecclesiastics would have, a merely decent sort of world, nor such as politicians profess they would give. In other words, it is not of this world. The "Christian world" would stand aghast if it were told it would do the things that the Jews and their high priest and Herod and Pilate did to Jesus. But God will prove to it that it is not one whit better than they. He will have the disciples of Jesus stand forth in this evil day, in meekness witnessing to the grace in their hearts and to the Word of God and to the coming of the kingdom; and the Christian world will treat them as the Jews treated the Master.

¹⁵Jesus gave a faithful witness (Revelation 3:14), and the faithful witness of the true disciples brings them a corresponding reward. Here, then, is the true missionary work of the church. He who would serve his Master will seek to further his Master's interests. He will try to live so as to honor him; he will have courage to do so, and he will tell of the coming kingdom, to which only he acknowledges allegiance. The Lord's witnesses seek every opportunity to further the Master's interests; but unlike Christendom they make no attempt to establish the kingdom of heaven on present conditions. They wait for the King and for the kingdom.

QUESTIONS FOR BEREAN STUDY

What was the object of the covenant made at Mt. Sinai? ¶ 1.
Did Israel have a special time of trial? When was it? ¶ 2.
Were Christians to attempt the conversion of the world? If not, why not? ¶ 3.
Will the world be converted at the second coming of Jesus? What was Jesus' ministry in Galilee? ¶ 4.
Is there an absence of any evidence that either Jesus or the disciples were to convert the world before the second advent? ¶ 5.
What was the object of the message? ¶ 6.
What was intended to be the standard for those who accepted Christ? ¶ 7.
What is implied in the last message Jesus gave his disciples? ¶ 8, 9.
Has Jesus been representatively present throughout the Gospel age? Of what two things was the witness to consist? ¶ 10.
Has the Gospel age work had the special supervision of the Lord Jesus? ¶ 11.
In what threefold aspect has the witness been given, and how has it resulted? ¶ 12.
Is the witness still needed? Can the "Christian" world produce the witness? Then who must give it? ¶ 13, 14.
What is the true missionary work of the church? How does it result to those who discern the Lord's will? ¶ 15.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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Rock Hill, S. C.	Nov. 1	Bonesville, Ga.	Nov. 8
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Elko, S. C.	" 5	Athens, Ga.	" 12
Augusta, Ga.	" 6	Atlanta, Ga.	" 13
Dearing, Ga.	" 7	Almon, Ga.	" 14

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Laurel, Miss.	Nov. 1	Anna, Ill.	Nov. 7
McCool, Miss.	" 2, 3	Champaign, Ill.	" 8
Columbus, Miss.	" 4	Danville, Ill.	" 9
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Okolona, Miss.	" 6	Ann Arbor, Mich.	" 18

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Thornton, Ark.	" 5	Three Brothers, Ark.	" 13
Little Rock, Ark.	" 6, 8	Cotter, Ark.	" 14
Scott, Ark.	" 7	Flippin, Ark.	" 15
Judsonia, Ark.	" 9	Monett, Mo.	" 16

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Pease, Minn.	" 5, 6	Eureka Center, Minn.	" 14, 15
Princeton, Minn.	" 7, 8	Mankato, Minn.	" 16, 19
Cambridge, Minn.	" 9	Evan, Minn.	" 18
St. Paul, Minn.	" 11	Whalen, Minn.	" 20, 21

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Dugger, Ind.	" 8	Sparksville, Ind.	" 15
Bicknell, Ind.	" 9	Washington, Ind.	" 16
Martinsville, Ind.	" 11	Montgomery, Ind.	" 18
Nashville, Ind.	" 12	Orleans, Ind.	" 19

BROTHER A. M. GRAHAM

Pittsburgh, Pa.	Nov. 1-4	New Castle, Pa.	Nov. 11
Waynesburg, Pa.	" 5	West Middlesex, Pa.	" 12
Washington, Pa.	" 6	Sharon, Pa.	" 13
Canonsburg, Pa.	" 7	Farrell, Pa.	" 14
New Brighton, Pa.	" 8	Oil City, Pa.	" 15
Elwood City, Pa.	" 9	Meadville, Pa.	" 16

BROTHER M. L. HERR

Pittsburgh, Pa.	Nov. 1-4	Richwood, W. Va.	Nov. 16
Wheeling, W. Va.	" 11	Clarksburg, W. Va.	" 18
Burton, W. Va.	" 12	Wallace, W. Va.	" 19
Fairmont, W. Va.	" 13	Mobley, W. Va.	" 20
Morgantown, W. Va.	" 14	New Martinsville, W. Va.	" 21
Clarksburg, W. Va.	" 15	Parkersburg, W. Va.	" 22

BROTHER W. M. HERSEE

Grant, Ont.	Oct. 30, 31	St. Catherines, Ont.	Nov. 10-12
Cochrane, Ont.	Nov. 1	Hamilton, Ont.	" 13
Timmins, Ont.	" 2, 4	Woodstock, Ont.	" 16, 18
New Liskeard, Ont.	" 5, 6	Toronto, Ont.	" 25
Bracebridge, Ont.	" 7, 8	Barrie, Ont.	" 26

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Springfield, Mo.	" 2, 4	Webb City, Mo.	" 12
Verona, Mo.	" 5	Carthage, Mo.	" 13
Monett, Mo.	" 6	Jasper, Mo.	" 14
Wheaton, Mo.	" 7	Clinton, Mo.	" 15
Baxter Springs, Kan.	" 9	Coal, Mo.	" 16

BROTHER H. HOWLETT

Durham, N. C.	Nov. 1	Wendall, N. C.	Nov. 9
Stem, N. C.	" 2	Wilson, N. C.	" 11
Henderson, N. C.	" 4	Rocky Mount, N. C.	" 12
Louisburg, N. C.	" 5	Whitakers, N. C.	" 13
Raleigh, N. C.	" 6, 8	Enfield, N. C.	" 14, 15
Selma, N. C.	" 7	Scotland Neck, N. C.	" 16

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Sault Ste Marie, Ont.	" 2, 4	Galt, Ont.	" 14
North Bay, Ont.	" 6	Preston, Ont.	" 15
Orillia, Ont.	" 7	Guelph, Ont.	" 16
Barrie, Ont.	" 8	Toronto, Ont.	" 18
St. Catherines, Ont.	" 10-12	Brampton, Ont.	" 19

BROTHER G. R. POLLOCK

Selma, Calif.	Nov. 1	Quincy, Calif.	Nov. 8, 9
Turlock, Calif.	" 2	Chico, Calif.	" 11, 13
Modesto, Calif.	" 4	Paradise, Calif.	" 12
Stockton, Calif.	" 5	Sisson, Calif.	" 14
Lodi, Calif.	" 6	Ashland, Calif.	" 15, 16
Sacramento, Calif.	" 7	Medford, Ore.	" 18

BROTHER B. M. RICE

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Swanwick, Ill.	" 4	Anna, Ill.	" 11
Valer, Ill.	" 5	Mound City, Ill.	" 12
Marion, Ill.	" 6	Metropolis, Ill.	" 13
White Ash, Ill.	" 7	Harrisburg, Ill.	" 14, 15

BROTHER V. C. RICE

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Columbus, O.	" 5	Monett, Mo.	" 12
Indianapolis, Ind.	" 6	Claremore, Okla.	" 13
St. Louis, Mo.	" 7	Nowata, Okla.	" 14
St. James, Mo.	" 8	Coffeyville, Kan.	" 15
Rolla, Mo.	" 9	Bartlesville, Okla.	" 16

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Springhill, N. S.	" 2, 4	Nashuaak Bridge, N. B.	" 14
Athol, N. S.	" 5	Frederickton, N. B.	" 15
Amherst, N. S.	" 6, 11	St. John, N. B.	" 16, 18
Charlottetown, P. E. I.	" 7, 9	Rollingdam Sta., N. B.	" 19
Moncton, N. B.	" 12	Moore's Mills, N. B.	" 20

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Sutton, Neb.	Nov. 1	Kearney, Neb.	Nov. 12
Hastings, Neb.	" 2, 6	Brady, Neb.	" 13
Bloomington, Neb.	" 4	North Platte, Neb.	" 14
Wilsonville, Neb.	" 5	Big Spring, Neb.	" 15
Grand Island, Neb.	" 7, 11	Sidney, Neb.	" 16
Ravenna, Neb.	" 8, 9	Sterling, Neb.	" 17

BROTHER W. J. THORN

Moose Jaw, Sask.	Nov. 1	Northcote, Minn.	Nov. 12
Regina, Sask.	" 2, 4	Brskine, Minn.	" 14
Qu'Appelle, Sask.	" 5	Minneapolis, Minn.	" 15
Brandon, Man.	" 6, 7	St. Paul, Minn.	" 16
Portage La Prairie, Man.	" 8	Milwaukee, Wis.	" 18
Winnipeg, Man.	" 9, 11	Chicago, Ill.	" 19

BROTHER J. B. WILLIAMS

Earl Grey, Sask.	Nov. 1	Assiniboia, Sask.	Nov. 9, 11
Regina, Sask.	" 2	Willows, Sask.	" 12
Moose Jaw, Sask.	" 4, 5	Marigold, Sask.	" 13, 14
Mazeno, Sask.	" 6, 7	Joeville, Sask.	" 15
Vantage, Sask.	" 8	Luella, Sask.	" 16, 18

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Seaford, Ont.	" 2	Niagara Falls, Ont.	" 13
Stratford, Ont.	" 4, 5	Welland, Ont.	" 14
Brantford, Ont.	" 6, 7	Port Dover, Ont.	" 20
Dunnville, Ont.	" 8	Simcoe, Ont.	" 30

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