



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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"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

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Open 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 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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### MEMORIAL DATE—1924

The proper date for celebrating the Memorial of our Lord's death for 1924 will be Friday, April 18, after six o'clock p.m. The Spring equinox is March 21. The new moon nearest the Spring equinox appears on April 4. This moon is full on Saturday, April 19. Saturday, the 19th, Jewish time, begins at six o'clock Friday evening, the 18th; therefore the proper date for celebrating the Memorial.

### CONVENTIONS

A convention will be held at Miami, Fla., February 23 and 24, and will be addressed by Brother Rutherford and one or more Pilgrims. Address E. R. Wills, Route 1, Box 657, for further particulars.

There will be a three-day convention of the International Bible Students Association at Greenville, S.C., beginning March 7th and concluding March 9th with a public meeting. The convention will be addressed by Brothers Murray, Rutherford, and Wise. For further particulars address W. H. George, care of Box 473.

### VENTILATION OF HALLS

It is very important to have the hall where meetings are held properly ventilated, this for the comfort of the audience as well as that of the speaker. It keeps the circulation of the blood in better condition and the mind clearer so that what is said can be heard and digested. We urge the friends to look well to the ventilation of their halls for public meetings. It is also in the interest of health.

### EUROPEAN TOUR

Some of the brethren are inquiring when Brother Rutherford expects to make another trip to Europe, with the thought of making up a party to take the trip at the same time. THE WATCH TOWER announces that probably this tour will be made in the early Spring. The exact date is not yet fixed. Those particularly interested may ascertain definitely by addressing Brother Rutherford personally.

### BETHEL HYMNS FOR MARCH

Sunday	2	1	9	245	16	39	23	322	30	7
Monday	3	291	10	65	17	78	24	209	31	41
Tuesday	4	153	11	20	18	230	25	300		
Wednesday	5	296	12	21	19	256	26	156		
Thursday	6	233	13	13	20	8	27	105		
Friday	7	165	14	44	21	136	28	272		
Saturday	1	307	8	275	15	4	22	194	29	68

# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

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### THE DESTINY OF THE GOATS

*"And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thessalonians 1:7-9.*

THE explanation of the parable of the Sheep and Goats, published in the October 15, 1923, issue of this journal, has provoked much discussion. Many readers of THE WATCH TOWER have propounded questions based upon the article. By the Lord's grace we shall attempt here to answer some of these questions.

<sup>2</sup>There is no desire on the part of THE WATCH TOWER to judge any one. A Christian while in the narrow way cannot properly judge any individual. To attempt to perform the office of judge before the time might prevent one from ever occupying that office with the Lord. It does seem pleasing to the Lord, however, for his children to examine the Scriptures and try to ascertain the true meaning and application thereof. It is the Christian's desire to understand the Scriptures. God's promise is that this understanding will become clearer as we near the day of complete light.—Proverbs 4:18.

<sup>3</sup>With criticism some have quoted paragraph 6 of the above mentioned article, which is as follows:

"The parable relates to the final judgment involving two distinct classes of persons."

<sup>4</sup>The objection is raised that we deny that the persons in either of the classes mentioned will have further trial during the Millennial age. Read the quotation again carefully. Note that it does not say that the parable relates to the final judgment of each individual making up those classes. There is a distinction between judging classes composed of persons and judging individuals making up those classes. The judgment will be final upon the classes as classes, and may be final upon some individuals composing the "goat" class. The individual who manifests the "sheep" disposition surely will have a trial for life during the Millennial age. The individual who persists in manifesting the "goat" disposition after receiving a certain degree of knowledge may not (as indeed it does not seem reasonable that he could) have a further individual opportunity for trial. The "goats" as a class will be forever destroyed, according to the judgment written.

<sup>5</sup>We believe the Scriptures warrant the conclusion that many individuals making up the "goat" class who persist in manifesting the "goat" disposition after receiving a certain degree of light will not be resurrected; and on this point we hope here to bring to bear Scriptural proof which seems to warrant this conclusion. Be it noted that this is not a pronouncement of judgment upon individuals. We do not know who the individuals are; neither do we want to know. The purpose here is to discuss, and if possible more clearly see, God's purposes toward his intelligent creatures.

#### RANSOM THE TEST

<sup>7</sup>The great ransom sacrifice we as Christians all agree is the touchstone or measuring square by which we are to determine whether or not a doctrine is true or false. If a doctrine does not square with the ransom it cannot be true and should be discarded. If a conclusion or doctrine is entirely in harmony with the ransom, then we should hesitate to discard it without careful and prayerful consideration.

<sup>8</sup>Some of the Lord's dear saints have had difficulty in applying this parable at the end of the Gospel age and before the beginning of the individual trial for restoration blessings. Our hope is to help such to a clearer understanding.

<sup>9</sup>The following is a sample of many like questions which have been propounded to THE WATCH TOWER and to which answers are requested, to wit: "If the final judgment of the 'sheep' and 'goat' classes is based upon certain events that transpire before the restoration trial begins, and if some in the 'goat' class who never have been justified to life are everlastingly cut off or destroyed, would not this nullify or make void the doctrine of the ransom as expounded in Romans 5:18?"

<sup>10</sup>Before attempting to answer the question propounded we will analyze the text cited. It reads: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of

life." The argument of the Apostle here is, as we understand it, this: Adam sinned and was sentenced to death, and by reason thereof all of his children came under condemnation. Christ Jesus the righteous laid down his life and arose from the dead, thereby providing the ransom price. By reason of the merit of Christ's sacrifice there is to be offered to all a free gift unto justification of life. In Romans 6:23 the Apostle says that the gift of God is eternal life through Jesus Christ our Lord.

<sup>11</sup>These scriptures prove beyond a doubt that all men were born sinners and that all will be offered the free gift of justification to life. But these texts do not prove that all will accept the free gift, nor that all will be justified to life. Those who refuse to accept the gift of life freely offered surely cannot be justified to life.

<sup>12</sup>We emphasize the point that justification to life results from the free gift. There are certain things that are absolutely essential before a gift is effective. In the absence of any one of these there is no gift, within the meaning of the Scripture. A gift is a contract. The things essential to a contract are: Two or more parties acting intelligently, a sufficient consideration, and a meeting of the minds. There must be the donor, who offers, and the donee, who accepts; and there must be knowledge on the part of both the donor and the donee. There must be a meeting of the minds of both parties to the contract of gift. By meeting of the minds we mean an agreement of mind. If there is an absence of knowledge or an absence of agreement of mind, then the gift fails. These abstract propositions cannot be gainsaid, as applied to a gift.

<sup>13</sup>As an illustration: Ten men are confined in prison because of their failure to pay a fine of one hundred dollars each. A philanthropic man learns of their disability and imprisonment, goes to the court which has entered the judgment, and puts down one thousand dollars in payment of the fines. The court accepts the money. A messenger is sent to the prison to inform all ten men that the redemptive price, or price for their release, has been paid; and that each one will have the opportunity of accepting the kind offer and being released and restored to his former condition. Five of these men are blind and deaf. The messenger speaks to them with his voice and with his hands, but they hear not. It is impossible for them to acquire knowledge of what has been done for them; consequently it is impossible for them to accept the gift. As to these five men the gift fails.

<sup>14</sup>Of the other five men three hear what has been done for them and respond like this: 'We are very grateful to this good man for what he has done for us, and gladly we accept his kind offer.' To these three the gift is complete because it results in restoring them to their former condition. The other two also hear of what has been done for them and say: 'Yes, we believe

the money is there, but we do not believe in that kind of release. The court has no right to demand that some man put up money for us, and we refuse to accept the offer. We will depend upon our own virtue to lift us out of this miserable condition.' These two have a knowledge of what has been done; they refuse to accept; there is no meeting of the minds of the donor and the proposed donee; hence the gift fails as to them.

<sup>15</sup>The five that are blind and deaf may be said to represent the entire world of mankind, blind and deaf to God's gracious provision for their salvation, which incapacity has been created by the influence of Satan. (2 Corinthians 4:3, 4) Being ignorant of such provision, it would be impossible for them to persecute a Christian because that Christian had accepted the precious gift. This must be apparent for the reason that they could not know a man as a Christian unless they had some knowledge of what constitutes a Christian. The blind ones, however, during the Millennial age will have the eyes of their understanding opened and their deaf ears unstopped and will all go upon trial for life. The three who received the knowledge of what has been done, and accepted the kind offer and are released from prison, represent all in the Gospel age who hear concerning the ransom sacrifice, accept it, and act upon it by making a consecration of themselves unto the Lord. The two who refuse after receiving the knowledge represent the class of persons who hear and understand that Jesus is the great Redeemer and who believe this to be a fact, but who love the plaudits of men, love position and honor in this world, love money and the power that money will bring, and love self more than they love God. They know that certain others are not only professed Christians, but are striving to live the life of Christians. They know that these Christians are active in testifying to the people what they believe to be the truth, and their testimony serves as a rebuke to those who refuse to conform to what knowledge they have. The self-centered ones have a contempt for the ones who humbly try to tell the truth about God's plan. This contempt develops into ill will, hatred and malice. This bad condition of heart leads them to persecute and imprison those who are striving to follow the Lord. When they find a Christian hungry, naked, sick or in prison, they refuse to minister unto him because he is a Christian and his testimony is a rebuke to them.—Ezekiel 34:4; Jeremiah 23:1, 2.

<sup>16</sup>There is a great number of men who claim to be ministers of the gospel of Jesus Christ and who fill the office of minister in some denominational church and who call themselves pastors; and there are great numbers associated with them, who might be termed the principal of the flock, who also claim to be Christians. Have they heard of the ransom sacrifice which is provided for all and is offered as a free gift for all?

Certainly they have heard of this; but they decline to abide by it. They say in substance: 'When we first became Christians we believed that stuff; but now we have improved, and we see that man is a creature of evolution.'

<sup>17</sup>We quote here from the press a statement of what many clergymen now believe and teach who call themselves "Modernists":

<sup>18</sup>"The Bible contains the Word of God. Jesus Christ is a Son of God in the sense that all men are. The birth of Jesus was natural. The death of Jesus was exemplary. Man is the product of evolution. Man is the unfortunate victim of environment, but through self-culture can make good. Man is justified by works in following Christ's example. Result, natural development from within."

<sup>19</sup>It must be manifest that the responsibility of these is greater because they claim that the Bible contains the Word of God and yet they deny the power of it. They must know concerning the ransom sacrifice; else they would not attempt to deny its value.

<sup>20</sup>There is a great multitude of persons who call themselves Christians and who also name themselves "Fundamentalists." They claim to accept the great ransom sacrifice, and yet insist that the way to establish God's kingdom on earth is for them to ally themselves with earthly organizations, claiming that the League of Nations, for instance, is the political expression of God's kingdom on earth. Notwithstanding all the evidence offered by the Lord concerning his kingdom and the necessity for those who would be of it to separate themselves from earthly institutions, these ignore that testimony and persecute others who claim to be Christians and who are striving to follow in the Master's footsteps. Surely the one who today claims to be a teacher of Christianity as set forth in the Bible has far greater knowledge of God's plan than the Pharisees could have had in the days of our Lord's first presence.

<sup>21</sup>Jehovah provided the way to life through the merit of the sacrifice of his beloved Son, and this he offers as a gracious gift. But the offer is effective only to those who accept and conform their lives to the divine terms, that lead to endless life. Jehovah will not force acceptance of the gift upon any one. In fact, it would not be a gift if its acceptance were compulsory. Justification cannot come to any one without his own consent; that is to say, he must willingly respond and gladly accept the gift.

<sup>22</sup>The mere fact that one during the Gospel age learns of the ransom, and fails or refuses to accept it, and does not take action in connection therewith—that fact alone would not put him upon trial for life. If, however, he receives the knowledge of the ransom, understanding that to be God's appointed way that leads to life as set forth in the Scriptures, and learns that others have accepted it and are conforming their lives thereto, and then becomes a persecutor of such because of their faithfulness and persistency in telling the truth

of God's plan, that course would put such a one, it seems, into the "goat" class.

<sup>23</sup>It seems that these two elements must be present in those who compose the "goat" class, to wit: A knowledge of the ransom sacrifice and a manifestation of an evil disposition against brethren of the Lord because they are engaged in the work of spreading the message of the Lord's kingdom. The fact that one knows of the ransom sacrifice and deliberately ill treats another because that one exercises faith in the ransom sacrifice is of itself equivalent to rejecting the ransom.

<sup>24</sup>During the Millennial age no one will be justified until the very end of that age, yet the Scriptures show that some will be cut off after a hundred years of trial. The reason for this seems to be that the individual refuses to show any appreciation of God's provision for him. So long as one has an appreciation of the value of the ransom sacrifice and is trying to conform himself to the precious provisions thereof even though he is guilty of many indiscretions, doubtless the Lord will show such a one mercy. But when one knows what the ransom sacrifice is and then deliberately by expressed word or conduct shows a lack of appreciation, the time would come when that one would be counted by the Lord as unworthy of further opportunity for life.

<sup>25</sup>Answering the question, then, as propounded: The fact that some may at the end of the Gospel age go into death who have not been justified to life, and that these will not be resurrected, does not in any sense nullify or make void the Apostle's statement in Romans 5:18.

<sup>26</sup>Another text is cited as bearing upon the question. It is 1 Timothy 2:3-6: "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." The *Diaglott* makes this somewhat more emphatic by inserting the word "accurate" before knowledge. God is willing that all shall be saved. He is no respecter of persons. He provided the great ransom sacrifice, which is the means of salvation. As the sin of one man brought death upon all, even the obedience of one man brings to all the opportunity of life.

<sup>27</sup>But the Lord does not compel any one to accept this means of salvation. The fact that this text shows that the means of salvation is to be testified in due time to all, conclusively shows that each one must have the opportunity of accepting or rejecting the value of the ransom sacrifice. In God's own due time this knowledge must come to every one. But if one hears the testimony, understands what it means, claims to accept it, calls himself a Christian, yet in fact does not accept the ransom sacrifice and then manifests the persecuting spirit against the brethren of the Lord, it could not be said that he was ignorant of the great ransom sacrifice.

The question would be, Has he manifested a disposition worthy of trial for eternal life?

<sup>28</sup>Knowledge will not save any one; but an appreciation of God's provision and a manifestation of that appreciation by developing love is the great essential to a trial for life. The point here made is that it is possible for one in the Gospel age to have a knowledge of the ransom sacrifice without being begotten of the holy spirit, and then to manifest such a lack of appreciation of God's provision that the Lord would count him unworthy of a further opportunity for life.

#### SOME EXAMPLES

<sup>29</sup>When Jesus appeared at the age of thirty years, many Jews were expecting the coming of the Messiah. Amongst those who accepted him, whom Jesus chose, was Judas. Judas knew that Jesus was the Messiah. He could not understand the philosophy of the ransom; for none of the disciples at that time even understood that Jesus was to die and rise from the dead. He did know, however, that Jesus was the Son of God and that God was dealing through him. He developed the spirit of hatred in his heart, first engendered by selfishness; and this led him to the point of being a murderer of our Lord. Concerning him the Lord said: "It had been good for that man if he had not been born." (Matthew 26: 24) This would seem to mean that the Lord would not raise him out of death.

<sup>30</sup>Is this advocating some new doctrine? We answer: No. Brother Russell in THE WATCH TOWER as far back as 1898 pointed out the improbability of Judas' being resurrected. He restated it in THE WATCH TOWER for November 1, 1911, column 1, paragraphs 3 and 4:

<sup>31</sup>"Jesus testified that his death would not be a victory on the part of his betrayer and his enemies, but in harmony with what had been written of him by the prophets. Nor are we to consider that Judas was simply fulfilling a prophecy irrespective of his own responsibility, his own willfulness in the matter. Such a thought is negatived by our Lord's statement, 'Woe unto the man by whom the Son of Man is betrayed. It would have been better for that man if he had not been born.'"

<sup>32</sup>"This statement implies to us that, from the Lord's standpoint, Judas had already experienced so large a measure of knowledge and opportunity for better things that his responsibility for his act was complete, and that there would be no hope for him at any time in the future. These words leave no question, we think, that Judas had already enjoyed his full share of the great atonement work through the intimate association with our Lord and the abundant opportunities he had of coming into a clear knowledge of the truth, and the corresponding responsibilities. From our standpoint Judas sinned against great light. Evidently his was the 'sin unto death'—the 'second death.' Hence, aside from any future existence, we are to consider that his life was a useless, wasted one; and that its joys did not overbalance its sorrows and anguish when to the latter were added his despair and suicide. Judas' end was a sad one. Every suicide, by his act, confesses his wish that he had never been born."

#### PHARISEES

<sup>33</sup>The Pharisees were not begotten of the holy spirit. They were educated men, learned in the law of Moses and the teaching of the prophets. They knew the Scriptures that taught of the coming of the Messiah; that he should be born at Bethlehem; that he would save his people and that unto him the people should be gathered. They were really the clergy of their time, claiming to represent God and to preach the truth. Jesus denounced them as liars and hypocrites, and then said to them: "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" (Matthew 23: 33) The word "hell" here is from the Greek *gehenna*, and means destruction. It would be difficult to draw any other inference from this statement than that they were subject to the second death.

<sup>34</sup>In THE WATCH TOWER for November 1, 1911, page 405, Brother Russell says: "We confess little hope for the scribes and Pharisees, who when they could find no other fault ascribed our Lord's works to the devil."

#### WHY RESPONSIBLE?

<sup>35</sup>Why should the Pharisees be more reprehensible and therefore more responsible than others? The answer seems to be that they had more light, more reason to understand, and therefore greater responsibility. They had reason to expect the coming of Messiah about the time he came. At his birth the matter was called to their special attention when Herod summoned the leaders to advise him. Thirty years later they knew that Jesus was at the proper age to enter upon the office of a priest. At that very time came John the Immerser, proclaiming publicly that Jesus was the Messiah. The Pharisees, scribes and leaders heard this. They heard the gracious words that fell from the lips of our Lord when he spake as no man had ever spoken. They saw the miracles performed by him, which should have been convincing to them that he was what he claimed to be, the Son of God. Furthermore, they saw that if they accepted him as the Messiah it would mean the complete overturning of their own system; and they did not like that.

<sup>36</sup>The Lord Jesus in the earth was a great light, shining in a dark place; and all who saw that light had a responsibility toward God and the truth in proportion to their enlightenment. All the Jews were servants; for they were the house of servants. Jesus said: "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."—Luke 12: 47.

<sup>37</sup>In the WATCH TOWER article just mentioned Brother Russell has this further to say concerning the Pharisees:

<sup>38</sup>The truth was presented to the people in such a manner that the Lord declared that its rejection would bring 'stripes' and 'woes' upon those who, after hearing, loved darkness rather than light. He declared that some of those,



because of their rejection of the truth, would be counted worthy of 'many stripes'; and that it would be, therefore, more tolerable for Sodom and Gomorrah in the day of judgment than for those. Our Lord's declaration was, 'If I had not done among them the works which none other man did, they had not had sin.'—John 15: 22, 24.

<sup>39</sup>"We judge that if Pilate and Herod and the Roman soldiers had some responsibility for Christ's death; that the multitude who clamored, 'Crucify him! His blood be upon us and on our children!' had much more responsibility; that the better educated, envious Pharisees and priests who incited the illiterate common people had a yet greater responsibility; and that Judas, his betrayer, was the chief, the real crucifier, because of his knowledge and wilfulness."

<sup>40</sup>Our Lord was instructing the disciples just before his crucifixion. He pointed out how he was hated by the rulers, scribes, Pharisees, politicians, etc.; and that the same class of men would hate his followers. He told his disciples that the servant is not above his lord, and then added: "But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause."—John 15: 21-25.

<sup>41</sup>The real reason why the Pharisees seem to be in danger of *gehenna* was that they had reason to believe the Lord Jesus was the long-looked-for Messiah; that they saw and heard him; and that notwithstanding this, developed a bitter spirit of hatred and persecution, which led them to heap upon him all manner of abuse, and then to conspire to have him put to death. He was God's anointed; and therefore their hatred of Jesus was a hatred of the Father; and that bitterness of heart resulting to those who indulged in hatred showed their absolute disloyalty to the principles of God's righteous arrangement. If disloyal when having some light, they would likewise be disloyal when having greater light. They permitted their hatred to go to the point that they called a council and in that council formed a conspiracy to have Jesus arrested, tried and put to death.—John 11: 47-53.

#### PHARISEES' COUNTERPART

<sup>42</sup>About 1874 many were expecting the second coming of the Lord. About 1881 many were preaching that his second presence was about to take place. Doubtless many of these were not consecrated, justified, nor spirit-begotten; nor would this be required in order that a man might see the physical facts in fulfilment of prophecy. From 1881 to 1916 in particular the Lord's special servant was proclaiming throughout the earth the presence of the Lord, gathering together his saints;

and during that time great numbers of ministers and the principal of their flocks were indulging in wilful slander, vituperative abuse, and malicious libel against the Lord's servant. The Lord had promised that greater light would shine during his presence; and that light has been shining; and those who are really looking for the light would have no reason not to see it.

<sup>43</sup>Many recognized that the Lord's servant was telling the truth; but they saw that if they were to adopt it their system would fall. Many have been heard to say, "I believe that is the truth, but I cannot preach it because my bread is not buttered on that side." In all probability such were not spirit-begotten; yet they admitted considerable light, and deliberately persecuted the one who was holding forth that light, and others associated with him in doing so.

<sup>44</sup>In 1914 the Lord began to fulfil his great prophetic utterances concerning the end of the world, his presence, and the setting up of his kingdom. Attention was called to this all over the land. But the greater number of the clergymen, together with the principal of their flock, not only ignored these truths so manifest, but became angered and indulged in hatred, vituperative abuse and persecution of those who dared to herald these facts. They pretended to be the teachers of the Word of God, and yet deliberately ignored the teachings of God's Word. They had been instructed and themselves at other times had instructed their flocks concerning the Lord's Word. Therein they had read these words: "Then came also publicans to be baptized, and said unto him [the forerunner of Jesus], Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely." (Luke 3: 12-14) They were familiar with the words of Jesus and had taught these words to others at various times: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." They were familiar with this saying of Jesus, "That whosoever is angry with his brother shall be in danger of the judgment"; and furthermore, "Thou shalt not kill."—Matthew 5: 44, 22, 21.

<sup>45</sup>Notwithstanding these things, when the World War broke out in 1914, notwithstanding it was a clear fulfilment of the prophetic utterances of the Lord concerning the end of the world and notwithstanding it was their duty to preach the message of his kingdom, thousands of ministers turned their churches into recruiting stations, urged the young men to go to war and stated to them that if they died upon the battlefield they would be a part of the vicarious atonement, and of course go straight to heaven.

<sup>46</sup>One of the charges that Jesus levelled against the Pharisees was this: That they were hypocrites, liars. A hypo-

crite is one who knowingly deceives. A liar is one who deliberately tells a lie. The clergymen who preached to the young men concerning the vicarious atonement must have known about the ransom sacrifice, or else they would not have told the young men about it. They must have known that they were lying when they said to the young men that they could be a part of the vicarious atonement. They must have intended to deceive when they told the young men it was their Christian duty to kill their fellow man.

<sup>47</sup>Many of the clergymen and the principal of their flock were not content with deception. They found a few humble Christians in the world who believe in Christ, and who were anxious to tell about his kingdom, and who are explaining to the people that the World War, the famine and pestilence were evidences of the end of the world and the presence of the Lord and of his incoming kingdom; and many of these clergymen and the principal of their flocks instead of uniting in this work to make known this message to the people conspired together to persecute, beat, ill-treat, imprison and kill those whom they had reason to believe were Christians. Their excuse for doing so was that what these were telling would interfere with the war! The only charge that they could lay against the door of these humble Christians, the brethren of the Lord, was, that they were speaking forth words concerning the Bible that would be against the government and therefore against their church organization. They developed ill will, malice, and a murderous hatred against followers of the Lord in fulfilment of what the Lord had foretold.

<sup>48</sup>It is not for us to judge how many of them are responsible, what degree of knowledge each one had, who was justified and who was not; but without doubt many of them had much light, and without question they indulged in persecution of the Lord's brethren.

<sup>49</sup>Nor has this been all. The evidence which the Lord brought to bear from 1914 to 1918 in fulfilment of prophecy clearly showed that it marked his presence, the end of the world, and the time for the setting up of his kingdom. This evidence is sufficiently strong to convince any one who believes the Bible; and it was therefore to be expected that in 1918, when the war ended, all Christians could have recognized this fulfilment of prophecy and advised the people to take note of it and accept the Lord's kingdom.

<sup>50</sup>We find, however, that a great majority of the clergy and the principal of their flocks not only repudiated this divinely-given proof, but went further and called upon their churches, the denominations, and the people in general, to enter into a combine with those who did not profess to be Christians, to form a League of Nations to control the world, and freely heralded to the people the fact that this League of Nations is the political expression of God's kingdom on earth.

<sup>51</sup>In November, 1923, the public press carried a report to this effect, that the churches had combined to battle for a world court. A despatch from Washington dated November 5, 1923, says:

<sup>52</sup>"An army of churchgoers, one million strong, will devote the entire week beginning today to a spiritual march on the national capital to induce the United States to join the world court. The drive will reach its climax on Armistice Day, November 11, which will be known as World Court Sunday. The Federal Council of Churches is behind the move, with twenty-nine communions and a membership of more than twenty million adults supporting. About 150,000 pastors throughout the United States have been invited to participate.

<sup>53</sup>"The Federal Council of Churches points out that mankind will never reach the Millennium by a bound, but only by a steady march."

<sup>54</sup>In other words, their man-made institution is God's kingdom! and this position is taken by them in the light of all the evidence now plainly given by the Lord.

<sup>55</sup>The present leaders of the denominational systems are educated men. They have far greater opportunity to know than did the Pharisees of old. They have the same Scriptures that the Pharisees had; they have the experience and history of the Christians for nearly nineteen hundred years; they have the fulfilment of prophecy proving the correctness of the Scriptures. There is far greater light in the world, due to the presence of the Lord, than the Pharisees had. Notwithstanding all of this, many of them, professed ministers of the gospel, openly declare against the great ransom sacrifice, stating that man is a creature of evolution and that they, men, in utter disregard of the Lord and his arrangement, through their organizations can bring about the desire of the people.

<sup>56</sup>Catholics and Protestants fight each other; Modernists and Fundamentalists war against each other; but all of them are a unit on one thing, and that is, to be against those who humbly teach the presence of the Lord, the nearness of his kingdom, and that millions now living will never die. They are angered at these followers of the Master, not because their numbers are great and not because any of them are trying to get the clergymen's jobs; but their anger is due to the fact that these followers of the Master persist in proclaiming the message of his kingdom. This message of his kingdom is a rebuke to them; and as they hated the Master, so they hate his followers, as Jesus said: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. . . . If they have persecuted me, they will also persecute you."—John 15: 19, 20.

<sup>57</sup>Just at this time a colporteur brother, who is dumb and who is therefore compelled to have his canvass written out, brings to our attention the following information: In his usual course of canvassing he called at a door and was met by a lady. She read his canvass.



It was the canvass for "The Harp of God." She returned the canvass, and declined to buy the book. Then he opened the book and pointed to her some of the subjects treated. He pointed out some of the questions also. Then she bought the book. The dumb brother left, not knowing at the time that she was the wife of a duly ordained minister of the church denomination and that he was in the minister's house. In a few days thereafter the minister wrote this brother a letter, which we set out here in full, omitting the names:

<sup>58</sup>"East Quogue, L. I., Dec. 28, 1923.

"You will please keep your damnable propaganda away from our home. We could ill spare the half dollar you wrung from my wife with your dumb tactics; you were so persistent in taking her time while our baby was crying that you made her buy your book to get rid of you. We have no use for your Harp Bible Course and the sooner you get your Russellite stuff away from here the better we will like it."

<sup>59</sup>Accompanying the letter was the first quiz-card, which the minister returned, and these are some of the questions it contains: What are the ten fundamental teachings of the Bible? How do we know that Jesus was the promised Messiah?

<sup>60</sup>Whether this minister had been justified and begotten of the holy spirit we do not know; nor does it matter materially as to the result. He claims to be a Christian, and therefore claims to believe in the ransom sacrifice. A Christian called at his door, unable to talk. His good wife purchased a book which is devoted entirely to explaining God's plan of love based upon the ransom sacrifice. If the minister is a Christian, he should be doing the very same thing that this dumb brother was doing—advertising the King and his kingdom. Suppose he is not spirit-begotten. He must know that Christianity is for the good of mankind; otherwise he could not honestly engage in it. And if good for mankind, then he could not honestly persecute his brother for trying to tell of Christ and his kingdom.

#### TIME OF FULFILMENT

<sup>61</sup>In the former issue of THE WATCH TOWER it is stated that the final judgment is based upon certain events that transpired while our Lord was in heaven and before the restoration trial begins. Still holding to this, we here amplify that statement somewhat. Just before the coming of the Lord in 1874 there were many clergymen and principal ones of their flocks looking for and speaking about the second coming of the Lord. Notwithstanding, some doubtless were developing the "goat" disposition. The Lord has been present since 1874, but not until 1914 did he take unto himself his power and reign. From the language used by our Lord in the parable it seems that the particular application should be made after 1914. He said: "When the Son of man shall come . . . then shall he sit upon the throne of his glory."—Matthew 25:31.

<sup>62</sup>From 1874 to 1914 there was much evidence showing the fulfilment of prophecy and testifying to the time of the end and to the presence of the Lord. From 1914 to 1918 there was such a plain fulfilment of the prophecies of the Lord that all who believed the Bible and read it should be able to understand and know of his presence. It would be expected that all who did believe this would be doing something to further the interests of his kingdom. If any one came to them in the name of the Lord teaching the Bible concerning the plan of salvation of God based upon love, it would be expected that all who believed them to be Christians and had the right spirit would treat them kindly. If some, whether begotten of the holy spirit or not, knew that these who went about spreading the gospel were Christians, and because of that fact refused to minister unto them when they found them sick or in prison, turned them away from their doors and ill-treated them and manifested toward them the spirit of hatred and ill will, such would be manifesting the "goat" spirit.

<sup>63</sup>It would not be necessary that all who manifested this spirit be justified and begotten of the holy spirit in order to be responsible. The chief thing would be his knowing that one is a Christian and ill-treating him because of that fact. That, it seems, would be reprehensible in the sight of the Lord. It would seem impossible to persecute a man because he is a Christian, and because he is teaching Christian doctrines, unless the one persecuting knows something about God's arrangement for salvation. It would follow, then, that the persecutor is sinning against light. To that extent he would be disloyal to the Lord. If disloyal, the Lord might regard such a one as unworthy of further opportunity for life, knowing that he would still be disloyal if further opportunity were granted.

<sup>64</sup>Again we reiterate the statement that it is not for us to judge who is of one class and who is of another; but the purpose of the parable is to show that at the end of the Gospel age there is a judgment upon nominal Christendom, which judgment will destroy the wicked "goat" class as a class, and which judgment may reach individuals composing that class who, having light, persist in wickedly persecuting the followers of Jesus, on the same principle that the Pharisees, who had light, deliberately persecuted the Lord. Since the Lord is judging his church and judging the nations, surely there must be upon nominal Christendom some judgment which would embrace the class just mentioned.

<sup>65</sup>The priests, elders, Pharisees, and other leaders were fearful that the Lord would be resurrected; and hence they called upon the Roman governor for a guard over the sepulchre. They were among the first to learn that the Lord had been resurrected. This should have been to them sufficient evidence that he was the Son of God, the Messiah, as he had claimed. Instead of heeding this evidence, they met together immediately, took counsel

together, took up a collection, gave a large sum of money to the soldiers as a bribe, and asked them to state falsely that the disciples of Jesus had come by night and stolen him away; and they agreed to use their influence with the political power for the protection of the soldiers.

<sup>66</sup>By the great amount of evidence the Lord brought to bear from 1914 to 1918 the clergy, the pastors and leaders, must have known of the second presence of the Lord and the nearness of his kingdom. They were not willing to heed this evidence, but conspired together to persecute and have arrested and imprisoned many humble Christians who were doing nothing but telling the people that the signs of the times meant the presence of the Lord and his kingdom at hand. If the Pharisees were reprehensible before God for their conduct, what can be said for those who had greater light?

#### JUDGMENT TIME

<sup>67</sup>In the text first cited (2 Thessalonians 1:6-10) the Apostle is addressing himself to the Thessalonians, members of the new creation and brethren of the Lord. His words, of course, apply to all members of the new creation and, because of the setting, would seem more particularly to apply to the new creation, the brethren of the Lord, at the end of the Gospel age. The Apostle says: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you." These Christians had evidently been suffering persecution at the hands of others, and St. Paul was commending them for their patience and faith in all these tribulations. He was encouraging them also to continue in patience and to wait upon the Lord, pointing out that it is a righteous thing with God to recompense troublemakers with tribulation.

<sup>68</sup>Who are they who have troubled Christians? Is it not true that practically all the persecution that has come upon the faithful followers of Jesus has been instigated, incited and carried on by the clergy and the principal of their flocks, in both ancient and modern times? During the modern persecution did not practically all the persecution result from the influence exercised against Christians by men of the unholy alliance—big preachers, big politicians, and a few big business men as the principal of the flocks? Then, as if to comfort those in tribulation, the Apostle says: "And to you who are troubled rest with us [that is to say, Be calm and at ease, rest in faith until the Lord's due time]; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ."

<sup>69</sup>Evidently the reference here is to the same time mentioned by our Lord in the parable of the Sheep and Goats—"When the Son of man shall come in his glory and all the holy angels with him." Therefore the time

of judgment seems to be fixed and to apply to a certain class. The words of verse 8 seem to specify two divisions of the same class: (a) "Them that know not God; and (b) that obey not the gospel of our Lord Jesus Christ." Rotherham renders this text as follows: "Against them that refuse to know God and against them who decline to harken unto the glad message of our Lord Jesus."

<sup>70</sup>(a) There are those who claim to be Christians, who claim to know God, and who do *know* of God. These in fact do not *know* God. These know of the Bible, know of its contents, know of Jehovah; but they refuse to know, that is to say, understand and heed, God's instruction. They say that the Bible *contains* the Word of God, meaning thereby that some of the Bible is God's Word. They say that Jesus Christ is a Son of God, in the sense that all men are sons; thereby meaning that there was nothing particularly superior about Jesus. They say that the death of Jesus was exemplary, but without value as to the purchasing of man, thus "denying the only Lord God, and our Lord Jesus Christ." (Jude 4) They have had the testimony of the ransom given to them; but they refuse to accept it.

<sup>71</sup>(b) There is another large body claiming to be Christians who claim to accept the Bible as God's Word of Truth and Jesus as the Redeemer; and yet these "decline to harken unto the glad message of our Lord Jesus Christ." What is that gospel or glad message? It is the good news that Jesus is the King; that the old world has ended; that the kingdom of heaven is at hand, and that this is the kingdom promised by Jehovah, through which all the nations and families of the earth will be blessed. It is the kingdom that will bring peace and happiness to the people. It is the desirable government foretold by the Lord. The leaders and teachers among this class particularly ignore the great truths which are set forth in the Bible and which are manifest before all eyes now; and they announce that they will form a combination in the nature of a League of Nations and a World Court, and set up a government that will rule the peoples of earth; and that this is the way the Lord will express his will on earth.

<sup>72</sup>While making much noise about believing in the Lord, they refuse even to listen to those who desire to present the message concerning the kingdom, and use their best efforts to keep the people from hearing the message concerning the kingdom of the Lord Jesus.

#### THE REAL ISSUE

<sup>73</sup>The real issue now before the peoples of Christendom is, The kingdom of God versus the kingdom of Satan. Worldly statesmen admit the failure of men up to this time to establish a desirable government. Now the ecclesiastical leaders and teachers, following their own wisdom and devices, have attempted to set up a kingdom by a worldly arrangement in utter disregard

of the divine arrangement. They fail to heed the words of God's prophet, which without doubt apply to this very time, and which read: "And in the days of these kings shall *the God of heaven set up a kingdom* which shall never be destroyed; and *the kingdom shall not be left to other people*, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Daniel 2:44.

<sup>74</sup>It will be observed in this text that the Prophet says: "And the kingdom shall not be left to other people"; that is to say, God is setting up this kingdom through the Lord Jesus Christ; and it is highly presumptuous on the part of men to ignore utterly the overwhelming testimony of the presence of the Lord and the long line of testimony of the prophets and apostles, given as witnesses of the Lord, concerning his kingdom, and to attempt to set up a man-made arrangement to take the place of the Lord's kingdom.

<sup>75</sup>Jesus declared what would be the evidences of his presence, the end of the world, and the setting up of his kingdom. Now the physical facts show beyond any question of doubt—sufficient at least to convince every one who listens and thinks—that the time has come when the old world is passing away and the Lord's kingdom is here. All the nations of earth are crumbling to pieces. Ecclesiastical leaders, joining hands with professional politicians and big business men, are striving to hold the devil's order intact. The issue, therefore, is squarely put up to every one who hears: Will you accept Satan's makeshift of a government that oppresses mankind, or will you accept the kingdom of peace and blessing and salvation, the kingdom of the great Prince of Peace and Lord of lords?

<sup>76</sup>Those who *knowingly* ally themselves with the old, crumbling order of Satan thereby prove their disloyalty unto the Lord. If disloyal now in the light of all the evidence that the Lord has given, what assurance is there that they would be loyal when the kingdom is in full operation? The Lord knows, and he alone will judge. After all, the real test is loyalty of heart to the Lord. Love for God and love for Jesus and love for his cause above everything earthly is that which is required to make one loyal.

<sup>77</sup>It would seem that if there are those who have preached that the Bible is God's Word, that Jesus is the great Redeemer and Savior of the world, and the coming of his kingdom, and then see all the evidences about them of the Lord's presence and of the kingdom being set up, if such then deliberately mislead the people, they come within that class denounced by the Lord himself when he called certain ones liars and hypocrites, whom he will judge. It is not for man to say what judgment the Lord will pronounce upon these. He knows the heart of each one, the extent of loyalty or disloyalty. He knows whether or not it would be worth while to give them an opportunity under his righteous

reign, and he alone will determine as to the judgment. The Apostle indicates what kind of judgment will be pronounced when he says: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day."—2 Thessalonians 1:9, 10.

<sup>78</sup>The prophet Daniel (2:44) plainly states that the God of heaven shall set up a kingdom. The same Prophet (chapter 12) designates the time when Michael the great Prince shall stand forth. The Lord Jesus quotes from this prophecy with approval in his great discourse recorded in Matthew 24; therefore linking the whole matter of the kingdom foretold with his words, the fulfilment of which is now in progress. Our conclusion therefore is that the parable of the Sheep and Goats has a particular and specific fulfilment between the year 1914, at the beginning of the World War, and the beginning of individual restoration blessings.

<sup>79</sup>The Psalmist says: "For as the heaven is high above the earth, so great is his mercy toward them that fear him." "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." (Psalm 103:11, 17) If those of the goat disposition should repent and reform, doubtless the Lord would show mercy unto them.

<sup>80</sup>The Scriptures seem to indicate that during the Millennial age restoration trial there will be some and probably many who will refuse to accept the great ransom sacrifice and of course will not be justified unto life; that God's mercy will extend to them for a period of one hundred years, and that then they will be cut off. If there were some in the close of the Jewish age who had light and deliberately sinned against it and suffered eternal destruction, if there be some in the Millennial age who will suffer a like punishment, who will say that God may not minister such a punishment unto some at the close of the Gospel age who, claiming to be the followers of the Lord, at the same time prove their disloyalty to him by refusing to obey his message of good news and who go to the further extent of persecuting his humble messengers who are striving to be loyal and trying to tell the good news of the kingdom to others?

#### A JEALOUS GOD

<sup>81</sup>The Scriptures declare: "God is jealous, and the Lord revengeth; the Lord revengeth, and is furious: the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies." (Nahum 1:2; Zechariah 8:2; 2 Corinthians 11:2) By these scriptures we understand that the Lord does not look with pleasure upon those who deliberately interfere or attempt to interfere with his plan. Those who are begotten and anointed of his holy spirit are the brethren of the Lord Jesus. They are anointed of God. "He suffered no man

to do them wrong; yea, he reproveth kings for their sakes; saying, Touch not mine anointed, and do my prophets no harm." (Psalm 105:14, 15) If, then, the Lord has chosen to have his humble anointed ones announce the kingdom and if others who claim to be his representatives decline to obey the message concerning his kingdom, ill-treat and ill use, misrepresent and persecute those who are anointed of the Lord, this would seem in the light of Scriptures to be such conduct as to call forth the Lord's indignation against those who presume to take such a course.

<sup>82</sup>Stated in plainer phrase, the Lord does his own business. He works out his sovereign will as it pleases him. Who is man that he should attempt to interfere? What business is it of his to say that a company of men will set up a kingdom which will be the political expression of God's will on earth? Who authorized them to do this? Would it not seem presumptuous, to say the least, for leaders in the name of the Lord to assume such a position? Would it not also seem reprehensible for them to ill-treat humble servants of the Lord who are merely announcing that the God of heaven is setting up a kingdom and that the men of the world have nothing to do with it?

<sup>83</sup>The Christian here has a lesson to learn. It is important, of course, first to accept the ransom sacrifice; for this is the only way that leads to life. One might receive the benefit of the ransom sacrifice and still not reach the goal. It becomes equally important thereafter that he maintain the right attitude of heart toward God and the Lord Jesus, and a proper attitude toward his brethren. The Lord cannot be pleased with us if we attempt to do injury to another and especially to one of the household of faith. Let every one, then, who names the name of Christ depart from iniquity, which means lawlessness; and let him render good unto others, especially unto those who are of the household of faith. The Lord is watching his little ones with a jealous eye, jealous for their interests; and whatsoever is done unto one of the least of his he counts as done unto himself. Therefore each Christian should watch for the interests of his brother with a loving desire to help his brother even as he would help himself.

#### QUESTIONS FOR BEREAN STUDY

Why is a Christian forbidden to judge any individual? How does judgment of classes differ from that of individuals? ¶ 1, 2.  
Quote the sentence from the October 15, 1923, WATCH TOWER which has provoked much discussion among Bible Students. ¶ 3, 4.  
What have some misunderstood that sentence to mean? Give its true meaning. Point out the distinction between judging classes and judging individuals. ¶ 5, 6.  
To what test must all teaching be subjected which claims to be Scriptural? ¶ 7.

What question is puzzling the minds of some Bible Students with regard to the "goat" class? In this connection explain Romans 5:18 and 6:23. ¶ 8-11.  
What results to the individual who accepts God's free gift? In what way is a gift a contract? Name the three essentials to a gift. ¶ 12.  
Illustrate this matter by applying these principles to the case of the ten men in prison, and show why but three of them received the free gift. ¶ 13, 14.  
Apply this illustration to the world of mankind and God's free gift of life. ¶ 15.  
What two classes in the nominal church are now rejecting the ransom sacrifice? ¶ 16-18.  
What fact increases the responsibility of these men before God? ¶ 19.  
Point out the distinction between Modernists and Fundamentalists. In what way are the Fundamentalists also responsible before God? ¶ 20.  
To whom alone is Jehovah's free gift effective? What course will put a professing Christian into the "goat" class? ¶ 21-23.  
Point out how the Scriptures show that the second death sentence will operate throughout the Millennium. What evidently will constitute in God's sight worthiness or unworthiness of further opportunity for life? ¶ 24.  
Answer briefly the question propounded in paragraph 9. ¶ 25.  
In what way will the world's trial for life everlasting be conducted? Why is "accurate knowledge" an essential to that trial? What constitutes a successful trial? ¶ 26-28.  
Illustrate this point by applying it to the case of Judas. ¶ 29.  
Give proofs from THE WATCH TOWER that Brother Russell did not expect Judas to be raised from the dead. ¶ 30-32.  
Why did our Lord denounce the Pharisees as in danger of the second death? ¶ 33.  
Why should this class be more reprehensible than the rank and file of the Jews? ¶ 35, 36.  
What has Brother Russell said as to their chance for a future life? ¶ 34, 37-39.  
What acts on the part of the Pharisees demonstrated their wrong condition of heart? Show that our Lord understood their heart condition. ¶ 40, 41.  
Trace the development of the modern Pharisee class, and show their resemblance to the Pharisees at the time of the first advent. ¶ 42-44.  
How did the World War demonstrate the real heart condition of this class? ¶ 45-47.  
Can we judge the heart condition of individuals of this class? If not, why not? ¶ 48.  
How do we know that the modern Pharisees have rejected the incoming kingdom? ¶ 49-54.  
In what way is this class far more reprehensible than were the Pharisees of old? ¶ 55.  
On what issue are the warring factions of Christendom at one with each other? ¶ 56.  
Show how the experience of a colporteur demonstrated the heart condition of one who professes to represent the Lord. ¶ 57-60.  
When did the "goat" class begin to develop? When does the parable we are discussing apply? ¶ 61.  
How does the "goat" disposition manifest itself? Is the manifestation of such a spirit an evidence of heart loyalty to the Lord? ¶ 62, 63.  
How do we know that the parable of the Sheep and the Goats applies to the end of the Gospel age? What is the purpose of this parable? ¶ 64.  
Point out the parallel between the ancient and the modern Pharisees. ¶ 65, 66.  
What evidence have we that 2 Thessalonians 1:6-10 applies to the present? ¶ 67-72.  
What important issue is now before Christendom? In what way is the divine arrangement now being disregarded by the ecclesiastics? ¶ 73-75.  
In this crucial time how are loyalty and disloyalty to the Lord demonstrated? ¶ 76, 77.  
Cite scriptures to show that the parable under discussion covers the period between 1914 and the actual restoration of individual blessings to mankind. ¶ 78.  
Is there any hope for those who overcome the "goat" disposition in themselves? ¶ 79.  
What grounds are there for believing that some now living will never be given life everlasting? ¶ 80.  
What do we understand by the Scriptural statement that God is a jealous God? In what way does that jealousy protect his anointed ones? ¶ 81.  
By what authority do ecclesiastics meddle with the world's affairs? How does the Almighty view such proceedings? ¶ 82.  
What lesson may the Christian learn as to his duty now in the end of the old order? ¶ 83.

"Watchman, tell us of the night;  
What its signs of promise are.  
Traveler, o'er yon mountain's height,  
See that glory-beaming star!

"Watchman, does its beauteous ray  
Aught of hope or joy foretell?  
Traveler, yes; it brings the day—  
Promised day of Israel."

## PRAYER-MEETING TEXT COMMENTS

### TEXT FOR MARCH 19

*"The king's favor is toward a wise servant."—Proverbs 14:35.*

**T**HE word "favor" here used means approval, with joy and delight. It means to be the recipient of a smile from one who approves. It means to be regarded propitiously. The king, according to ancient custom, manifested his approval of one appearing in his presence by stretching the hand toward the one approved. (Esther 5:2) The text for our consideration here suggests that the King will extend his favor toward a wise servant. All the members of Christ this side the veil recognize the presence of the King and greatly desire his approval. The condition precedent to receiving that approval is indicated by this text.

But why, one may ask, should the prospective member of the royal house of sons, be called a servant now? We are not left in doubt as to the correct answer to this question. The apostle Paul, addressing himself to the members of the house of sons, and particularly to those on earth during the final conflict between the representatives of the King and those of the evil one, and describing the armor that each one of such faithful ones must wear, said: "Having your loins girt about with truth." Another ancient custom, which still prevails in the Orient, is for a servant to wear a girdle. Before undertaking a heavy task, you will notice that these servants draw the girdle tightly about the loins. These ancient customs may have been in the minds of the Scriptural writers. The thought then is this: Every prospective member of the royal house of sons must be a servant of the truth. This means that they must love the truth for the truth's sake, and must anxiously serve the truth to the glory of the Lord.

This text, then, would seem to indicate that no one could expect to have the hand of the King stretched forth toward him now unless he would be a voluntary servant of the truth. A servant is one who serves. One who merely receives but who does not minister to others could not be regarded as a servant. What lesson, then, can we gather from this text as applying now to the Christian; what lesson appropriate to the year text, "The kingdom of heaven is at hand"? Can any Christian have a doubt as to the correct answer? It is this: We recognize that the great King of kings and Lord of lords is here. He has committed to the members on earth the interests of his kingdom, including the announcing of the fact of his presence, of his kingdom and the blessings that will follow to others. These recognize that this message must go to the nations of the earth as a testimony and that it must be delivered before the final end. No one, then, could reasonably expect ultimately to stand approved before the Lord unless he becomes a servant of the truth in proclaiming the message of the kingdom.

But who is a wise servant? The answer is: That servant who hears the command of his master, ascertains his will, and joyfully does it. Otherwise stated, it is the application of knowledge concerning the kingdom according to the divine standard. The King himself says to his servants now: "This message must be told to the nations." (Matthew 24:14) Again: "Herein is our love made perfect, that we may have boldness [fluency and readiness of speech] in the day of judgment." (1 John 4:17) A wise servant is he who heeds these commands and joyfully performs them. And thus performing faithfully to the best of his ability, when he approaches the presence of the great King of kings and Lord of lords, he may expect that mighty and loving Potentate to stretch forth the golden sceptre toward him and lovingly smile upon him. What a wonderful privilege that! What an inducement to love and action now in advertising the King and his kingdom!

### TEXT FOR MARCH 26

*"Seek ye first the kingdom of God."—Matthew 6:33.*

**T**HIS text is a part of the sermon of our Lord on the mount. It contains specific instructions to those who hope to be members of the Messianic kingdom. In the text the word "kingdom" means the royal family of heaven. The word "kingdom" is synonymous to the new creation. The new creation is the highest of Jehovah's creation, therefore the chiefest of all and of first importance. The great Master knew that there would be a temptation to his followers to look after things pertaining to worldly life and to let these occupy much time and thought. He wished to assure them that whatsoever things they might need as new creatures in Christ, even the temporal necessities, the heavenly Father would supply.

The word "first," as used in this text, means chief in importance. Paraphrasing the Master's language, we would understand him to say: 'You who hope to be of the royal family of heaven have the greatest hope set before you of any of Jehovah's creatures. That which is of chief importance to you, therefore, and which should have first place in your thoughts and actions, is the King and his kingdom. If it requires you to sacrifice all your time, your influence, your money, your strength and your earthly friends, do that. Instead of giving your time chiefly to the acquisition of wealth, ease and comfort, let these have secondary importance. Have your mind and affections set upon the heavenly kingdom; watch the interests of that kingdom; serve its interests faithfully and truly represent it; and have faith in Jehovah, that he will add all the other things unto you that you may need.

We see how wonderfully the Lord's words fit the experiences of Christians today. Some consecrate themselves to the Lord, and feel that they have performed all their duty when they have accepted the Lord and

his message of truth. They feel under no obligation to make any sacrifice in passing the message on to others. They devote the major portion, if not all, of their time, influence and money to the acquisition of more money and other temporal needs, excluding the service of the King, and failing to look after the interests of the kingdom committed unto them at the time of consecration.

The importance of this matter cannot be overstated. If one is enlisted with the Lord and has the hope set before him of being of the kingdom class, then he should make everything else subservient to that one end. If any question arises as to whether he should take this course or that course, he should answer it by

the other question, Which course would advance me more rapidly toward the kingdom? Our Master's instructions to us are so explicit that no consecrated child of God at this time, when he knows that the King is here and has taken unto himself his power to reign, can find a just cause or excuse for failing to engage in the Lord's service insofar as it is possible for him to do so. This will mean, then, that he will seek opportunities of serving others with the truth, thus keeping his mind and heart set upon things pertaining to the kingdom, looking to that blessed day when he shall have a triumphant entry into the glorious house of the Lord, where he will have endless joys and pleasures forever.

## THE REIGN OF DAVID

—MARCH 16—1 SAMUEL 16 TO 2 SAMUEL 24—

THREE PHASES OF DAVID'S LIFE—DAVID RESTORES WORSHIP OF GOD—THE GAMENESS AND EXCELLENCE OF DAVID.

*"I delight to do thy will, O my God."—Psalm 40:8.*

THE outstanding feature of Saul's reign was his willfulness. He wanted his own way in his own time.

Coupled with this disqualification was a profession of humility which covered the most obnoxious hypocrisy. On the other hand, of David, whose reign gives the subject for today's lesson, it may be truly said that our Golden Text gives the keynote of his life. Unlike Saul, who was made king almost immediately after being called, David was kept waiting for many years before he came to the throne, and had much hardship to bear, with few outward tokens to show that the favor of God was with him or even that the kingdom would come to him on Saul's death. Another feature which contrasts almost violently was David's real concern for the honor of Jehovah, and for the welfare of the people.

<sup>2</sup>The Scriptures set for our study carry us from the anointing of David when a boy to his death; we have therefore before us not only his reign, but the preparation for it. Long before Saul ceased to be king, Samuel was sent to anoint David, the young shepherd boy of Bethlehem. There were at least two reasons for God's action at that time; one specially for Samuel's sake, and the other for David's sake. Saul had been dear to Samuel. The Prophet had an earnest desire that Saul might be a worthy king, not only as the Lord's chosen but for his own sake; for Samuel loved the tall, modest young man. Saul's defection was a sore thing to Samuel. When God told him that Saul was cast off from being king, Samuel cried all night to the Lord. The Lord administered a rebuke, saying, "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel?" (1 Samuel 16:1) The continual fretting for Saul showed a reluctance to accept God's will; so to help Samuel divert his mind, and to show him conclusively that there was no further chance for Saul, God sent the Prophet to anoint David. He fell in love with the boy; and a friendship was begun which lasted to his death. In view of the great work which God had for David, it was necessary that he should begin training while yet he was young. That he meditated much and learned much while minding his sheep, all his later life bears evidence. It was a specially formative time.

<sup>3</sup>David was first brought into prominence at the time when Goliath, the champion of the Philistines, was openly defying and despising Israel. David, then only a youth, saw no reason why that stalking monster who paraded

before the hosts of Israel every day defying them, should not be silenced. To him this boasting giant was an opponent of the Lord; and David, who believed that God would save Israel according to his promise, had no fear because of Goliath's size. He proffered himself as an instrument for the Lord and, though despised by his brother Eliab, was accepted by Saul. As Goliath saw the youth approaching unarmed, he derided him. But David, who fought not with such weapons as Goliath had but with the simple armor of a shepherd boy, used his sling as he was accustomed to do in the fields; and the pebble, surely guided by God, killed the giant. The sneers were short-lived.

<sup>4</sup>The incident is not singular in the history of the Lord's people; it has been duplicated in our day. Probably no meaner thing has ever been done by any body of people than that done by the clergy of this generation in their endeavor to hurt the truth. When God raised up his messenger, Brother Russell, the champion of the truth, these laughed at him, despised him; then they slandered him, expecting soon "to give his body to the birds of the air." But the pebble of truth from his sling has entered into the head of the great giant of higher criticism and false doctrine, and will surely be the death of this much overgrown and monstrous representative of organized religion. Thus to use this incident is, we know, distinctly different from that to which it is ordinarily put. But it is manifest that David represents the forces of present truth, and not organized religion; and that Goliath represents those who oppose the truth; and it is certain that the clergy class are in deadly opposition to the truth, and are indeed in active coöperation with the giants of this world's organizations.

### THREE PHASES OF DAVID'S LIFE

<sup>5</sup>There are three phases in David's life after his anointing: (1) The Bethlehem phase, (2) the wilderness of persecution phase, (3) the time when he was king. These represent the three phases of the Church's history. Bethlehem represents the early days of the Church, when it was learning the things of the Lord. The wilderness represents its days of persecution at the hands of the false professors; while David's work as king represents the work which began in 1878 under the guidance of the returned Lord, and which is now still continued.

<sup>6</sup>If we ask what it was that kept David faithfully minding his father's sheep, willing to wait until the providences



of God should reveal the will of God, and what kept him during those hard years when he fled before Saul, hunted as a partridge on the mountains, the answer is: It was because he had studied the writings of Moses and Joshua, and was deeply instructed in the will of God so far as then revealed, and had abiding faith in, and loyalty to the God of his fathers. He saw clearly the purpose of God in Israel, and waited the will of God; he also honored Israel as God's people.

<sup>7</sup>That David came out of the hard trial through Saul speaks well for his character. It is evident that he had the spirit of God in him, or he could not have borne it. Loyal and true to all that had been revealed, David was confident that the Lord was his shepherd, even as he himself had been a faithful caretaker of his father's sheep. His faith was rewarded.

<sup>8</sup>As we have previously seen, Israel ought to have been God's illustration among men of a people resting under his care, living in harmony with each other, and enjoying the blessings of a beneficent Creator and Protector. They failed to live up to their calling and privilege. When the kingdom was established, another picture was presented, that of the kingdom of heaven on earth. But Saul spoiled it; for he was not true-hearted towards the Lord. And under such a leader it was morally impossible that Israel could be. But when David became king, the kingdom of Israel did become an illustration of the kingdom of heaven ruling and guiding the affairs of men, and bringing heaven's blessing, of God protecting his own, and rendering powerless all those forces which would hinder or oppose him. The kingdom under Saul had not realized its possibilities, and therefore it was not God's representative kingdom.

#### DAVID RESTORES WORSHIP OF GOD

<sup>9</sup>However, the wars in Saul's time in which Israel became involved, and the changed conditions of life, developed amongst them men who became educated in governmental matters. When on the death of Saul the time came for David to be made king, many of those who had positions of authority refused to acknowledge him as king and opposed him, though it was apparent to all Israel that David was chosen of God to be their ruler. Having helped Saul in his persecution of David, probably they were afraid for their lives; and certainly they would fear the loss of their office. Because of this, for seven years David reigned over Judah only. Then right prevailed even though by rough methods, and David came into his proper place as king over all Israel. Zion in Jerusalem was then chosen as the seat of government; and henceforth the kingdom of Israel was God's representative kingdom on earth, but in its warfare phase.

<sup>10</sup>At this time, about 500 years after the death of Joshua, the land marked out by God as his gift to Abraham and his seed (Genesis 15:18) had not yet come under Israel's control. Indeed, even then they had not fully conquered that portion of the land which was divided amongst the tribes; for many Canaanites were yet in the land, and until then even Mt. Zion had been occupied by a colony of Jebusites whom Judah and Benjamin had been unable to dispossess. Much of the land not conquered by Joshua was occupied by peoples related to Israel, i.e., the Edomites, Ammonites, Moabites; occupied also by the Philistines, who were ever the opponents of Israel, and by the Syrians and their neighbors, all enemies of Israel. David brought all these into subjection and under the rule of Zion, but made no attempt to extend his dominion to extra-Abrahamic territory. After these victories were won, and the land was settled, and the country at peace, David turned his attention to another matter long in his mind.

<sup>11</sup>Blessed of God with musical and poetical gifts, and with organizing ability, David desired to restore the worship of God, and to establish it on a much more elaborate scale than anything hitherto conceived. It was not God's purpose to restore his worship in formal order at that time; but David was permitted to gather much costly material, chiefly for the adornment of the temple, and to arrange the musical services, and the courses of the priests. Moreover, as he had composed many hymns for the temple service, to him was given the great privilege of arranging almost everything connected with the temple.

<sup>12</sup>As could almost be expected, a man of such capacity and of excellent and great qualities would have the corresponding defects if he made a slip. David's record discloses these. But his life was so set for God that these, though they vitally affected his life, did not spoil his record as a faithful king after God's own heart. Yet though David was so great a king, the kingdom did not come to its full glory in his day. His reign was rather a "day of preparation" for one to follow, and corresponds with "the day of preparation" for the kingdom, from 1874 to 1914, when all the truth belonging to Israel, as included in the Abrahamic covenant, became the possession of the Israel of God.

#### THE GAMENESS AND EXCELLENCE OF DAVID

<sup>13</sup>Though there was so much injustice in Saul's persecution of David, and David could say that he was hunted as a partridge on the mountains, it would be wrong to suppose that those years were years of constant trial to David, or that he was always in fear of his life. Indeed, we may safely assume that he would sometimes enjoy the hunt as an exercise of skill in leadership. The partridge led the hunter on; and now and again the hunter himself was caught in a trap. (1 Samuel 24:8-11; 26:11-20) True men of faith are grateful to the Lord for the privilege of its exercise; for they are not fearful but confident.

<sup>14</sup>The greatness of David and the excellence of his character do not hide his lack nor the mistakes he made. He did not set a good example in the matter of his home life. He married many women. Already he had seven wives when he was made king in Israel. His punishment was heavy upon him in the trouble which came to his own family, and in the loss of respect amongst his people.

<sup>15</sup>David died at seventy, much worn with his labors; for his life had been one of ceaseless activity of body and mind. He has the fullest record in the Old Testament, an indication of the place of honor he occupied in the mind of God. His record is well summarized in our text, "I delight to do thy will, O my God."

#### QUESTIONS FOR BEREAN STUDY

- What did Saul want that many children want? Was his humility genuine? What was David's character in contrast? ¶ 1.
- Why did God select David as king so far in advance of the need? How was this a blessing for both Samuel and David? ¶ 2.
- When was David first brought into prominence? What did he do to attract attention? ¶ 3.
- What may we learn from David's experience with Goliath? ¶ 4.
- Into what three phases is David's life divided? ¶ 5.
- Was David a good Bible student as far as was then possible? ¶ 6.
- What qualities stood David in good stead as he dodged the murderous intent of King Saul? ¶ 7.
- Why should Israel represent the Lord's kingdom under David and not under Saul? ¶ 8.
- How long did David reign over Judah only? Why not over all Israel from the beginning? ¶ 9.
- Did Israel have full possession of Canaan? If not, why not? How did David manifest his faith in the Abrahamic promise? ¶ 10.
- To what did David now turn his attention? In what was he specially qualified? ¶ 11.
- David's reign was what, and corresponds to what time? ¶ 12.
- Did David sometimes enjoy himself while he was being hunted, and how is it illustrated in the partridge? ¶ 13.
- Did David set a good example in his home life? ¶ 14.
- How large a record does David have in the Old Testament? How may his record be summarized? ¶ 15.

# International Bible Students Association Classes

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Sydney, N. S. ....	9, 10	Hazelbrook, P. E. I. ....	19

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Urichville, O. ....	7	Power Point, O. ....	14

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St. Petersburg, Fla., Feb. 17—Secretary: A. P. Walker, 1900 30th Ave., North.  
Greenville, S. C., Mar. 9—Secretary: T. W. Brockman, 107 Atwood St.  
New Bedford, Mass., Mar. 23—Secretary: W. W. Greaves, 25 Social St.