



**"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.*

Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . When these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, and lift up your heads; for your redemption draweth nigh.—Luke 21:25-31; Matthew 24:33; Mark 13:20.

# THIS JOURNAL

## ITS SACRED MISSION

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

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

## TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

**THAT THE GREAT ISSUE** before all creation now is the vindication of Jehovah's word and name, and that it is the privilege and duty of every true Christian to give the testimony of Jesus Christ, and to make known that the kingdom of heaven is come. *This gospel of the kingdom must be preached.*

### YEARLY SUBSCRIPTION PRICE

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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.

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## YEAR BOOK

The *Year Book* for 1931 will be ready for delivery about December 15. It contains the President's Annual Report, which is very encouraging to all the anointed. For instance, the report shows an increase of 150 percent in the distribution of bound books in Germany during the year. There was a large increase in the United States and in other places. The *Watch Tower* list is especially interesting. A number of subscribers canceled their subscriptions during the year, presumably because no longer in harmony with the Society. About the same number of new subscribers were enrolled, and the number of workers in the field has increased. This indicates that the Lord has someone ready to take the place of anyone who steps aside. There are many other interesting features in the report.

A number of classes report that where the class is small a portion of the Prayer Meeting hour is used in giving consideration to some part of the Report relating to a country. In this way the workers keep in close touch with every part of the field, and this is an encouragement to each other. The suggestion is a good one, and profitable.

In addition to the complete report are the Scripture texts with comments for the year. First is the Year Text, with appropriate comment, and a text for each Wednesday prayer meeting; and then a text for every day of the year, with suitable comment.

Send your orders in promptly. If each ecclesia, through its secretary or stockkeeper, will act promptly in sending in orders, designating the number you wish, this will greatly aid us in determining the number to bind up. The limited edition makes it necessary to take the usual price of fifty cents a book. Where the class orders a number through the stockkeeper, the shipment may be by parcel post, freight or express.

## SERVICE CONVENTIONS

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

Scranton, Pa. Joseph L. Hoagland, 108 Kurtz St.	Dec. 5-7
Dubuque, Iowa L. O. Hillyard, 1504 Henion St.	Dec. 5-7
East St. Louis, Ill. A. H. Tyler, 428 N. 22d St.	Dec. 12-14
Cincinnati, Ohio August L. Hussel, 3433 Bevis Av., Evanston, Cincinnati Colored: F. C. Crowe, 921 Hopkins St.	Dec. 19-21
Philadelphia, Pa. Royal F. Spatz, 2123 N. 12th St. Colored: B. J. McClellan, 31 Church Lane, Germantown, (Phila.) German: Martin Schneider, 4736 N. 2d St. Greek: N. Canias, 501 Rising Sun Av. Italian: Dominick Simonetti, 834 Morris St. Polish: M. Orynezak, 3920 N. 7th St.	Dec. 26-28
Richmond, Va. Russell R. Miller, 3023 Haynes Av.	Jan. 1-4

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# The WATCH TOWER

## AND HERALD OF CHRIST'S PRESENCE

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### CONFIDENCE OF THE REMNANT

*"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"—Ps. 27:1.*

**J**EHOVAH has made abundant provision for those who implicitly trust in him and who delight to have a part in vindicating his word and name. The remnant of his anointed is now on the earth. Christ Jesus, the Head of the anointed, has gathered together these faithful ones unto himself. None on the earth aside from the remnant can appreciate what it means to be in the temple. The enemy sees the remnant and the activities of each one and continues to reproach, revile and attempt the destruction of God's anointed. Those who compose the remnant, being part of God's "servant" class, pray to have the full favor of God and to continue in his service. Such confidently trust in him.

<sup>2</sup> The twenty-sixth and twenty-seventh Psalms are closely related to each other and this is true with reference to the writer and to those for whom these Psalms were written. The anointed clearly see that the Psalms are not merely records of the experiences of the writer, but that they are prophetic utterances written particularly for the benefit of God's people on earth at the end of the world. Probably the writers of the Psalms had some experiences similar to those which are described, but it is very plain to the anointed that the words thereof were dictated by the Lord and recorded for the benefit of those who manifest their love for him. Both of these Psalms call upon God for his approval and ask for needed help from him, and both express an abiding confidence in him.

#### EXAMINATION

<sup>3</sup> Since the coming of the Lord to his temple the trials of God's children have not ceased. Some very severe tests have been upon them from that time forward. There are moments of discouragement, and because of some strong opposition or fiery trial one of the Lord's little ones is led to ask himself: 'Am I one of God's anointed or not, or has the Lord cast me away?' Any examination of self is a good thing and is in harmony with the will of God. (1 Cor. 11:28) "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be

reprobates?" (2 Cor. 13:5) If the anointed one thinks of himself soberly as he ought to think and then conducts his self-examination in faith, always keeping in mind his relationship to God through Christ Jesus, then he can arrive at a just conclusion. The words of the psalmist in the twenty-sixth chapter disclose just such a self-examination, and prayer to God that he will take account of the course of action of his child and grant his approval.

<sup>4</sup> The promise of the Lord is not that he will prevent his children from having fiery trials, but the promise to the anointed is that God will keep his children in these trials provided the child of God steadfastly holds his integrity. The terms of the covenant must be met. The remnant is the chief objective of Satan's attack, and he uses various agencies to accomplish the destruction of the remnant. Satan attacks at what he considers the most vulnerable point. As a complete offset to Satan's attack Jesus says to his true followers: "But he that shall endure unto the end; the same shall be saved."—Matt. 24:13.

<sup>5</sup> Satan raised the issue concerning Job, to wit: Would he hold fast his integrity under the most severe trials? What is recorded in this matter concerning Job was written for the benefit of God's children on earth upon whom the end of the world has come. The fact that the book of Job was never understood before that time is proof that the lessons therein are especially intended for the present time. In obedience to God's commandments his anointed go forth preaching the gospel of the kingdom, and while so doing they are constantly attacked by many of Satan's agencies. The occasion for self-examination is needful, that the child of God may be sure he is in the love of God. If he finds himself suffering because of his faithfulness to God and to Christ, and to the kingdom interests, that is strong evidence that he is right and on the right course. Then he remembers the words of Jesus spoken to his faithful ones of the present time, to wit: "And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls."—Luke 21:17-19.

\* At once it is apparent that the follower of Christ must pursue his course in patience. But patience does not mean outward cheerfulness while enduring trials. On the contrary, one may be weeping outwardly and at the same time be patiently enduring and progressing. There may not appear any good cheer on his countenance. Patience means constancy and steadfastness in the performance of duty amidst opposition or persecution and at the same time inwardly rejoicing in the knowledge of the fact that he is doing the will of God. Thus he is impelled to go on regardless of all opposition. Patience results from an abiding confidence in Jehovah.

† Now the remnant are at war with Satan, who is desperately striving to destroy them because such are the only real enemies of Satan that are on earth. We must expect to fight to the end, but let us always keep in mind that the promise of the Lord is that those who maintain their integrity shall not suffer harm or injury. 'Not even a hair of your head shall perish.' That is a strong promise, and true. The words of the prophet in Psalms twenty-six and twenty-seven are specifically applied to the remnant. The language of the psalmist shows that such are not seeking the approval of men, but as God's children they do want to be sure they have his approval. Therefore the request: "Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide. Examine me, O Lord, and prove me; try my reins and my heart."—Ps. 26: 1, 2.

‡ In other words, the creature petitions the Lord to let his case come before him and to give consideration to it and to make known to him if there is anything wherein his child is coming short. Then he presents his case before the Lord for examination. Note that he does not justify himself because of his inward or self goodness. He has learned that self-justification before the Lord is displeasing. The true follower of Christ learns that he cannot bring himself up to perfection or develop a beautiful character that in itself could be pleasing to the Lord. Paul was God's chosen vessel, and yet he said: 'I know that in me there is no good thing.' (Rom. 7: 18) There is no pretense that he has developed a sweet and beautiful character and made himself righteous within himself and for that reason is a fit one for God's kingdom. And so the psalmist here emphasizes his faithful devotion to God and his reliance upon him. Such a thing is possible and is required of every one whom God approves. Paraphrasing the words of the Psalm, which are in fact the words of the faithful members of the remnant, he presents his case before the Lord in this manner:

• 'O Lord, thy loving-kindness is before my eyes always. On every side I see thy truth and righteousness, and thy goodness manifested toward those that love thee; I have walked in thy truth and it has been a lamp to my feet; I desire to be guided in no other

way. I have not indulged in the discussion of vain philosophy, nor have I associated with those who cause division amongst thy people and oppose thy organization. I have hated and therefore shun the meetings of these wrongdoers and I will refuse to sit with them, because I have respect to thy loving-kindness. Behold my hands, because they are innocent, and I have not touched anything of those who oppose thy work. Thus I have done that I might have part in giving testimony concerning the great works of thine and in magnifying thy name and singing forth thy praises.'

<sup>10</sup> Then the servant or creature of his hand prays God to gather him not into a place with these sinners and wicked ones but to examine him and find that he is holding fast his integrity. When Job was being sorely oppressed by his tormentors he cried out: "Though he slay me, yet will I trust in him." Even so faithful members of the remnant class, being hard pressed by the enemy, with confidence in God with emphasis say: 'But as for me, I will walk in mine integrity; . . . my foot hath taken its stand on a level or sure place in the congregation of Jehovah, and I will serve him and praise his name for ever.' The real heart's sincerest desire of the remnant is to have God's approval, and not the approval of any creature. He knows he cannot justify himself before God; but he does properly ask God to consider his case, that he might have the approval of the Lord.

<sup>11</sup> Every one of the anointed may well know by self-examination as to whether or not he is maintaining his integrity with God. He may ask himself, 'Since the coming of the Lord to his temple has there been one moment that I have not loved my God? Have I had a single disloyal thought concerning God or his organization or his work? Have I had any sympathy with those who oppose his work? Surely at all times my chief desire has been to honor God's name and to prove my love for him by keeping his commandments. My heart, my mind, and my motive at all times have been toward God. I know that in myself I am imperfect, but I have confidence that my God and my Lord will judge me according to my faithfulness.'

<sup>12</sup> No one can be loyal and faithful and true to the Lord unless he joyfully keeps his commandments. (1 John 5: 3) No one who opposes the work of God that is being done through his organization can be loyal and faithful to God, because to so oppose even those whom God is using means to practice iniquity. Every one can see and determine whether or not he has endeavored to serve God by joyfully keeping his commandments, particularly to advertise his kingdom by preaching the truth and doing so unselfishly and with a pure heart. Such self-examination and such conclusion in the light of the facts and Scriptures bring peace of mind because of an abiding confidence in Jehovah. Such confidence is shown by the words

of the psalmist: "My foot standeth in an even place; in the congregations will I bless the Lord."—Ps. 26:12.

<sup>13</sup> Then follows the beginning of the twenty-seventh Psalm, with the expression of complete confidence in Jehovah. The Prophet Isaiah (12:1) pictures the people of God coming to a realization that Jehovah had been displeased with them but now his anger was turned away from them, and such knowledge brings to them comfort, peace and joy. This Psalm shows God's people in a somewhat similar condition. The faithful see that they are surrounded on every side by the cruel enemy and that his assaults against them are being directed by Satan and carried into operation by his various agencies. Now they see that Satan has recruited to his forces, and brought them to the front, those who were once the children of Jehovah and who also walked in the light until lawlessness led them into the wrong paths. Now these derelict ones have become bitter foes of the faithful, and because of their former knowledge are better equipped to be used by Satan against those who are in the favor of God. But none of these things cause the faithful to fear or tremble or to deviate from their steadfastness in devotion to Jehovah. With confidence and courage the faithful remnant say: "Jehovah is my light and my salvation; of whom shall I be afraid? Jehovah is the stronghold of my life; of whom shall I be in dread?"—Ps. 27:1, *Roth*.

<sup>14</sup> The wicked are those who have once been enlightened by the Word and spirit of God and been favored with an opportunity to serve and to show their love for him, and who have then, because of selfishness, turned away from God and become opponents to him and his work. Then they become persecutors of God's favored witnesses. Directed by the chief enemy, they still claim to be doing a work in the name of the Lord, but they hate instruction and cast behind them God's words and persecute his witnesses. On occasions and in order to deceive and mislead, and cause disruption amongst the ranks of the Lord's visible army, these deluded instruments of Satan use "good words and fair speech" and by such induce the simple to fall under their spell and away from the Lord. Then they speak words of slander against God's children who have been born or brought forth under the same covenant or mother, all of which they do under the influence of Satan to the end that God's word amongst his own might be rendered valueless. Before these things fully come to pass God shows them to the faithful for their encouragement and protection.

<sup>15</sup> The Lord's remnant now see "the man of sin, the son of perdition" made manifest and by faith, based upon God's Word, they see the end thereof. The combined foes of the enemy do not disturb the equilibrium of the faithful. They say: "When the wicked, even mine enemies and my foes, came upon

me to eat up my flesh, they stumbled and fell." (Ps. 27:2) This manifestation of God's protection and loving-kindness induces the remnant to be bold and very courageous and to say: "Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident."—Vs. 3.

<sup>16</sup> This prophecy in the Psalms pictures and foretells the remnant, or "servant" class, unharmed though pressed on every side by numerous foes. The remnant or "servant" class see the enemies are numerous and that the fight will continue desperately to the end. The "servant" sees the mighty, wicked host under the leadership of Satan marching to the attack, yet declares he will not fear, because he is in the hand of Jehovah. His confidence in Jehovah is so strong and complete that he is led to say that 'though war should be made against me, because I am God's servant, I will not fear, but confidently trust in Jehovah'. He sees host upon host marching against him, and with ever increasing danger, yet in faith and in confidence he grows stronger in the Lord. When the enemy surrounded Elisha and God revealed the presence of a host of angels sent for his protection the prophet said: "Fear not, for they that be with us are more than they that be with them." (2 Ki. 6:16) Even so now, when the servant of God is doing the work foreshadowed by Elisha, and the enemy comes in great hordes, the servant will not fear, because his reliance is upon Jehovah, who has promised to give his angels charge over the servant at this time, and this furnishes all the needed protection.—Ps. 91:11, 12.

<sup>17</sup> Only those who know Jehovah and who are sure of their relationship with him and that they are lawfully doing according to his will can have joy and express such abiding confidence. Not everyone who claims to serve God and who says, "Lord, Lord," can have such confidence. Only those who unselfishly serve God and confidently rely upon him do have such faith. By self-examination the servant can determine whether or not he is steadfastly thus holding his integrity. If so, he is in the joy of the Lord and with inherent joy he delights to see the Lord and his army pressing the battle to the gate that the word and name of Jehovah God may be for ever vindicated. He furthermore realizes that to be in the faithful and triumphant class, which Job pictured in his steadfastness, will be a wonderful favor from God; and thus the servant will press on. His faith and confidence in Jehovah increases, and he is strong in the Lord and in the power of his might.

<sup>18</sup> Every member of the servant class may see that God has graciously put these truths in his Word for the special aid, comfort and encouragement of the faithful at this time. This is a time of greatest peril, because of the desperate warfare the "Wicked" is making on the remnant, and yet it is the most blessed

of all times for God's faithful ones to be on the earth. The Lord is leading the hosts of righteousness and is absolutely certain of victory and soon God's name will be vindicated, and the faithful will have some little part therein.

<sup>19</sup> Continuing to realize the loving-kindness of Jehovah such confidence in him increases the love of the servant for Jehovah. The "servant" is now in the temple, where he has been gathered by the Chief One of the "servant" class. The remnant, by God's grace, is now given a vision of the glorious organization of Jehovah, with the throne of the Most High standing above all. The One upon that throne is pictured in the Revelation as like a most precious gem stone, glorious in the reflection of light, transparently pure, and without comparison in righteousness. It is God's house, and he is the glory thereof. It is his organization, and it is the glory of God surrounding it.

<sup>20</sup> The beauty and glory of the Eternal King begins to come to those of the "servant" or remnant after the temple of heaven is opened to his vision, and no man had anything to do with granting this vision. The Lord then makes the "servant" class to understand concerning the things that must be done speedily, and in doing this he has shown them glorious things in his marvelous organization. The "servant" knows that Jehovah is all-powerful, all beauty, and glorious, and the light from the temple continues to enlarge his vision, and with a heart sincerity he says: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."—Vs. 4.

<sup>21</sup> The remnant of the "servant" now asks God that he might remain in the blessed place or condition all his days and to continue to behold the beauty of the Lord and to learn of him. This cannot be properly understood as a pious exclamation or even a sincere desire to have and enjoy merely a sweet rest and unruffled life away from things of strife. The typical temple was not a dwelling place even for the priests. It was a place of God's service. This text must therefore be properly understood and applied to the "servant" class when the Lord builds up Zion and the faithful are brought into his organization and anointed. Each member of the remnant realizes that now he is in the house of Jehovah, of which Christ Jesus is the Head, and that to abide there he must comply with the rules and regulations. Knowing this, his request and prayer is that he might remain there all the days of his life and continue to behold the beauty of Jehovah and learn more of his marvelous works, that he might honor and serve him.

<sup>22</sup> The expression of desire to "dwell in the house of Jehovah" is not a prayer or request to be taken to heaven and away from the turmoil of the world, as some prayed during the Elijah period of the church. No faithful servant now prays in that manner. He

appreciates the fact that all he has is a gracious gift from God and that in this life it is his privilege to be a "servant" of God, and while so doing his desire is to abide in the house of the Lord and to behold his beauty and glory, and to learn of him and serve him. He desires to know God's way, that he may do that which will show forth his praises; and he knows now that he must dwell in the house of the Lord in order to do so. The servant would abide in the secret place of the Most High in security while he is engaged in the blessed service of Jehovah.

<sup>23</sup> The "servant" is fully aware of the trouble that is on and that such must continue to surround God's people while on the earth. Because of the wrath of the enemy Satan and his agencies, the "servant" well knows that this war must continue until the final overthrow of the enemy. The "servant" sees the day of the great battle of God Almighty approaching and he knows that such will be the greatest tribulation that ever was in the world, and he knows that those who continue to abide in the house of the Lord are safe. Therefore the "servant" says: "Surely he will conceal me in his covert in the day of calamity, he will hide me in the hiding-place of his tent, in straits will uplift me." (Ps. 27:5, *Roth*.) These words show faith and complete confidence in Jehovah, and they were written aforetime for the encouragement and comfort of the last members of the body of Christ on earth and who will continue there until the great battle. The enemy threatens the remnant or "servant" and brings to bear the power of all his agencies to destroy the "servant" and the work in which he is engaged. The "servant", however, will not be frightened into quietness nor be deterred in his work and onward march to the honor of God. His trust in Jehovah's care and protection is complete, and he says: "Now therefore shall my head be uplifted above my foes round about me, and I will sacrifice in his tent sacrifices of sacred shouting to Jehovah."—Vs. 6, *Roth*.

<sup>24</sup> There would be no reason for the remnant to be on earth now unless such could be witnesses to the name and word of Jehovah. These are the process servers of the Lord and must deliver the message committed to them to the rulers and peoples who are under Satan, giving notice of what is speedily to come to pass. The hiding or secret place is not such that he cannot be heard to sing forth Jehovah's name. The "servant", knowing his security in the house of the Lord, lifts up his head above his enemies and says with boldness: 'I will sing the praises of Jehovah God. I will sacrifice in his tent'; meaning that in this temporary dwelling place on the earth he will give God the praise and sacrifice of his lips by being a faithful and true witness. This conclusion is supported by the words of the apostle: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his



name." (Heb. 13:15) This means nothing less than joyful service by God's remnant now in carrying the message of the kingdom as witnesses to the nations of the earth.

<sup>25</sup> With words of vitriolic sarcasm, scorn and reproach the enemy's agents say to the remnant: 'You are merely engaged in a book-selling scheme. You are not serving God.' Some of less knowledge and weak faith are hindered by such attacks. The faithful will remember, however, that Jesus, the Head of the "servant", commanded his followers to preach this gospel as a witness before the final end and that God commands that those of his house must be his witnesses and that all of the temple do show forth his praises. —Matt. 24:14; Isa. 43:10-12; Ps. 29:9.

<sup>26</sup> In what manner could this witness work be done except by means of the radio and by a publication of books containing the message of the truth? The Lord himself has made this provision, and it is the duty and privilege of his anointed ones to make use of that which the Lord has provided. The more books containing the message of the truth that are placed in the hands of the people, the greater will be the witness to the glory of God and in obedience to his commandments. The small amount of money taken for the books does not cover the expense of publication and delivery. The Lord is giving the people of good will an opportunity to bear some of the burdens of the publication of the message for their own good. The true and faithful will not permit these cruel and unwarranted assaults to hinder them in the witness work.

#### WATCH AND PRAY

<sup>27</sup> The Lord's witnesses are face to face with the enemy. Their privileges of service which they enjoy constantly remind them of their dependence upon Jehovah. As long as the fight continues the remnant will be subjected to tests of faith and will find need to be watchful and pray to God. By his grace are they protected and assisted. The fiery darts of the enemy are always flying at those who serve God. There are slanderers who mingle with the company of the faithful, and these the adversary uses to secretly and cunningly do injury to the Lord's work. There are those who think they are in the truth and yet who busy themselves by speaking slanderous words against others who are diligently engaged in the Lord's service. Then there are open attacks made by the enemy, who uses all his sagacity and wickedness to defeat the purposes of the Lord in giving the witness to the nations. It is incumbent upon each of the remnant to always be watchful of his course of action that he may keep strictly within the rules of God's organization and keep in close communication with the Lord by exercising his privilege of prayer. Of such need the remnant is reminded by the words of God's prophet, to wit: "Hear, O Lord, when I cry with my voice; have mercy also upon me, and answer me."

(Vs. 7) Jesus knew that he had been faithful to God and that he was serving him continuously and faithfully, yet he prayed and cried unto God for aid and comfort. This would suggest the united prayer of God's remnant in a cry unto the Lord God for his continued favor and for his blessing upon his work and that the enemy should be destroyed, to the glory of God.

<sup>28</sup> The faithful remnant always seek the face of Jehovah because desiring his favor. The impulses of the heart lead the servant thus to do. Therefore he says: "To thee said my heart, Thy face Jehovah do I seek." (Vs. 8, *Roth.*) The servant recognizes that in Jehovah he has his best and trusted friend and that it is his heart's desire that he may always have the smiling approval of the Most High. Since first the servant knew Jehovah, and even before he knew him, God has been his best Friend, and he craves the privilege of ever holding that friendship and enjoying that sweet relationship. Hence he prays: "Do not hide thy face from me, do not thrust away in thine anger thine own servant: my help hast thou been, do not abandon or fail me, my saving God!"—Vs. 9, *Roth.*

<sup>29</sup> Every one who has wholly devoted himself to God and his service has soon found that by so doing he has broken his earthly or fleshly ties. Husband abandons wife, or wife the husband. The children turn away from the parents that serve the Lord. Former friends shun the Lord's faithful ones. As a rule, the greatest love is manifested by the parents for the child. They look upon their child with pride. They mark out the course he is to take. They select his school, arrange for his education, choose his calling or profession, arrange for his marriage, and generally hedge him about. When this child, however, devotes himself to Jehovah God and his service all this watchful care of the earthly parents flees away. The parents forsake the child and fail him in time of need. Every earthly tie is broken. But the child of God now has the assurance that the heavenly Father will not fail him nor forsake him, because it is written concerning God's children: "I will not fail thee, nor forsake thee." (Josh. 1:5; Heb. 13:5, 6) In keeping with these words the psalmist, speaking for the remnant, now says: "Though my father and my mother have failed me, yet Jehovah will care for me." (Vs. 10, *Roth.*) The remnant care for the approval of none other, but go on joyfully serving the Lord.

<sup>30</sup> The servant of God now finds himself a stranger to the entire world. There is no arm of flesh upon which he can lean for support. In fact he does not wish to risk any support of human power. "Organized Christianity," so called, claims that its early organization constitutes the parents of "Christianity", but now they entirely repudiate those who are humbly following in the footsteps of Jesus and who endeavor to obey the commandments of the Lord to

be his witnesses. Those who have once walked with the remnant as their brethren in Christ have also forsaken them. But this condition of abandonment of the remnant and his apparent loneliness does not disturb him at all. With real satisfaction, consolation and inherent joy he says: 'My heavenly Father has picked me up and he will always care for me.' To the same effect the Apostle Peter writes for the encouragement of his brethren in Christ: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you." (1 Pet. 5: 6, 7) This promise especially applies at the time Satan and his agencies seek the destruction of the remnant.

<sup>81</sup> The servant, knowing that he is safe as long as he abides in the secret place of the Most High, yet fearful lest he should come short and displease Jehovah, proceeds on his course with fear and trembling. This is not a morbid fear, but it is watchfulness with care that leads him always to do what will bring the best possible results. Therefore the servant says to God: "Point out to me, O Jehovah, thy way, and guide me in an even path: do not give me up to the greed of mine adversary, he that breatheth out violence against me." (Ps. 27: 11, 12, *Roth.*) He wants to walk exactly in the way that God would have him walk, and thus he asks to be shown.

<sup>82</sup> The rendering of verse thirteen by the *Authorized Version* is misleading. The words "had fainted unless I had believed" appear not to be warranted even by the context, and surely not by the original text. "The land of the living" certainly does not refer to heaven. A place symbolically represents a condition, and therefore the land of the living would refer to the condition of those who have life and all right thereto by the grace of God. The life of the remnant God hides or secures by and through Jesus Christ. All of the temple class are therefore in the condition of "the land of the living". If these continue faithful to the terms of the covenant unto the end they are absolutely certain of everlasting life. At the present time the remnant is being attacked by the enemy, which is numerous and strong. Desiring to be certain he is right, and that he has the approval of God, he requests Jehovah to examine him and to prove him to be right. He presents his own case before the Lord in the light of the Scriptures. He sees that he has maintained and continues to hold steadfast his integrity. Therefore in full confidence the "servant" class says: "I believe that I shall gaze upon the good things of Jehovah in the land of the living." (Vs. 13, *Roth.*) That is to say, 'While I am in the tent condition or temporary dwelling place of earth fighting the good fight of faith and joyfully proclaiming the praises of Jehovah, I believe that I shall continue to see the good things of the Most High.'

<sup>83</sup> Manifestly Jehovah is pleased with such confidence, faithfulness and steadfastness of the remnant.

Becoming to his majesty and dignity he speaks to the "servant" through the Head thereof words of assurance and says: "Wait thou for Jehovah; be strong, and let thy heart be bold; wait thou then for Jehovah." (Vs. 14, *Roth.*) These words bring peace, consolation and courage to the servant class. They are fitting and appropriate at this opportune hour.

<sup>84</sup> Those of the "servant" class yet on the earth begin to appreciate the blessed relationship that exists between the servant and Jehovah the Great Master. Christ Jesus, the King and Executive officer of Jehovah and who speaks for him, says to the faithful followers who have been brought under the robe of righteousness and who are in the covenant for the kingdom: "In the world ye shall have tribulation, but be of good courage, I have overcome the world." "Be thou faithful unto death, and I will give thee the crown of life."

<sup>85</sup> Those of the remnant therefore see that they are wholly dependent upon Jehovah and their confidence that they can depend upon him is complete. They are in the covenant with the Lord for the kingdom. They know that if faithful to their part of the covenant they shall be for ever in the kingdom, because God is always faithful to his part of the covenant. They are therefore dependent upon him for the kingdom.

<sup>86</sup> Full performance of the terms of the covenant by the creature, the servant, will bring to him the great prize of immortality. But even in this the servant is for ever dependent upon Jehovah, because Jehovah is in the other side of the covenant. There is therefore existing that most wonderful and beautiful relationship between Jehovah and his anointed sons. This is the relationship none other can know or ever enjoy.

<sup>87</sup> In these last days, when conditions are strenuous and the fight is sharp, God graciously provides in his Word food for the new creature by which he can be sure of the continued favor of the Most High. The servant has every reason to have full confidence in Jehovah, because he knows that Jehovah keeps inviolate every promise he makes. The servant delights to serve Jehovah because he loves him, and he proves his love by boldly representing the Most High. With ever increasing joy the servant goes forward singing the new song to the honor of Jehovah's name.

#### QUESTIONS FOR BEREAN STUDY

- ¶ 1. Why has Jehovah made especially abundant provision for his anointed at this time?
- ¶ 2. What is the nature of the Psalms? For whose benefit were they written?
- ¶ 3. Describe the situation which calls for the special encouragement in Psalms 26 and 27. How may the child of God avail himself of the help offered therein?
- ¶ 4. Account for the fiery trials which come to God's children. What has God promised in this regard?
- ¶ 5. What is now evident as to the purpose of the book of Job? Why is self-examination necessary and helpful?
- ¶ 6, 7. What is meant by patience? How is it manifest? Why is it so necessary at this time?



- ¶ 8, 9. Explain the meaning of Psalm 26: 1, 2. Paraphrase the Psalm, to show for whose benefit it was written.
- ¶ 10. How will the remnant apply the words, 'I will walk in my integrity; I will praise the Lord'?
- ¶ 11, 12. Point out how every one of the anointed may know whether he is maintaining his integrity with God. With regard to one's activities, what is the test as to one's faithfulness?
- ¶ 13. How is Isaiah 12: 1 related to Psalm 26?
- ¶ 14, 15. Identify "the wicked". Describe the methods they employ. To what will their course of action lead?
- ¶ 16. How do the words of Psalm 27: 3 apply at this time?
- ¶ 17, 18. Under what condition only can one who claims to serve God take this expression of joy and confidence as his own? Why has God placed these truths before the faithful at this time?
- ¶ 19, 20. What is the inspiring vision now given to the remnant?
- ¶ 21, 22. What is clearly the application of Psalm 27: 4?
- ¶ 23, 24. What is meant by "the day of calamity"? What is the attitude of the "remnant" in that time?
- ¶ 25, 26. In what are the faithful engaged while "in the secret place"? Jehovah has provided what means for accomplishing the witness work? How does the enemy seek to hinder that work?
- ¶ 27. What is the occasion for the words of verse 7, and the great importance to the remnant that they "watch and pray"?
- ¶ 28. What does it mean to 'seek Jehovah's face'? How has the servant been led to do so?
- ¶ 29, 30. Describe the circumstances in which the words of verse 7 have application to the remnant.
- ¶ 31. How are verses 11 and 12 peculiarly fitting as the words of the faithful servant?
- ¶ 32. How does the "servant" class "gaze upon the good things in the land of the living"?
- ¶ 33-36. Why is the "servant" told, "Wait thou for Jehovah", and that he should 'be strong, and his heart bold'?
- ¶ 37. What is then the manifest provision Jehovah has made for his faithful in these last days? How will the faithful receive such provision and show appreciation therefor?

## SHEEP AND GOATS

**J**EHOVAH has caused prophecy to be written for the purpose of instructing those who have a desire to know the truth. In the 25th chapter of Matthew are found the words of Jesus concerning the sheep and the goats. That is a prophecy spoken in the form of a parable, and the purpose is to conceal its meaning until the time of its fulfilment. When events come to pass, such are called physical facts. When we can see that such well known facts when placed along beside a prophecy exactly fit that prophecy then we may know that such constitute a fulfilment of the prophecy. This is one of the strong proofs that all prophecy proceeds from Jehovah God, because no human mind can foretell long in advance events that must come to pass.

Many Christian men have made an honest endeavor to interpret and to state the meaning of the prophecy concerning the sheep and the goats and have failed. The reason is, as stated in the Scriptures, that no prophecy is of private interpretation. In his own due time the Lord causes events to come to pass in fulfilment of prophecy and then to those who honestly desire to know the truth he makes it clear what is the meaning thereof. Some have said that this prophecy means that in one twenty-four-hour day all the peoples of earth would be assembled and caused to pass before the judgment seat of Christ and receive their final sentence. That could not be true, for the one reason that all the peoples of earth could not pass before a given point within twenty-four hours. Others have said that the prophecy applies during the thousand-year reign of Christ and that during that period all people will be separated into two companies represented by sheep and goats. That could not be true to the facts, for many reasons; but one is here mentioned, and which is sufficient, to wit: that the judgment is pronounced because of what is done or not done to the brethren of Christ, whereas during

the millennial reign of Christ there will be no brethren of Christ on the earth.

The Divine Record shows that the Bible was written for the special benefit of the people who would be on the earth at the end of the world. That of itself would prove that the prophecy of the sheep and the goats must be fulfilled and understood before all the members of the body of Christ have passed from the earth into heaven. We are now in the time in which God has made clear the Scriptures as never before, because it is his due time.

The words of Jesus in this prophecy fix the time for the beginning of its fulfilment when he says: "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" for judgment. These words of Jesus are spoken to his disciples in answer to the question propounded by them as to what would be the evidence of the end of the world and his coming for his own, as he had promised. That is further proof that the fulfilment of the prophecy relates to the specific time mentioned, to wit, the end of the world; because without doubt Jesus would answer their question truthfully, and their question particularly related to the end of the world.

The Bible proof and facts outside of the Bible, and well known to all, show beyond all doubt that the period known as the end of the world, meaning Satan's world, dates from the fall of the year 1914 and was marked by the beginning of the World War, exactly as Jesus had foretold in the twenty-fourth chapter of Matthew.

The events of the first and second coming of Jesus correspond. Three and a half years after his first coming Jesus appeared at the typical temple at Jerusalem for judgment. Within a like period of time, to wit, three and a half years after the fall of the year 1914, to wit, in the spring of the year 1918, Jesus came

to his temple for judgment, and therefore that would mark the beginning of the time of judgment. The facts upon which such judgment involved in this prophecy are based must have begun to come to pass before that date, and they would continue to come to pass until the judgment period is finished. The prophecies recorded in Psalm 11 and Malachi 3, and other places in the Bible, show that the coming of Jesus to his temple, with his retinue of servants called angels, is for the purpose of judgment, and 1 Peter 4:17 is proof that such judgment must begin with those who profess to be followers of Jesus Christ. You should now note that the prophecy of the sheep and the goats is recorded in the twenty-fifth chapter of Matthew, verses 31 to 46. Make note of this and read that scripture carefully. It will be seen that the judgment pronounced by the Lord Jesus is not for or against those who are real followers, but is for and against those who claim to be his followers and who at the same time do either good or evil to those who are his true and faithful followers.

The record shows that Jesus says: "Before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." (Matt. 25:32, 33) "All nations" here mentioned by him necessarily means all the nations that constitute what is called "Christendom", that is to say, the nations of the earth that claim they are Christian, as contradistinguished from heathen. The nations are composed of the rulers and the ruled. The rulers are made up of three elements, to wit, commercial, political and religious. The nations of Christendom are now assembled, and have been assembled especially since 1919, when the League of Nations compact was formed. "Christendom," so called, is responsible for bringing forth the League of Nations. Never before in the history of man were the nations thus assembled. The radio now makes it possible for these nations to communicate almost instantly with one another. Since Christ the Lord is in his temple for judgment all these nations are assembled before him. Looking down to this very day the Lord by his prophet speaks to the people, in the prophecy of Habakkuk 2:20, and says: 'The Lord is in his holy temple; let all the nations keep silent before him.' That means for all the nations to take heed to the message he is about to send to them.

The statement of the judgment or decree of Jehovah was written long ago, because he foreknew that certain ones would fulfil the prophecies and the terms of those announced judgments. In the day of the Lord, to wit, after the coming of Christ Jesus to his temple for judgment, the written judgments in the Bible must be announced by someone, and Psalm 145:5-9 plainly states that such judgments of the Lord will be announced by those who are God's faithful wit-

nesses now on the earth. These witnesses are wholly devoted to God and his kingdom and their commission of authority is set forth in Isaiah's prophecy (chapter 61) and includes these words, to wit, that 'the Lord has appointed and anointed these to declare the day of the judgment of our God'. Therefore in making the declaration of God's judgment written no man is assuming to judge another, but man is merely announcing and calling attention to the facts showing God's judgment upon certain ones. I now say to you without hesitation that the nations called "Christendom" are before the judgment seat of the Lord, and the facts and the prophecy announcing the judgment must be declared in order that the people who so desire may see who is their friend and on whose side they will stand. Jehovah God is the true Friend of man, and those who take their stand on his side will be blessed.

The word "Christ" means the anointed of God. Jesus is the Chief One or Head of the anointed class, and the others who are anointed with him are designated as his brethren. So when the Lord speaks of his brethren in this prophecy he refers to those who are his real followers and fully devoted to God, and must include those of the present day who are truly messengers or witnesses for the Lord in the earth.

In this prophecy the word "sheep" is used symbolically and applies to that class of people now on the earth who mentally accept Christ as the Redeemer of man and who are looking for a better time to come under his reign and who have respect for anyone who is a true follower of Christ Jesus. The word "goats" is used symbolically to represent that class of people who live in the land called "Christendom" and who as a matter of form call themselves Christian people but who do not look for the reign of Christ for the blessing of the people but who think and teach that man will first robe this earth in beauty and glory and then the Lord will come and visit it.

It is well known that the clergy are the shepherds or pastors of the congregations called "Christian" in this land of "Christendom" so called. The Modernist clergymen deny God's Word, and particularly the fact that the blood of Jesus Christ provides the redemptive price for man, and hence they deny the blessings to the people under his kingdom. The Fundamentalists of the clergy, while claiming to believe in God and Christ, wholly repudiate the plain teachings of the Bible concerning the reign of Christ and the work of his kingdom in destroying the evil world, and deny the restoration of the human race, the giving to man of peace, prosperity, life, liberty and happiness by and through the kingdom.

Since these leaders claim to represent the Lord, they are responsible for what they might know if they tried to learn. The principal ones of their congregations or flocks are frequently men of great wealth and political influence but who have no real interest in

the kingdom of God. There are many people in the common walks of life who support these organizations and who therefore have the mark of the organizations, called "the beast", both in their foreheads and in their hands. "The beast" is a symbolic term referring to Satan's visible organization. There may be some "sheep" amongst these, but most of the leaders, if not all, are "goats". The goat is an arrogant, proud, disdainful and cruel animal. In these congregations there are many people who have desired to learn the truth and do good but who have refrained from taking a firm stand on the side of God and his Christ because of their fear of the clergymen. These are therefore virtually held prisoners in these congregations, and the Lord speaks of them as prisoners. Others in these congregations desiring the truth and who have sought it have been driven away and persecuted by the pastors. To the pastors who thus hinder members of their flocks from getting an understanding of the truth the Lord by his prophet Jeremiah says: "Woe be unto the pastors that destroy . . . the sheep of my pasture! saith the Lord. . . . 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."

The prophet says that Jesus at the time of judgment will place the sheep on his right hand, which means the position of his favor, and the goats on his left hand, which means the position of his disapproval. To those whom the Lord designates as "goats" he then says: "For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." —Matt. 25: 42-45.

Note that Jesus says that his true followers are counted as members of his body and therefore the same as himself, and any ill-treatment of these faithful followers of his he counts as ill-treatment of himself. Consideration is now given to the facts which clearly apply to the prophecy and by which anyone can determine who are the "goats" and who are the "sheep". During the past few years men and women wholly devoted to God as his witnesses have gone from house to house to carry to the people the message of God's kingdom. They have not done this work for money, but because of their love for God and their fellow man and because the Lord has plainly commanded them to go and give this information to the nations of the world. Frequently these faithful witnesses call at the door of some clergyman and explain to him that they are visiting the people to help

them gain an understanding of the Word of God concerning his kingdom under Christ, that the people may know how their relief and blessing may come to them. On many such occasions the clergyman has driven these humble witnesses away from his door, using harsh and abusive words against them, and treated them very unkindly. Then in his anger the clergyman would induce some law officer to arrest the one calling and have him or her put in prison upon the charge or pretext that this Christian is violating the Sunday law or peddler's law. Every few days some of these humble witnesses have been arrested and thrown into prison at the instance of some of these clergymen, who profess to be followers of Christ. Manifestly the arrest is caused because the message of the kingdom is being preached directly to the people.

During the World War many of the clergymen of America, Canada, England, Germany and other countries caused the arrest and severe punishment of humble Christian men and women, not because they committed any crime, but because they were telling the people that the great World War was evidence of the coming of God's kingdom under Christ. Clergymen of all denominations have joined in opposition to these faithful men and women who have done no wrong but who have interfered with the clergymen by telling the truth to the people concerning the kingdom. In many places these humble followers of Christ were arrested at the instance of clergymen merely because they were in possession of song books and Bibles. Number 27 of the *Golden Age* magazine is filled with copies of affidavits setting forth the actions of clergymen who thus persecuted the humble followers of Christ. Jesus had foretold this at the same time he spoke the parable concerning the sheep and the goats, in these words: "Ye shall be hated of all nations for my name's sake." That Jesus had these faithful ones in mind when he spoke the prophecy is sure, because he said to them: "If they have persecuted me, they will also persecute you." 'The servant is not greater than his Master.' And again, he said that 'in the world you shall have much tribulation because I have chosen you out of the world'.

It was the clergymen and the principal ones of their flocks that persecuted Jesus, and it is the same class who now persecute his true followers and who demand the people to bring together their books explaining the Bible and burn them in public bonfires. Every man or woman who has been arrested and persecuted during the past ten years for preaching the gospel of the kingdom has been arrested at the instance of some clergyman or some principal one of his flock. Many have been driven out of the congregations because they dared to speak the truth.

Many who are spiritually sick because they found no food in the church denominations to feed upon have turned against God and the Bible and spiritually

starved to death. Concerning those who have been responsible for this condition the Lord by his prophet says: "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." (Ezek. 34:4-6) It is therefore clear that the "goats" represent that class of men who persecute and do violence to humble followers of Christ because they are preaching the truth.

#### THE SHEEP

There is another class here mentioned by the Lord and which he calls "sheep". That animal is harmless and gentle and voluntarily injures no one. Concerning this class Jesus says: "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." (Matt. 25:35, 36) Then the prophecy represents this "sheep" class as saying: 'Lord, when did we do these things for which you commend us?' And the Lord's answer to them is: 'Inasmuch as you have done them to one of the least of these my brethren, you have done these things to me.'

The facts that have come to pass within the last twelve years in relation to the Lord's people on earth show that the words of Jesus here quoted have been literally and symbolically fulfilled. Many instances have occurred like this: One of the Lord's witnesses, otherwise called a colporteur, has called at a home of strangers and briefly told the members of the family about God's kingdom, the second coming of Christ, and the blessings of relief that shall soon come to suffering humanity. These words fall upon sympathetic ears and tender hearts and the reply would be like this: 'I know what you say must be the truth and you must be sent of the Lord. I know you must belong to Christ. I would love to have those books, and with a Bible to learn more about God and Christ and his kingdom, but you see we are very poor. My husband has been without work for many months. I see you are so tired and the day so very warm, won't you please come in and be seated, and have a drink of cool water and refresh yourself somewhat?'

This kindness is done because the one showing it believes the other to be a witness and servant of the Lord. Is the Lord pleased with such kind treatment? The words of Jesus in Mark 9:41 answer: "Whosoever shall give you a cup of water to drink in my

name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

The Lord will take note of the least kindness shown one of his brethren, especially when it is shown to one because that one is a Christian. Many of those who are too poor to spend even a small amount for a book are given one that they might know the truth. Such always show gratitude to the Lord and kindness to the giver.

There are other instances in which the people of the home, when called upon by these faithful men and women, have said in substance: 'You must be very hungry; won't you please come in and have dinner with us?' Again, when the storms outside are beating hard, the man or woman of the house would say: 'Won't you please spend the night with us? We know you are doing a good work and we should love to do something for you.' Or again, when some faithful witness has been languishing behind prison bars because he is the victim of the spleen and denunciation of some clergyman, some of these good and humble men and women have visited those prisoners and shown them kindness because they have believed such to be doing a good work in the name of Jesus Christ. In this connection note the words of Jesus in the prophecy: "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."—Matt. 25:35, 36.

#### JUDGMENT

The hardened criminal hates one who does nothing more than tell the truth that exposes him. The Devil hates anyone who tells the truth, because such speak the Word of God and of Christ. Those who persecuted Jesus and caused his death did so because Jesus told the truth. To the clergymen who led the persecution against him Jesus said: 'You seek to kill me because I have told you the truth, which I have heard of God.' (John 8:40) Then Jesus shows who induced them thus to persecute him, when he said to them: 'You are of your father the Devil, and his bidding you do.' This explains why some men persecute those who are doing good. The clergymen well know that the men and women who go from house to house showing the people books which explain and make clear the Bible are telling the truth and that the truth shows that the clergymen have not been faithful to God nor to the people. The truth makes them angry and they seek the punishment of these faithful witnesses of the Lord.

God's judgments are written against men who sin wilfully against the light of truth which is the result of his holy spirit making clear his Word. Therefore Jesus says to all that manifest the spirit of the cruel, butting goat against his humble followers: 'You are wilfully sinning against the light of truth. Depart

from me, ye cursed, into everlasting fire, prepared for the Devil and his angels.' Then, as if he would fasten the matter more completely on them: 'Inasmuch as you have illtreated one of my little ones, you have wilfully illtreated me.' Then Jesus pronounced the final judgment upon these goat-like men in these words: "These shall go away into everlasting punishment." That means a punishment of destruction that shall last forever and from which there will be no recovery. The twentieth chapter of Revelation, which is fully explained in the book *Light*, gives a further explanation of this scripture.

For many centuries the people have been kept in ignorance of God's purpose, and this ignorance has been chiefly due to the work of Satan the wicked one. Now since the coming of the Lord to his temple greater light is given to the people, and Satan the wicked one and his organization are exposed by that light. The people of all the nations are today groaning under great burdens that are laid upon them by the instruments of Satan. They long for relief and help. Anyone who tells them the truth concerning help incurs the displeasure, hatred and persecution of Satan and his agents. Those people who are of tender heart and good will and are teachable desire to hear the message of truth as it is brought to them. As they hear they begin to see that it is truly impossible for any organization of men to bring about their relief from oppression. They see that God alone can relieve them from their great load of oppression and sorrow and give to them the blessings of life, liberty and happiness. When an honest man or woman comes to their door with this message of consolation they are hungry to hear and they rejoice that it is a message to them from God's Word. Being of good will and honest they desire to be kind to the ones bringing that message. Jesus foreknew this condition would exist at the present time, and hence he prophetically spoke concerning such people these words: "He shall set the sheep on his right hand, . . . [and] then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

From the beginning God announced that he would bring forth a "seed" by and through which all the nations of the earth shall be blessed. That "seed" the Scriptures define as the Christ, and the blessings will come to the people by and through the kingdom. All of those of good will and honest heart who now hear and obey the truth the Lord will bless. For these the kingdom has been prepared; hence Jesus tells them that the kingdom has been 'prepared for such from the foundation of the world'. It will be this class of honest and kind-hearted ones that will quickly enter upon the highway that leads to everlasting life; and faithfully obeying the Lord and following upon that highway, they will be rewarded with everlasting

life on the earth. They are called righteous because they walk in the way of righteousness, therefore Jesus in this prophecy pronounces final judgment upon such obedient ones in these words: 'These shall go into eternal life.'

Now the time has come when this prophecy of Jesus is to be understood. It is also the due time in which the truth must be declared to the people. Those who hear have a great privilege, and a like responsibility as to what course they will take. The people must choose for themselves as to whether they will be further led by the clergymen, who are blind guides, or will inform themselves of and concerning God's purpose and be guided by his Word of truth.

The law officers of the land have been inveigled into Satan's trap, and Satan has used the clergymen and led them into that trap. Everyone knows that the leaders in the enactment of the Prohibition law have been and are the clergymen. The politicians fell into line because it seemed that they must do so in order to win the votes of their constituents and be elected. Certain other men of large money and property holdings fell into line because they saw that they could make larger sums of money out of the illicit liquor traffic. The combination, therefore, has been the clergymen in the lead, the conscienceless politicians joining in the song, and the bootleggers reaping a monetary profit; and the net result has been a greatly enlarged crop of criminals, and the wave of crime continues to increase. The sober-minded people of the land are beginning to see that they have been trapped and soon they will break away from the clergymen and pull off the mask that these gentlemen of the cloth have been wearing.

Officers of the law are trying to put down crime. The clergymen often misrepresent the facts to these law officers and, well knowing they are not telling the truth, say to them, in substance: 'These Bible Students are criminals in disguise.' To aid the law officers in the proper performance of their duty every possible step is being taken to have the Bible Students, who are the Lord's witnesses, properly identified as they go from place to place. The people are beginning to see that these faithful witnesses are doing a tremendous amount of good in the way of preventing crime. These witnesses of the Lord's kingdom go to the people with the truth and show them that only the Lord's kingdom can bring relief and blessings and therefore the people should be calm and wait a little while until righteousness is fully established in the earth by the Lord. The people are learning that Satan the Devil is their worst enemy and that Jehovah God and Christ are their best friends. And how do they obtain this knowledge? Not through any clergymen or through any church organization. They get this important knowledge from the Bible and the books explaining the Bi-

ble that are brought to them by these faithful witnesses of the Lord. Sober-minded law officers are learning these facts, and they see that these Bible Students are doing far more for the good order amongst the people than any other class.

The desire of the Bible Students is to cooperate with all order-loving people who want to do right. Throwing men into prison and shooting others down on suspicion never bring about righteousness. A knowledge of God's Word and his kingdom is the only possible means of reform. That will be a complete reform. It is written, in Isaiah 26:9: 'When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness.' The

Bible and the facts show that the judgments of the Lord are now in the earth. Let the people hear the Word of the Lord and, hearing, learn the truth and thereby find the way to peace, prosperity, righteousness, everlasting life and endless happiness.

The message of God's Word is today of the greatest public interest, convenience, and necessity. The radio is being used to broadcast freely to the people the message of the truth. The faithful witnesses of the Lord are bringing that message in a more amplified form to the homes of the people. Every order-loving person should aid in spreading this good news of God's kingdom. Receive it with thankful hearts and give all praise and honor to the name of Jehovah.

## LETTERS

### "IT IS JUDGMENT"

MY DEAR BROTHER RUTHERFORD:

Thanks for the part you had in it. I have thanked the Lord. I have read *Light*; and it is light, red light. After the outpouring of the seventh bowl, a voice from out the temple said: "It is done." (Rev. 16:17) And after reading *Light* one is almost impelled to say, "It is written," it is said. Indeed, one almost feels like asking, What more can the Lord say or do for us while we are yet in the flesh?

The mysteries of the symbolisms of Revelation are unfolded and applied by *Light* in such an easy trend that the reader has little trouble following the path therein marked out, provided he is in the light. "If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. 6:23) Alas! How many who at one time had full opportunity to walk in the temple light, and refused to do so, are now in gross darkness!—Isa. 62:2; 5:20.

When the adversary cunningly causes the light to become darkness to some, how great is the delusion, and how helpless and hopeless are the deluded! "There is a sin unto death; I do not say that he shall pray for it." (1 John 5:16) "It is a fearful thing to fall into the hands of the living God." "For our God is a consuming fire."—Heb. 10:31; 12:29.

"Blessed is he that readeth, and they that hear the words of this prophecy." (Rev. 1:3) That some can now see that Revelation is *prophecy* and can read and hear the meaning of its words indicates that "the time is at hand" for the fulfillment of its prophetic statements. Only those who can grasp this fact can read *Light* with full understanding and appreciation.

However *Light* in its interpretations of Revelation may affect others, to the house of God it is *judgment*, and begins with them. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—1 Pet. 4:17, 18.

Whatever benefit others may or may not receive from reading *Light* is not of so much importance to the remnant as that the Lord's people should know that it is *judgment* and begins with us. In its interpretations *Light* draws the lines so distinctly that the John class may know exactly where they stand and what to do and how to do it. Others may not understand the book, but the John class must understand. When our judgment is pronounced and the favored ones have finished the work entrusted to them, then comes the battle of that great day of God Almighty. (Rev. 16:14) Meanwhile let us continue to praise Jehovah God and sing, "To the work, to the work," remembering that he only is faithful who deposits his gleanings in the garner of God and is found at the harvest home-coming in the kingdom of God.

Your well-wisher and fellow servant in this ministry of reconciliation,

J. P. MARTIN, Ohio.

### HURTFUL TO THE ENEMY

DEAR BROTHER RUTHERFORD:

If you were seated with us in our sitting room, your talk would not be more real and natural than it is over the radio.

The talks you have been giving are concise, clear, logical, reasonable and, above all, absolutely Scriptural. They cause much pain and are very hurtful to the "Enemy". By all means keep it up until he bites the dust and God's name is exalted in all the earth.

By his favor I am

Your brother,

A. L. NORFLEET, New York.

### THANKFUL APPRECIATION

DEAR BROTHER RUTHERFORD:

After listening to your unequivocal declaration for Jehovah and against the Devil, in your masterly presentation of "Nebuchadnezzar's Dream" this morning, we feel impelled to drop you a note and tell you of our thankful appreciation of having some little part with you in the vindication of the name of Jehovah.

During our past six years at Bethel we have often wished to do this, but knowing the voluminous correspondence and many burdens of the church here and abroad you had to attend to, we hesitated to add even one more letter to the load, feeling sure that you understood our deep love for you as a part of the Lord's remnant, in the vindication of his name, under the direction of his anointed King.

However, at this time, when we are aware, to some extent at least, of the false and malicious attacks made upon you by the enemy, particularly through his agency "the man of sin", in an endeavor to turn you from taking the lead in the work which the Lord says his people must now do, we want to tell you that the past six years of intimate association with you at "Bethel", in the King's service, have been blessed years indeed. Your unswerving devotion to the Lord and his cause has been an inspiration and encouragement to us always. And this, more than anything else, brands as false the contemptible charges hurled at you.

How any person or persons who listened to your fearless denunciation of the Devil and his crowd, and your whole-hearted stand for the Lord, as presented this morning and in the former broadcasts, and not realize that it was of the Lord, is an indication that they are void of all reason, and that the Devil has truly blinded their minds to all appreciation of the purposes of the Lord.

But be assured, Brother Rutherford, that the truly anointed appreciate what the Lord is doing and appreciate your labor of love in the Lord. As we meditate upon the manner in which the Lord has used you to the blessing of his people and to his own glory, we thank God for you, always making mention of you in our prayers.

What the period of "Chaia Broadcasts" may mean from



the standpoint of fulfilling the divine purposes, we may not know now, but there can be no question that they have been the most complete and thorough denunciation (orally) of the Devil's organization since the days of our Lord, and in due time it may please him to reveal to us their significance.

With love and best wishes in the Lord,  
BRO. AND SR. SULLIVAN, *Bethel*.

#### EXPOSING SERVANTS OF SATAN

DEAR BROTHER RUTHERFORD:

I have heretofore never undertaken to write a letter to you direct, always thinking that you are a very busy man, and thinking that you can occupy your time so much better at other things than using up the time to read my imperfect writing, for my education is limited and I never had the gift of expressing my feeling by writing, like many others; but after again listening to your lecture this morning over the Watch Tower network, on the subject "Opposing Organizations", I am so impressed that it is rather hard to withhold my feeling any longer. I am thoroughly convinced that the clergy class is the wickedest as well as the most deceiving class of people that we have to contend with in our day. They deceive many of the inexperienced well-meaning young people of our day. I personally am the father of a large family, and I have never had Satan approach me in so deceiving a way as through the clergy class. Some of my children who wish to find the right way, and are not fully able to see the truth, are constantly confronted by these servants of the Devil and misled. And this is something that is hard for a child of God to see, and especially after refraining from going forth in the pioneer work (which work I have had a great desire to do these years), because we thought that it was not right to leave our duties for the family and spend our time away from home. For this reason I am not in that work. And then when the children do grow up they must be misled by Satan's dupes; and this has a tendency to make one wonder how long the Lord will allow such wicked servants to deceive the people.

But we are glad that you can still use the radio to the extent that you can; and we are glad to call the attention of the people to the lecture every Sunday morning. Please remember us in your prayers, as we are praying the good Lord for the continuance of the radio programs.

Your brother in the one hope,  
DAN HELMUTH, *Ohio*.

#### GLAD TO JOIN IN CHORUS

DEAR BROTHER RUTHERFORD:

Greetings! I do want to thank you and to express my appreciation for your generous gift book, *Light*. Of course all the glory and honor belong to Jehovah God, our Lord and Master's heavenly Father, from whom proceeds every good and perfect gift.

These books are a "perfect gift". It surely is marvelous how the Lord is showing his love to his people who love him. It is the most stupendous drama the universe ever beheld.

From the rising of the curtain, when Jehovah God puts his King upon his holy hill, until beyond the Millennium, when he has triumphed over his enemy and his holy name is vindicated for ever, we behold how thrilling and awe-inspiring is the grandeur of Jehovah God, the King Eternal.

We are glad to have a part by his grace to join in this great Alleluia chorus of his perfect organization.

I do love you and honor you because the Lord loves you and honors you. I realize the amount of work and love you put forth to bring these two books to a finish.

May the Lord bless you richly. May the Lord be blessed in Zion forever.

With much love and best wishes,

Your brother and servant by his grace,  
CHARLES DE WILDA, *Bethel*.

#### LET US ACT OUR THANKFULNESS

DEAR BROTHER RUTHERFORD:

I just have to intrude on your time to express my wonder, thankfulness, happiness, awe and overwhelming amazement at the secrets our Lord is opening wide to our astonished gaze. "The Holy Spirit," *Light*, and now "Evil Servant", or

rather, "The Man of Sin." As clear as a bell; the same logic of the Apostle Paul, the reasonableness, the absolute certainty that the argument is *the truth*. The Lord's care and oversight over his own, that they may not fall in the evil day, is a constant wonder and surprise to us: we just can't get used to it so it would become ordinary and common; and we are glad to have it so: we do love these thrills; they are the essence of life itself to us.

We have not yet finished the two books; have studied the chapter on "Destiny" and are picking out the newest things first. Our Lord is surely arming us completely, and to the teeth, for the great battle. The daily witness work we enjoy is daily increasing in rich results to ourselves; the motive for living is gone if we fail to get out a single day. We are in a territory which was thoroughly worked last year and also the year before, but out of eight people who have the old books, six are ready for more.

As the letter with our identification cards says, "the tide of truth is rising fast, and will continue to rise." Words of thankfulness to our Lord are poor; so let us every one continue to act our thankfulness by continuing to pass on to the starving people the message which only the remnant knows. All others are and will be deceived by the strong delusion, which is even now working to deceive. Accept our sympathy and love in your daily labor, the fiery trials with which Satan is permitted to afflict you. "Tried by fire." There is no escaping it. Suffering with him ends with reigning with him.

Yours in the bonds of love, the love of the truth.

MR. AND MRS. W. H. HOLKE, *Pioneer Colporteurs*.

#### "THE BATTLE GOES ON"

DEAR BROTHER RUTHERFORD:

While every sense of justice and fairness kept urging me to forget it, nevertheless it made me feel very sorry that you would not be on the radio network during the winter months. And now to my great joy I have the good news of the continuance of your lectures over the air by way of electrical transcription. How grand!

WLSI at Providence will use the records; and a sorely needed feature of the "battle" goes on.

What a tired and worn-out soldier you must be! But if you could only realize the immense benefit that your burning and scathing arraignment of Prohibition, League of Nations and other hypocrisies has been in our follow-up work with the literature, your heart would be made glad. What a cleavage is now going on, a sample of which follows: After your three "Prohibition" lectures a pillar in one of the local churches came to one of our workers, raging and furiously declaring that you should be shot at sunrise. Not ten minutes later, in the same factory, another man, grinning from ear to ear, said that you ought to be president of the United States.

Please accept the love and support of the remnant at Attleboro, one hundred percent in the work. In these days of deception and depravity and Judas-like tendencies among some who call themselves brethren I hope the "wilderness voice" may be of some comfort to you.

An altogether too long letter compels me to briefly but truly say of *Light* that it is the Lord's doings, and HOW MARVELOUS!

By his grace your brother,  
J. ARTHUR PAYETTE, *Massachusetts*.

### I.B.S.A. Berean Bible Studies

by means of

#### The WATCH TOWER

"The Prize"

Issue of November 1, 1930

Week beginning January 4 . . . . . ¶ 1-19  
Week beginning January 11 . . . . . ¶ 20-36

"Opposing God"

Issue of November 15, 1930

Week beginning January 18 . . . . . ¶ 1-22  
Week beginning January 25 . . . . . ¶ 23-43

# International Bible Students Association

## SERVICE APPOINTMENTS

### T. E. BANKS

Norfolk, Va. ....	Dec. 1, 2	Enfield, N. C. ....	Dec. 16, 17
Petersburg, Va. ....	" 3	Sanford, N. C. ....	" 19, 20
Portsmouth, Va. ....	" 5, 6	High Point, N. C. ....	" 21, 22
Lynchburg, Va. ....	" 7, 8	Asheville, N. C. ....	" 23, 24
Roanoke, Va. ....	" 9, 10	Nashville, Tenn. ....	" 25, 26
Salisbury, N. C. ....	" 12, 13	Chattanooga, Tenn. ....	" 27, 28
Chapel Hill, N. C. ....	" 14, 15	Birmingham, Ala. ....	" 29-31

### R. H. BARBER

Dubuque, Iowa ....	Dec. 5, 7	Mattoon, Ill. ....	Dec. 16
Clinton, Iowa ....	" 9	Terre Haute, Ind. ....	" 17
Moline, Ill. ....	" 10, 11	Brazil, Ind. ....	" 18
East St. Louis, Ill. ....	" 12-14	Cincinnati, Ohio ....	" 19-21

### T. E. BARKER

Waltham, Mass. ....	Dec. 2, 3	Lowell, Mass. ....	Dec. 12, 13
Lynn, Mass. ....	" 5, 6	Nashua, N. H. ....	" 14, 15
Beverly, Mass. ....	" 7, 8	Manchester, N. H. ....	" 16, 17
Lawrence, Mass. ....	" 9, 10	Portland, Me. ....	" 19-21

### C. W. CUTFORTH

Vernon, B. C. ....	Dec. 1, 2	Buford, Alta. ....	Dec. 18
Illecillewaet, B. C. ....	" 4	Calmar, Alta. ....	" 19
Calgary, Alta. ....	" 6, 7	Edmonton, Alta. ....	" 20, 21
Swalwell, Alta. ....	" 8	Viking, Alta. ....	" 22
Coronation, Alta. ....	" 10, 11	Wainwright, Alta. ....	" 23
Camrose, Alta. ....	" 12-14	Biggar, Sask. ....	" 24
Wetaskiwin, Alta. ....	" 15	Wilkie, Sask. ....	" 26
Leduc, Alta. ....	" 16	Saskatoon, Sask. ....	" 27-29
Calmar, Alta. ....	" 17	Wakaw, Sask. ....	" 30, 31

### G. H. DRAPER

Dowagiac, Mich. ....	Dec. 1	Warsaw, Ind. ....	Dec. 14, 15
Benton Harbor, Mich. ....	" 2, 3	Edgerton, Ind. ....	" 16
South Bend, Ind. ....	" 5-8	Cincinnati, Ohio ....	" 18-24
Elkhart, Ind. ....	" 9, 10	Fort Wayne, Ind. ....	" 26-29
Goshen, Ind. ....	" 12, 13	Sidney, Ohio ....	" 30, 31

### M. L. HERR

Youngstown, Ohio Nov. 30-Dec. 1	Massillon, Ohio .....	Dec. 16, 17
Niles, Ohio .....	Canton, Ohio .....	" 19, 20
Warren, Ohio .....	Alliance, Ohio .....	" 21, 22
Ravenna, Ohio .....	Lisbon, Ohio .....	" 23, 24
Kent, Ohio .....	East Liverpool, Ohio .....	" 26, 27
Akron, Ohio .....	Wheeling, W. Va. ....	" 28, 29
Wadsworth, Ohio .....	Martins Ferry, Ohio .....	" 30, 31

### W. M. HERSEE

Moncton, N. B. ....	Nov. 29, 30	Hamilton, Ont. ....	Dec. 14
St. John, N. B. ....	Dec. 1, 2	Simcoe, Ont. ....	" 15
Fredericton, N. B. ....	" 4, 5	Aylmer, Ont. ....	" 16, 17
Woodstock, N. B. ....	" 6, 7	St. Thomas, Ont. ....	" 18
Montreal, Que. ....	" 9, 10	Leamington, Ont. ....	" 19, 20
Trenton, Ont. ....	" 12	Windsor, Ont. ....	" 21

### A. KOERBER

Chapel Hill, N. C. ....	Dec. 4	Greensboro, N. C. ....	Dec. 13, 14
Burlington, N. C. ....	" 5	Salisbury, N. C. ....	" 18-21
Danville, Va. ....	" 6, 7	Hickory, N. C. ....	" 26, 27
High Point, N. C. ....	" 11, 12	Shelby, N. C. ....	" 28

### LOUIS LARSON

Wilmington, N. C. ....	Dec. 1, 3	Swainsboro, Ga. ....	Dec. 16
Bolton, N. C. ....	" 5	Fitzgerald, Ga. ....	" 17
Hayne, N. C. ....	" 6, 7	Waycross, Ga. ....	" 18
Sanford, N. C. ....	" 8	Jacksonville, Fla. ....	" 20-22
Hunter, S. C. ....	" 9	Sanford, Fla. ....	" 23, 24
Charleston, S. C. ....	" 10, 11	New Smyrna, Fla. ....	" 26
Savannah, Ga. ....	" 13, 14	Orlando, Fla. ....	" 27-29
Clyo, Ga. ....	" 15	Avon Park, Fla. ....	" 30, 31

### A. H. MACMILLAN

Scranton, Pa. ....	Dec. 5-7	Philadelphia, Pa. ....	Dec. 26-28
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### G. Y. McCORMICK

New Brighton, Pa. ....	Dec. 5, 6	Meadville, Pa. ....	Dec. 16, 17
Ellwood City, Pa. ....	" 7, 8	Cambridge Sp'gs, Pa. ....	" 19, 20
New Castle, Pa. ....	" 9, 10	Erie, Pa. ....	" 21-24
Farrell, Pa. ....	" 12	Ashtabula, Ohio ....	" 26, 27
Alliance, Ohio ....	" 13, 14	Painesville, Ohio ....	" 28
Sharon, Pa. ....	" 15	Columbus, Ohio ....	Dec. 30-Jan. 4

### E. D. ORRELL

Dubuque, Iowa ....	Dec. 5-10	Chicago, Ill. ....	Dec. 12-20
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### J. C. RAINBOW

**S.P.C. RAINBOW**

Coffeyville, Kans. Nov. 30-Dec. 1	Albuquerque, N. Mex. Dec. 19-21
Arkansas City, Kans. Dec. 2, 3	El Paso, Tex. .... " 23, 24
Douglas, Kans. .... " 5	Roswell, N. Mex. .... " 26
Winfield, Kans. .... " 6, 7	Sweetwater, Tex. .... " 27, 28
Garden City, Kans. .... " 9, 10	Abernathy, Tex. .... " 29
Pueblo, Colo. .... " 12, 13	Littlefield, Tex. .... " 30
Colorado Sp'gs, Colo. .... " 14, 15	Quitaque, Tex. .... " 31
Trinidad, Colo. .... " 16, 17	Borger, Tex. .... Jan. 2

### C. ROBERTS

Coleman, Alta. ....	Dec. 2	Chaplin, Sask. ....	Dec. 18, 19
McLeod, Alta. ....	" 3	Moose Jaw, Sask. ....	" 20, 21
Lethbridge, Alta. ....	" 4, 5	Mossbank, Sask. ....	" 22, 23
Calgary, Alta. ....	" 6, 7	Mazenod, Sask. ....	" 25, 26
Medicine Hat, Alta. ....	" 9, 10	Shaunavon, Sask. ....	" 28, 29
Maple Creek, Sask. ....	" 11, 12	Aneroid, Sask. ....	" 30
Swift Current, Sask. ....	" 13, 14	Assinibola, Sask. Dec. 31, Jan. 1	
Herbert, Sask. ....	" 15, 16	Viceroy, Sask. ....	Jan. 3, 4

### H. L. STEWART

Belleville, Ont. ....	Nov. 23-30	Toronto, Ont. ....	Dec. 14
Lindsay, Ont. ....	Dec. 1	Guelph, Ont. ....	" 15, 16
Cameron, Ont. ....	" 2	Kitchener, Ont. ....	" 18, 19
Lindsay, Ont. ....	" 3	Stratford, Ont. ....	" 20, 21
Orillia, Ont. ....	" 4, 5	London, Ont. ....	" 22, 23
Midland, Ont. ....	" 6, 7	Preston, Ont. ....	" 25, 26
Hamilton, Ont. ....	" 9, 11	Galt, Ont. ....	" 27, 28
Brantford, Ont. ....	" 12, 13	Brampton, Ont. ....	" 29, 30

### W. P. STRONG

Evansville, Ind. Nov. 30, Dec. 1	Washington, Ind. .... Dec. 17
Bellmont, Ill. .... Dec. 2, 3	Linton, Ind. .... " 19, 20
Robinson, Ill. .... " 5, 6	Dugger, Ind. .... " 21, 22
Dix, Ill. .... " 7	Jasonville, Ind. .... " 23, 24
Belleville, Ill. .... " 8	Terre Haute, Ind. .... " 26, 27
East St. Louis, Ill. .... 10-14	Brazil, Ind. .... " 28, 29
Salem, Ill. .... " 15	Paris, Ill. .... " 30
Bricknell, Ind. .... " 16	Mattoon, Ill. .... Dec. 31 Jan. 1

### W. J. THORN

Meriden, Conn. ....	Dec. 2	Pawtucket, R. I. ....	Dec. 19-21
Hartford, Conn. ....	" 4-8	Valley Falls, R. I. ....	" 22
Norwich, Conn. ....	" 9, 10	Attleboro, Mass. ....	" 23, 24
New London, Conn. ....	" 11	Fall River, Mass. ....	" 26, 27
Westerly, R. I. ....	" 12, 13	Newport, R. I. ....	" 28, 29
Providence, R. I. ....	" 14-17	New Bedford, Mass. ....	" 30, 31

### S. H. TOUTJIAN

Green Bay, Wis. ....	Dec. 1, 2	Ellsworth, Wis. ....	Dec. 15
Wausau, Wis. ....	" 3-5	River Falls, Wis. ....	" 16
Hatley, Wis. ....	" 7	Minneapolis, Minn. ....	" 18-22
Stevens Point, Wis. ....	" 8	St. Paul, Minn. ....	" 23, 24
Black R. Falls, Wis. ....	" 9	Farmington, Minn. ....	" 26
Marshfield, Wis. ....	" 11	Lake City, Minn. ....	" 27
Royal, Wis. ....	" 12	Kenyon, Minn. ....	" 28
Conrath, Wis. ....	" 13	Rochester, Minn. ....	" 29
Glenwood, Wis. ....	" 14	Whalen, Minn. ....	" 30

### J. C. WATT

Nampa, Idaho ....	Nov. 30, Dec. 1	Rocklin, Calif. ....	Dec. 15
Boise, Idaho ....	Dec. 2, 3	Sacramento, Calif. ....	" 16, 17
Emmett, Idaho ....	" 5	Stockton, Calif. ....	" 19, 20
Ogden, Utah ....	" 7-9	Modesto, Calif. ....	" 21, 22
Salt Lake City, Utah ....	" 10, 11	Oakdale, Calif. ....	" 23
Reno, Nev. ....	" 13	Tuolumne, Calif. ....	" 24
Loyalton, Calif. ....	" 14	Oakland, Calif. ....	" 26-29

### GEORGE YOUNG

Scranton, Pa. ....	Dec. 4-10	Reading, Pa. ....	Dec. 19-22
Hazleton, Pa. ....	" 12, 13	Boyerstown, Pa. ....	" 23
Pottsville, Pa. ....	" 14-17	Philadelphia, Pa. Dec. 25-Jan. 5	

(Continued from page 354)

## SERVICE CONVENTIONS

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

Columbus, Ohio	Jan. 1-4
J. A. Nixon, 642 Jenkins Av.	
Greek: Paul Sicaras, 22 N. Front St.	
Colored: Oscar Newby, 1607 Pembroke Av.	
Hungarian: Kalman Furolyas, 317 Barthman Av.	
Greensboro, N. C.	Jan. 9-11
G. T. McLamb, 203 Westover Terrace	