



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

VOL. XLVIII SEMI-MONTHLY No. 15

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. 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 the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

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 earth.

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's 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 arose 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 plan 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 the families of the earth shall be blessed.

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

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

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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. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

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BIBLES

The Bible because of its binding has always been associated with the ecclesiastics. Therefore the Bible has become a reproach in the eyes of many people. There seemed no good reason why the Bible should not be bound as other books are bound. It is the Word of God, and the people should be induced to love it. The SOCIETY has arranged to furnish Bibles in plain binding at moderate prices. Below we give a list:

P120	4½ x 7½	French Morocco\$4.00
P125	do	with concordance4.35
P130	do	Full Leather5.65
P135	do	with concordance5.85
K60	4½ x 6½	French Morocco3.40
K65	do	with concordance3.57
K70	do	Full Leather4.85
K75	do	with concordance5.20

SERVICE WEEK

The Lord heretofore has blessed the efforts put forth by the friends annually, in engaging in one week of special service. August 28th to September 5th is set aside this year for Service Week. Notice is given now that the classes everywhere may make their arrangements so that they can devote as much time as possible during that week to service. Service directors will please make special arrangements for canvassing parties during that period. The Service Week as observed this year will close on Labor Day; and that should be made a special drive day, concluding with a testimony meeting on the evening of September 5th. This matter should be kept before the Lord that we may have his blessing.

BETHEL HYMNS FOR SEPTEMBER

Sunday	4 160	11 66	18 120	25 44
Monday	5 177	12 9	19 195	26 236
Tuesday	6 147	13 194	20 59	27 63
Wednesday	7 55	14 157	21 104	28 81
Thursday	1 209	8 300	15 259	22 208
Friday	2 296	9 265	16 69	23 231
Saturday	3 217	10 71	17 280	24 73

I.B.S.A. BEREAN BIBLE STUDIES

By Means of "The Watch Tower"

"The Resurrection"

"The First Resurrection"

Z May 15, 1927

Z June 1, 1927

Week of Sept. 4 . . . ¶ 1-29 Week of Sept. 18 . . . ¶ 1-24
Week of Sept. 11 . . . ¶ 30-56 Week of Sept. 25 . . . ¶ 25-51

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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No. 15

PLACE OF SECURITY

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust."—Psalm 91: 1, 2.

JEHOVAH has provided a place of security for certain ones. That place is secret to all men, but becomes known to certain Christians who seek it in God's appointed way. The consecrated ones are subject to danger, and particularly so at a certain period of time. Those who are brought into "the secret place of the Most High" and abide there are safe from all harm. We are positively assured that after Satan is cast out of heaven he goes forth to make war with the remnant of the seed of Zion which keep the commandments of God and have the testimony of Jesus Christ. (Revelation 12:17) Those who are of the "remnant" will surely seek with diligence to know the secret place of safety and, being brought into it, will be anxious to abide there.

² In considering the secret place it will be observed that in the above quoted passage the prophet of God used four separate and distinct names descriptive of the Self-existing One. This fact must have some peculiar interest and significance to the student to whom God will grant an understanding of and concerning the place of safety. The four names used are: Most High, Almighty, Jehovah and God. In giving consideration to the place of security it may be found profitable to take note of the different names which the Lord in this prophecy applies to himself.

³ **MOST HIGH.** This is the name that appears in this text in the most prominent position; it is the secret place of the Most High wherein security is found. It appears that whenever the Eternal One begins operations along some specific line or course of action he gives himself a name peculiarly appropriate to that course of action. In support of this statement the following proof is submitted:

⁴ When God directed Moses to go unto the Israelites in Egypt Moses inquired by what name the Lord would be known unto them. He asked what he should say to the Israelites when they inquired who had sent him. The Lord's reply was: "Thus shalt thou say unto the children of Israel, I AM hath sent me unto thee." (Exodus 3:14) According to Rotherham's translation, in this same connection God said to Moses: "I will become

whatsoever I please." This indicates that it pleases God at different times and under different conditions to apply to himself a certain name. His prophet speaks of God's kingdom, which would mean that I AM is the king. He speaks of God as the Lord of hosts, which would imply an army and that the Lord is the Head of that army.—Psalm 24:10.

⁵ When Jesus came to earth that was the first time that Jehovah made himself known by the name of Father. The name father means begetter or life-giver of children. That marks the beginning of the new creation. Jesus was the beginning or the first begotten One of God the Father. "The Father loveth the Son, and hath given all things into his hand." (John 3:35) God begets all the members of the new creation, but he does it through and by his beloved and only begotten Son. (James 1:18; 1 Peter 1:1-3; John 5:26; 6:27, 57) It was at that time that Jesus taught his disciples to pray: "Our Father who art in heaven." (Matthew 6:9) Those who had been brought into the body of Christ have become a part of the new creation and have become children of God, and thereby address him as Father.—Romans 8:15.

⁶ **Most High** is a name signifying his relationship to all creation. It refers to him as Supreme Ruler over all powers and principalities. In him reside all power and authority. Anything and everything that is held in possession by any creature is from and subject to the will of the Most High. He is above all. There is none like unto him, and no power can prevent him from carrying out his will. The name Most High bespeaks supremacy over all; the One to whom all governments, powers and creatures must be in subjection. He is the Author, the Maker, the Executor and the Finisher of the great divine plan.

⁷ The Lord permitted Solomon, the son of David, to build a house or temple in the city of Jerusalem, and he placed his name there. (2 Chronicles 7:16) Stephen, being directed by the spirit of the Lord, said concerning that temple: "But Solomon built him an house. Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet." (Acts 7:47, 48) That

house or temple foreshadowed the new creation, and it therefore seems reasonable that the name Most High has some peculiar application to the new creation. It is for the benefit of the new creation that "the secret place of the Most High", the condition of safety, is provided.

⁸ **ALMIGHTY.** This is the name of the Eternal One, first made mention of in Genesis 17:1. At that time the Lord was about to make a covenant with Abraham, and he did there make a covenant with him. It was at that time that the name Abram was changed to Abraham. In substance the Almighty stated to Abraham: 'I have made and do now make a covenant with you that you shall be the father of many nations, and this shall be signified to you by your name, which from henceforth shall be Abraham, which means father of many nations.' Then he said to Abraham: "I am the Almighty God."

⁹ What was the purpose of announcing this name? By this the Lord said to Abraham: "The name Almighty God is a complete guarantee to you of my ability to carry out and that I will carry out the covenant which I am now making with you." It was as though God said this: 'Abraham, even though you are an aged man and your wife is also old, I can and will multiply you exceedingly; kings shall come out of you; and my name ALMIGHTY is a guarantee that this shall be done.' Then God said to Abraham in substance: 'Abraham, be honest, blameless, faithful and true to me and carry out your part of the covenant; and you may be assured that I will make good my part of the covenant with you, because I am the Almighty and my power knows no limitation.'—Genesis 17:1-21.

¹⁰ Abraham needed assurance from God in order that his faith might be complete. He was almost a hundred years old at that time, and his wife was an old woman. Abraham knew that in the ordinary course of nature he could not have a son by his wife. For him to become the father of many nations seemed absolutely impossible from the human viewpoint. But now God would make his faith certain. The Lord was here beginning a course of action with his servant whom he would use as the father of many nations, and he guaranteed the result of that course of action by his own name Almighty God.

¹¹ Abraham believed God, and his faith was counted unto him for righteousness. He believed that the Almighty was able to carry out whatsoever he promised, and that he would do so. "And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform."—Rom. 4:19-21.

¹² Abraham's faith rested in God's unlimited power as signified by his name ALMIGHTY. When his son Isaac was born that was a physical fact in further proof that his faith was well grounded. Then came the time

that God asked Abraham to sacrifice his only son. Abraham's faith was now put to the most severe test, because this was the seed through which he expected the promise to be fulfilled. But believing that Almighty God is powerful beyond limitation he was assured in his mind that God could and would raise up Isaac out of death after he had sacrificed him. When Abraham had proven his complete faith, then the Almighty God called to Abraham through his angel and said:

¹³ 'Because thou has not withheld thy son I will bless thee, and multiply thy seed as the stars in heaven and as the sands upon the seashore. In thy seed all the nations of the earth shall be blessed.' This is further proof that the name Almighty marked the beginning of faith of the one used to foreshadow the new creation and the faith that is required of the new creation, and clearly teaches that the members of the new creation are to rest securely by faith in the promises of God because he is the Almighty and his promises are absolutely sure and will be performed. This is the reason why when the time came for the selection of the members of the body of Christ that those who have the faith of Abraham were selected.—Hebrews 2:16, **DIAGLOTT.**

¹⁴ **JEHOVAH.** This is the name which the Lord gives himself by which he is known to the people of Israel, his chosen people. Translators have rendered the name Jehovah as "Self-existing One". The name means that, but it means much more. It is written: "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them." (Exodus 6:3) These words God spake to Moses. It is of course true that long before that time Abraham had known God by the name Almighty, which necessarily means that he is the Self-existing One; but never had he been known unto Abraham as Jehovah. That proves that the name Jehovah signifies more than merely Self-existing One.

¹⁵ The name Jehovah seems to signify his purposes toward his chosen people. God had chosen the Israelites as his people. He informed Moses that he would be known unto that people by the name Jehovah, and that the name Jehovah would signify to them his purposes concerning his chosen people. Then he directed Moses to go unto the Israelites and to tell them that the Almighty is JEHOVAH, and to then explain to them what his purposes toward or concerning them were. "Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments: . . . and I will be to you a God; and ye shall know that I am Jehovah, your God, who bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, which I sware to give to Abraham, to Isaac, and to Jacob; and I will

give it you for a heritage: I am Jehovah."—Exodus 6:6-8, R. V.

¹⁶ In substance Jehovah here said to the Israelites that he had made a promise to Abraham, and that now he had chosen the Israelites as his own people, and that his purpose toward them was to carry forward his promise made to Abraham. The Israelites here foreshadowed the new creation. (1 Peter 2:9, 10) Therefore the name Jehovah signifies to the new creation God's purposes concerning them, and testifies that the new creation is the special class that shall receive his great favor. It is the new creation that is the apple of his eye. (Deuteronomy 32:10) This is further proven by the prayer of David, which is really the prayer of the new creation: "Keep me as the apple of the eye; hide me under the shadow of thy wings."—Psalm 17:8.

¹⁷ God. By this name the Eternal One is made known in the Bible at the very beginning of creation. (Gen. 1:1) That name therefore appears to specifically refer to him: as the Creator of heaven and earth and the Giver of breath to all creation. To the same effect the prophet says: "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein." (Isa. 42:5) The name God is the name applied to himself as the Supreme One, the Creator and Giver of life, and relates to his responsibility concerning all of his creation. Therefore the term God has specific application to the new creation, because it is God's creation and the highest part of his creation and the only creation to which he grants immortality.

A PROPHECY

¹⁸ The 91st Psalm is a prophecy the fulfilment of which is some time future to the date when it was written. It could not be understood until God's due time for its fulfilment and understanding. It is a prophecy which relates specifically to the new creation, and its fulfilment undoubtedly takes place near the time for the completion on earth of the members of the new creation. All four names of the Lord used in the prophecy have much significance to the new creation. It is reasonable to expect that when the time arrives for the understanding and appreciation of this prophecy such would be approximately the time of its fulfilment. The time of understanding the significance of the four names of the Lord might suggest also the time for the understanding of the prophecy, and approximately the time for the favored ones to enter into the place of safety, to wit, the secret place of the Most High. This Psalm being a prophecy, to understand it signifies that it is in course of fulfilment or has been fulfilled. Before that time an interpretation thereof would be merely a guess.

¹⁹ Since the name Most High is more directly connected with the place of safety, in the opening verses of this Psalm, the understanding of that name may be

material in determining the time of the fulfilment of the prophecy and the meaning of its fulfilment. The place of safety is the secret place of the Most High. The first time the words Most High are used in the Scriptures was in connection with Abraham's rescuing Lot from the enemy: "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth."—Genesis 14:18, 19.

²⁰ Under inspiration the apostle wrote concerning Melchizedek. He refers to him as priest of the Most High God, and states that his name signifies King of righteousness and King of peace. The apostle then shows that Melchizedek foreshadowed Christ Jesus, the great Priest of the Most High God, who is "a priest for ever after the order of Melchizedek". (Hebrews 7:1-17) Let it be noted that Christ Jesus is the Priest of the Most High God, not Priest for man, and which means that he ministers or serves in the Priest's office as the Deputy or Officer of the Most High. In discussing this same matter the apostle says concerning Jesus Christ, the Head of the new creation: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."—Hebrews 10:12, 13.

²¹ The word rendered "expecting", in the last above text, means to tarry or to wait in an attitude of expectancy. This is exactly in harmony with the prophet's words: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Psalm 110:1) When Jesus ascended on high he sat down at the right hand of his Father on the throne, and must wait until God's due time for him to take action. The time of waiting here mentioned is clearly the time during which the church is in course of selection and development, including the days of God's preparation. (Malachi 3:1; Nahum 2:3) During that period of time Satan has held uninterrupted sway in things pertaining to mankind. He has also had access to heaven. The fact that Jesus Christ is commanded to sit at the right hand of God until the enemy is made his footstool seems clearly to indicate that he would begin activity against Satan at a time certain and would then cast him out of heaven into the earth, which is the footstool of Jehovah.

²² Again referring to the 91st Psalm, it is to be observed that the secret place and which is the place of safety is provided for the use and security of God's favored people during a time of great stress and trouble. Those in that place of security with confidence say: "I will say of the Lord, He is my refuge, and my fortress: my God; in him will I trust." (Psalm 91:2) This, in connection with the first verse of the Psalm, plainly shows that the time when the Eternal One first begins to assert himself toward the new creation as the Most High will be in a time of stress or trouble, and that then the Most High

will assert himself through his Executive Officer, the great Priest after the order of Melchizedek. It would be in the time of stress or danger when the name Most High would be specially applicable to the new creation, foreshadowed by Abraham.

²³ Now by reference to Psalm 110:2 we see that the Lord definitely fixes the time when the great High Priest after the order of Melchizedek begins his operations, and therefore fixes the time when the Most High asserts himself in behalf of the new creation. "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. . . . The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."—Psalm 110:2, 4.

²⁴ What now is shown by the facts in harmony with this conclusion? In 1914 the time limit for the waiting of the Lord was reached. The due time had then arrived for the great Priest of the Most High to go forth, because the time had come for him "whose right it is" to take action. (Ezekiel 21:24-27) This matter was discussed more in detail in *THE WATCH TOWER* of September 15, 1925, beginning on page 275. At that time (1914) the nation or kingdom was born; the temple in heaven was opened; and then followed the great war in heaven, during which Satan the Devil was cast out into the "footstool" of God. There the enemy was made the footstool of the Lord.

²⁵ Then in 1918 the Lord came to his temple; and the inspection and examination of the temple class, which are the anointed ones of God, progressed. Greater trouble came upon the anointed class about that time. From that time until now the enemy has been making war with the remnant of the seed who have the testimony of Jesus Christ and who keep the commandments of God. (Revelation 12:17) It is manifest that this is the time when there is great need for the place of safety for the members of the new creation on earth.

²⁶ Approximately at that time (1918) the approved ones received from the Lord the garments of salvation, which identify such as members of the anointed and give assurance of their being on the Lord's side. They were also brought under the robe of righteousness, which symbolizes or represents their approval by the Lord. This robe of righteousness is furnished by Jehovah, and the Bridegroom uses it for the bride class. Thus the anointed are brought into the place of safety. This is God's secret place and the place of safety provided for the anointed class, the members of which are approved by the Lord at the time he comes to his temple. The approved ones enter into the joy of the Lord. They are wholly and entirely on the Lord's side. They count not their lives dear unto them, but their great joy is to magnify the name of the Lord. Their only desire is to serve the Most High under the leadership of his King, their Head.

²⁷ It is their enemy the Devil that would destroy them, because they are the seed of the woman, the children of

Zion. The Most High therefore takes them into his secret place. Through his prophet the Lord foretold the heart sentiments of these protected ones and their expressed appreciation thereof. "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the Lord; for he hath shewed me his marvellous kindness in a strong city."—Psa. 31:19-21.

²⁸ These scriptures show, in harmony with the facts in the fulfilment of prophecy, the Most High beginning his operation, by and through his great Priest, against the enemy at a time certain, to wit, in 1914; that a condition of special danger to the new creation was thus made by the circumstances; that the Most High then provided the secret or place of safety for his people; and that such place is secret to all even thereafter, except the temple class. From that time forward all which are in the secret place of the Most High, and who dwell there, abide under the shadow of the Almighty.

²⁹ Therefore these favored ones say, as it was prophetically written for them: "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me: he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." (Psalm 27:5, 6) This scripture shows that it must be fulfilled in a time of stress or trouble; that then the faithful are made secure in the secret place of the Lord; that their understanding is upon a solid foundation; and that then, because of their faith and confidence in the Lord and knowing his great favor to them, they sing the praises of the Lord by telling of his plan and his goodness.

³⁰ The joy of the temple class increases as the members thereof come to a clearer understanding of the four names the Lord uses through his prophet in connection with this prophecy. These look up to the Most High and say: 'He is my sanctuary and place of my complete preservation. He is my strength and song.' (Psalm 118:14; 27:1; 28:7) It is a time for the accomplishment of things which seem to the temple class impossible, yet they know that the Almighty is in charge. To them the name Almighty means that nothing is impossible, that 'no weapon that is formed against them shall prosper'. (Isaiah 54:17) The name Jehovah means to the new creation his purposes concerning them. He has outlined in his Word his purposes. The time has come for the great and final test, and he will give to them the victory through Christ.—1 Cor. 15:17.

³¹ The temple class now understands that God is the great Creator of heaven and earth, that he is the Beginner and Finisher of creation, that the new creation is his great work, and that having begun this great work

he will complete it in his own due time and good way. (Philippians 1:6) Therefore the faith of the temple class is complete; they rest securely, and with joy they can say: 'I am in the secret place of the Most High; abiding under the shadow of the Almighty. Jehovah is my refuge, my God; in him will I trust.'

³² It is manifest therefore that the secret place of the Most High is that condition wherein the faithful on earth find themselves in Christ Jesus; to wit, under the robe of righteousness, in the temple of the Lord, having on the garments of salvation, having on the wedding garments, and having entered into the joy of the Lord. The conclusion therefore is that the secret place of the Most High was provided and available for the members of the church when the Lord came to his temple, and not sooner, because there was no need for it sooner. It means that the issue, Who is God? has come to a climax; and that those who take their stand on the side of the Lord are special targets of the adversary and would be immediately destroyed by him except for the protection furnished by the Lord. The enemy, having been cast out of heaven, goes forth to make war against this remnant. It is the greatest time of danger and the time of greatest protection. Truly then it is the worst of times and the best of times.

³³ To those who have found the secret place of the Most High and who have been brought into that condition by the great favor of the Lord, it is of utmost importance that they abide in that condition. Each one of such is under a covenant to do the will of God. The faithful performance of that covenant, prompted by love, is all-essential. Therefore the words of the prophet to the new creation: "O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer."—Psalm 31:23.

³⁴ It is manifest that those who love the Lord will delight to do his will. None can be faithful unless they do love the Lord, and all the faithful will love him. To all such of the temple class in the secret place of the Most High he says: "Ye are my witnesses, that I am God." Because this great issue has reached a climax God has provided that the temple class shall be his witnesses that he is God. He is the Creator of heaven and earth, also including the new creation. The obligation is therefore laid upon each member of the new creation to be a witness for the Lord.

³⁵ It is clear therefore that all those who fail or refuse to be witnesses to the name of the Most High cannot continue to abide in the secret place. For this reason THE WATCH TOWER time and time again stresses the importance of joyfully serving the Lord. It seems certain that there will be professed ones who will refuse to participate in the service and some who will oppose. The faithful will not engage such in a controversy. They will lose no time to quarrel with such, but faithfully serving the Lord they will hurry on with joy to perform their commission. All such can confidently claim the

precious promises of Jehovah made to his people. They may be certain that he will carry out his purposes concerning them.

³⁶ The Most High caused his prophet to take his stand near the close of the earthly experiences of the church and to prophetically speak to the faithful from that viewpoint. The manifest purpose of this prophecy is to strengthen the faith of God's people that they may stand firm and not waver. The prophecy, partially fulfilled and in course of fulfilment, enables the faithful to understand the time of its application and of its fulfilment; and as this progresses they see more clearly its application and have cause for increased joy. None other but the temple class could get into the secret place of the Most High. To them the prophet of God says: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge, and my fortress: my God; in him will I trust."—Psalm 91:1, 2.

THE FOWLER

³⁷ It seems good now that we examine the words of the prophecy in the verses following the above text: "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence." (Verse 3) A fowler is one who makes it his business to entrap or ensnare other creatures to their hurt or destruction. A snare is an instrument or contrivance by which the fowler catches his victim by the neck. The snare is a noose prepared for the neck, and when the animal or creature thrusts its head therein it is caught or ensnared. When the Lord gives an illustration it is an apt one. It seems certain that "the fowler" here named by the prophet is the Devil, and that his snare consists of his methods employed, and by his organization, working in divers and numerous deceptive ways to entrap those who claim to be servants of the Most High God.

³⁸ The Apostle Paul mentions "the snare of the Devil" and how that some are taken captive by him at his will. (2 Timothy 2:26) In the context the apostle says: "Let everyone that nameth the name of Christ depart from iniquity." (V. 19) It is manifest that those who are taken in the fowler's snare have not been diligent in departing from iniquity. The word iniquity means lawlessness. The one who is lawless exercises his own will contrary to God's will. If it is the will of the Most High that a vigorous witness must now be given in the earth that he is God, that his kingdom is at hand and that he has set his King upon his throne, then for a consecrated one to fail or to refuse to participate in this work of the Lord would be doing contrary to the will of God, and therefore that person would be lawless.

³⁹ If for the purpose of giving the witness in the earth God has permitted the construction of printing plants, machinery and factories for bookmaking and publishing, and has qualified consecrated ones to do the manufacturing work, then for the consecrated to fail or re-

fuse to do that work would be acting lawlessly. If the Lord has called into action the radio to proclaim his message of his kingdom and to advertise that message by calling the attention of the people to the books provided, and has provided an organization of workers to get that message into the hands of the people, then anyone of the consecrated who even refuses to do work in connection therewith as opportunity is afforded would be lawless. To oppose such work would be manifestly lawless. If it is true that the WATCH TOWER BIBLE AND TRACT SOCIETY is used by the Lord to carry on his work in an orderly manner, then any one consecrated to the Lord who opposes the work that the Lord is thus doing is lawless.

⁴⁰ Lawlessness or iniquity would be induced by the enemy. What would lead one to be lawless? It was pride and ambition which caused the Devil to fall into condemnation. The Devil has made pride and selfishness a snare whereby he catches others by the neck. That is to say, he causes them to think more highly of themselves than they ought to think. The apostle especially mentions this matter in connection with the qualification of brethren for eldership in the church. Every one who is an elder therefore should take warning to safeguard himself from this snare of the Devil.—1 Tim. 3: 6.

⁴¹ The false prophet's system is undoubtedly one of the snares of the fowler. "The watchman of Ephraim was with my God: but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God. They have deeply corrupted themselves, as in the days of Gibeah: therefore he will remember their iniquity, he will visit their sins." (Hosea 9: 8, 9) It has been possible for the Devil to build a false prophet system amongst professed Christians; because certain ones therein, lifted up with pride and ambition, follow their own wise ideas and preach their own wisdom, that they might shine in the eyes of others.

⁴² What has already befallen Christendom lurks in the pathway of those in present truth. The prophecy of the Ninety-first Psalm undoubtedly applies to those of present truth, or who have been in present truth. One of the schemes of the adversary is to set his snare by inducing a consecrated Christian to get wrong thoughts into his head concerning the Lord's work and to exercise his will contrary to God's will. Pride leads to disloyalty; and disloyalty means failing to do what God has commanded shall be done, and taking a course wilfully contrary to God's way. Those who do thus are workers of iniquity or lawlessness.

⁴³ Jesus foretold that a condition of this very nature would exist at the end of the harvest period, when he said: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." (Matthew 13: 41) The gathering out evidently means a separating of such from the Lord's organization. Because of their pride and selfishness they become lawless, and their own course

of action leads them into the fowler's snare. But he who is in the secret place of the Most High and who continues to abide or dwell there cannot be touched by the enemy's snare. He does not put confidence in any man, not even in himself. His confidence is in the Lord. "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes."—Psalm 118: 8, 9.

⁴⁴ To be humble-minded means to have full confidence in the Lord and in his arrangement, to believe that the Lord is directing his own work and to joyfully conform oneself thereto. God favors such, but the others he pushes away from him. (1 Peter 5: 5, 6) The humble ones desire only to know what is the will of God, and with them that is the end of all argument. In the secret place of the Most High, in humility and in full obedience to the Lord, these dwell in safety and are secure from the snares of the evil one who seeks their destruction. The prophet says to such: 'Surely the Most High shall deliver them from the snare of the fowler.'

⁴⁵ There seems to be a close relationship between the snare of the fowler and the noisome pestilence. Rotherham renders this verse thus: "He will rescue them from the snare of the fowler, from the destruction, pestilence." The word "pestilence" means a destructive plague and disease that is virulent. "Noisome" is properly defined as that which eagerly covets and rushes upon, that which is disgusting, perverse and very wicked. Of course the noisome pestilence would proceed from the Devil, and may properly be said to be a destructive plague accompanied by that which eagerly covets.

⁴⁶ Pride, ambition and selfishness have been employed by the Devil to cause many to fall. It was pride and ambition that caused the Devil to eagerly covet that which rightfully belonged alone to Jehovah. Pride, selfishness, ambition and covetousness cause one to reach out in an attempt to possess that which is not his own. Such a course is perverse, is disgusting and extremely wicked.

⁴⁷ The facts, well known to many now in present truth, show that about the time the Lord came to his temple there were some professed Christians claiming to be in present truth who not only became proud and lawless and refused to do the harvest work in the way the Lord has appointed, but who went much further. They manifested an eager desire to possess and control the visible work of the Lord on earth, for their own selfish purposes. There was evidence of coveting, and a desire to take control over that which the Lord alone has control. Failing in their efforts they became perverse and wicked, and manifested in repeated efforts a desire to destroy the work the SOCIETY was and is carrying on in the name of the Lord and by his favor.

⁴⁸ A wild beast ensnared by the neck will desperately attempt to destroy every living thing within his reach that opposes him. Some, when ensnared by the fowler,

the Devil, and being thwarted by the Lord in the accomplishment of their purposes, have manifested a similar disposition of perversity by attempting to destroy the good name and reputation of at least some of the Lord's people serving and carrying on his work, and have attempted, and still endeavor, to destroy the work of the Lord. Such breed strife among the brethren, whereby others are defiled. The facts show that some claiming to be of the Lord's little ones passed through identically that experience in recent years.

⁴⁹ "A froward man soweth strife; and a whisperer separateth chief friends. A violent man enticeth his neighbour, and leadeth him into the way that is not good. He shutteth his eyes to devise froward things; moving his lips he bringeth evil to pass." (Proverbs 16: 28-30) A froward man is one who is not willing to comply with what is required, but who wantonly and recklessly insists on having his own selfish way. The snare of the Devil is in the way of such, and usually they are taken in such snares. (Proverbs 22: 5) The manifestation of such lawlessness and perversity is disgusting and abominable in the sight of God. "For the froward is abomination to the Lord: but his secret is with the righteous. The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just."—Proverbs 3: 32, 33.

⁵⁰ It is manifest from the Word of the Lord that one with a froward heart would not be brought into the secret place of the Most High. (Proverbs 11: 20) But those who walk humbly before the Lord, who delight to do his will and who are found faithfully watching out for the interests of the Lord's kingdom, such are brought into the secret place of the Most High. Abiding there these have the promise that they shall be safe and protected from the noisome pestilence. In this condition of safety such can say: 'Jehovah is my refuge and my fortress; we are in the shadow of the Almighty [which means that all power is enlisted for us]; Jehovah has declared his purposes concerning us and gladly we will perform what he requires; we are the creatures of God and his good work he will complete in us; we are in the place of safety and we will sing forth the honor of his name and make his praise glorious.'

[To be continued]

QUESTIONS FOR BEREAN STUDY

For whom is "the secret place of the Most High" provided? What four names does the Lord apply to himself in this text? What other names has he used, and under what circumstances were they first announced? ¶ 1-5.

What does the name "Most High" signify, and where is he said to dwell? ¶ 6, 7.

Where does the name "Almighty" first appear in the Scriptures, and what were the surrounding circumstances? Why was that name used in that connection? Why did Abraham need special assurance that the covenant would be fulfilled? Why is the name "Almighty" used in our text? ¶ 8-13.

What does the name "Jehovah" mean? When and under what circumstances was it first used by man, and what significance is there for us in these things? ¶ 14-16.

Where is the name "God" first found in the Scriptures, and what does it signify? ¶ 17.

The 91st Psalm is a prophecy relating to what? When only could it be understood? When was the name "Most High" first used in the Bible? Relate the circumstances. What does the name "Melchizedek" mean, and whom did he foreshadow? Explain Hebrews 10: 13 in this connection. ¶ 18-21.

Explain Psalm 91: 2 and show its relation to the preceding verse. When was the great Priest of the Most High to begin operation, and how do we know? What outstanding things occurred between 1914 and 1918? ¶ 22-25.

When would the secret place of safety be especially needed by the Lord's people? When were they granted the "garments of salvation" and "the robe of righteousness", and what do these symbols mean? What now is meant by "the secret place of the Most High", and from what does it protect the new creation? Explain Psalm 27: 5, 6 in this connection. ¶ 26-29.

Why does the temple class now have such confidence and joy? How only may we continue to dwell in the "secret place"? What is the manifest purpose of this prophecy? ¶ 30-36.

What is meant by "the snare of the fowler"? What similar expression does the Apostle Paul use, and how does he indicate in the context that we may escape the snare? What does it mean to "depart from iniquity"? Give an example of lawlessness. ¶ 37-40.

Quote and apply Hosea 9: 8, 9. Show how some in present truth may become endangered of the fowler's snare and be gathered out of the kingdom. Whom does God especially favor, and why? ¶ 41-44.

What is meant by the "noisome pestilence", and how were some thus afflicted when the Lord came to his temple? What exceeding lawlessness and frowardness did they manifest? Would such be expected to find and enter into the "secret place"? What is the sentiment of the Lord's true people at this time? ¶ 45-50.

AN UP-TO-DATE PUBLIC MEETING

DEAR BROTHER RUTHERFORD:

On June the 12th I had the privilege of serving the friends at Plainfield, N. J. Instead of having a public meeting it was thought well to have a *one hour* canvassing drive.

Right after the morning talk, thirty-five of the friends engaged in the field work, with the result that 240 books

were sold. That was a real *one hour* "public meeting".

The friends came back filled with joy, feeling that each one had a part in the public witness. The testimonies were fine. They all sent their love, and expressed their desire to give a real witness in the earth that Jehovah is God.

Your brother in Christ,

N. H. KNORR.

SOLOMON DEDICATES THE TEMPLE

—SEPTEMBER 11—1 KINGS 8—

"I was glad when they said unto me, Let us go unto the house of Jehovah."—Psalm 122: 1.

THE first definite work to which Solomon set himself after the settlement of the disturbing events of his earliest days as king was the building of the temple, according to the wish and purpose of his father David, who had set his heart upon building a temple for the ark of God. Indeed, Solomon was commissioned to do this (See 1 Chronicles 28:10.); but it is evident that he himself was eager for the work, for the worship of Jehovah, and for the honor of his name.

² Israel, never intended by Jehovah to be a warlike people, had now no enemies to conquer; for David had brought into subjection all those nations, Edom, Moab and the others which were inside the borders of the long stretch of land which was promised to Abraham. If David, growing strong in military power, had made any attempt to enlarge the borders of Israel beyond the river of Egypt on the south, or beyond the Euphrates on the north, he would have been a transgressor against the will of God; for God had defined Israel's borders. Israel, as such, was never intended of God to have world dominion, or even to be considered as a world power. Thus, except for the fact that there was no attempt to dispute Solomon's ascension to the throne and that a few prominent men were alien in spirit to Solomon, there was peace all his days within the borders of Israel.

³ The great works which Solomon did, and the alterations which he made in Jerusalem, causing it to become one of the finest cities in the world, show that he was a young man with great ideas and ideals. The pattern of the temple had been given him by his father, who in turn had received it from Jehovah; for God would not have a house made for him according to the design of any man's mind. But the embellishment of the house, its ornamentation by Solomon, was accepted by Jehovah.—1 Chronicles 28:12.

⁴ Though the temple itself, the holy place and the most holy, was not intended to be a very large building, it was nevertheless necessary to make very considerable preparations for it and its surroundings. As the actual work of construction began in the fourth year of Solomon's reign, there must have been a very great work of preparation already accomplished. David had set masons to hew stones to build the house, and had gathered much cedar wood, perhaps brought from Tyre and Zidon; besides this he had gathered much precious material for the temple service.—1 Chronicles 22:2-4.

⁵ When Solomon entered upon the work of preparing material he went about it in a well organized manner. First, and following in this his father's example, he enrolled all the strangers that were in the land of Israel, the remnants of the original inhabitants of Canaan whom the children of Israel were not able utterly to

destroy. They were found to number 153,600. Of these he set 70,000 to be burden-bearers, and 80,000 to be hewers in the mountains. The remaining 3,600 were overseers. Besides these, Solomon raised a levy of 30,000 men of all Israel. These were sent to Lebanon, 10,000 a month by courses—a month in Lebanon, two months at home. The strangers were treated as bondmen, but of the Israelites themselves Solomon made no bondmen.—See 1 Kings 9:22.

⁶ All this work with so large a number of workmen engaged must have made much commotion throughout the land, though probably Jerusalem itself was much less disturbed than might have been expected. Many of the great stones of the temple, for its foundation and construction, were quarried and masoned beneath the city, as modern discoveries have disclosed. Some of the stones were brought from near Bethlehem; and on Mt. Lebanon the vast army was busily engaged hewing down the great trees and making tracks to bring them to the seaboard for floating to Joppa. But on the temple area itself, after the surface of the ground had been prepared, there was little noise of building. It is recorded that "there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building".—1 Kings 6:7.

⁷ The building of the temple began in the fourth year of Solomon's reign, and was finished in his eleventh year, in the month Bul, the eighth month, which corresponds with our November. But it was not until eleven months later, in the seventh month of Solomon's twelfth year, that the ark was taken to its new resting place in the most holy place and the temple was dedicated to the service of the Lord. Appropriately the ark was the last thing which was taken in; for all the instruments and vessels of service had already been prepared in their places.

⁸ When the priests were come out of the most holy place the cloud which in the former days had rested on the mercy seat again appeared, showing that the Lord met his people there. It soon filled the temple so that the priests could not stand to minister even in the holy place; "for the glory of the Lord had filled the house of the Lord." (1 Kings 8:11) The cloud itself was not the glory of the Lord; that expression is used to signify a special presence. The cloud became luminous with a divine glory.

⁹ Solomon then addressed Jehovah, saying, "Jehovah said that he would dwell in the thick darkness"; and he added, "I have surely built thee a house to dwell in, a settled place for thee to abide in for ever." (1 Kings 8:12, 13) Then he turned his face about and blessed all the congregation of Israel as they stood in the temple courts. Next, upon a brazen scaffold which he had

erected before the altar, he kneeled before all the congregation; and spreading his hands toward heaven he prayed for God's blessing upon the people. He acknowledged the glory of God in his goodness and in the promise to David his father, and he pleaded that the house of prayer might ever be a place where the children of Israel could bring their petitions and find grace and help in every time of need.

¹⁰ Solomon's prayer on that occasion is the longest which is recorded in the Scriptures. His prayer reveals the gracious heart of a true lover of God and God's people. Speaking of troubles that may come upon the people, whether dearth in the land, or pestilence, or blasting, or mildew, locusts or caterpillars, troubles from enemies who attack, or sickness, or the affliction of disease, he asks that all prayers or supplications whatsoever of any afflicted man, or of all "thy people Israel" who shall know grief and shall spread forth their hands in this house, may be heard. "Then hear thou from heaven thy dwellingplace, and forgive, and render unto every man according to all his ways, . . . that they may fear thee, to walk in thy ways." (2 Chronicles 6:28-30) He includes even the stranger in these blessings. He said, "If they come and pray in this house; then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel."—2 Chron. 6:32, 33.

¹¹ As Solomon arose from his prayer he stood and again blessed the congregation, expressing his desire and the purpose of God that Israel might be maintained before him at all times, "that all the people of the earth may know that Jehovah is God, and that there is none else". (1 Kings 8:60) Then when Solomon had made an end of praying, fire came down from heaven and consumed the burnt offering and the sacrifices upon the altar which, when the people saw, they bowed themselves with their faces to the ground and worshiped and praised Jehovah.—See 2 Chronicles 7:1-3.

¹² If the removal of the ark from the house of Obed-Edom to the temporary dwelling which David had prepared for it on Mt. Zion brought the rejoicing which is described in Psalm 24, that psalm would be sung with still greater rejoicing and thanksgiving as the ark was removed from Mt. Zion down the valley and again up the hill Moriah to its place in the temple. Solomon saw in the removal the fulfilment (at least partially) of Psalm 132:8, 9.—See 2 Chronicles 6:41.

¹³ The day of the placing of the ark was the first day of the feast of tabernacles, and Solomon had prepared for a feast on a great scale. For some reason not stated the ark was not taken into its place in the temple in time to keep the day of atonement sacrifices on the tenth day of that month, even though there had been no day of atonement in Israel since the days of Eli, a period of at least one hundred years.

¹⁴ Solomon was now about thirty years of age; and

by reason of his knowledge, wisdom and experience he was a man of mature age. Evidently his purpose (and we must suppose that he was guided by heavenly wisdom) was to have the final homing of the ark and the dedication of the temple made a time of rejoicing. The main feature of that day was that God accepted the prayer and worship of an acceptable people.

¹⁵ On that first day "the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim". (1 Kings 8:6) The ark had reached its home. It is recorded that there was nothing in the ark save the two tables of stone; the pot of manna and Aaron's rod were no longer there. Probably they had been taken out when the ark was in the land of the Philistines.

¹⁶ The symbolism of the Bible which is continually before us in these lessons teaches us that there is a correspondency between the preparation of the temple and its being set for a house of prayer and worship where God would meet with his people and with the work which he is now doing in the earth. In the fullest sense of the word the true temple, in which the peoples of earth will worship Jehovah, is not yet erected for their worship; but in that sense which has been so clearly demonstrated to those who are faithfully following the Lord, the Lord came to his temple in the year 1918, when he began to manifest his glory to his people.

¹⁷ Sometimes those who do not understand ask why the message of present truth does not call for more expression of repentance from sins, but rather is one which calls upon the people to render homage to God and to come and worship at his holy temple. The answer is, Because the antitype must follow its type. In his prayer Solomon continually makes mention of the need for the covering blessing of God, which the altar and the daily ministration of the priests and the mercy seat represented. But the main feature of the feasting and rejoicing was that of an accepted people rejoicing and praising God because at last, represented by the ark, he was rested with them. This is the gracious message which God has now given his people to deliver to a world alien from him because of their sin. He would have them know that he has provided a sin atonement, and that they may come to his house to worship him, to receive his pardon, his forgiveness, and then his gracious blessings of life.

¹⁸ The fact that the temple was, in great measure, erected by the aid of alien labor was an indication that it was not to be a place of worship for Israel only; it was an intimation of that of which Isaiah later spoke, when he said, "My house shall be called a house of prayer for all people" (Isaiah 56:7), and was in anticipation of the time when the words of the psalm (86:9) shall be fulfilled, when "all nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name."

QUESTIONS FOR BEREAN STUDY

What was the first great work of King Solomon's reign? In what way did his reign differ from David's? What other works did he do? ¶ 1-3.

When did Solomon begin construction of the temple, and how was the work done? Was alien labor employed? How many Israelites were used? Where did the material come from? When was the temple finished? ¶ 4-7.

How did God manifest his acceptance, and what did King

Solomon then say and do? What happened as he finished his prayer? ¶ 8-11.

What did Solomon see in the transfer of the ark from Mt. Zion to Mt. Moriah? What time of year was this? How old was Solomon at that time? What did the ark contain? ¶ 12-15.

What is pictured by Solomon's temple, its dedication and worship? What is signified by the use of alien labor in its construction? ¶ 16-18.

THE KINGDOM DIVIDED

—SEPTEMBER 18—1 KINGS 12:1-24—

"Pride goeth before destruction, and a haughty spirit before a fall."—Proverbs 16:18.

THE kingdom of Israel, which was raised by the exertions of David to considerable eminence amongst the nations, and which attained great glory under Solomon, was not destined to last long. From a human point of view it lacked the elements of stability; for David's victories over the enemies of Israel were primarily intended for the purpose of reducing their power rather than to bring the conquered peoples under happier conditions. Under Solomon the kingdom made a great display of wealth; and many magnificent buildings were erected in the land of Israel and on the borders of the desert, as Tadmor or Palmyra, a city of world renown. But this was in considerable measure gained through enforced labor and taxation.

² After building the temple of Jehovah Solomon seemed to parade his wealth, but yet had some care for the people; but in the later days he seems to have cared little for the welfare of the peoples over whom he reigned, and to have spent his time in indulging in luxury and pleasure. The Bible student notes these things, but does not see in them any failure on God's part. He knows that God was not then setting up a great kingdom on earth, but rather was making meaningful pictures for days to come, in order that in those later days his people, then set to do his work, should be properly instructed in what he would have them do for him.

³ There was no war in Israel in the days of Solomon. This was partly owing to the fact that David his father had reduced the military strength of the enemies of Israel to zero, and partly because God would have the kingdom under Solomon a peaceful one in order to make it and him illustrative of the reign and kingdom of the Prince of Peace, when all the earth shall be at rest (Isaiah 14:7); when man shall learn war no more (Isaiah 2:4); and when men will learn to dwell together in love and in the enjoyment of the blessings of God.—Revelation 21:1-5.

⁴ But though there was no warfare, Solomon was not without domestic trouble; and there arose signs that the kingdom which David had established would not hold together very long. The law of human nature was operating. Conquest by force alone is always ineffective; a

conquered people must be ruled by justice, by kindness and by love.

⁵ David's conquest of Edom by Joab had been a very drastic and cruel one. (1 Kings 11:15) One of the young princes of Edom escaped to Egypt and there found a home and favor with the king, who is said to have been of a different dynasty from the Pharaoh whose daughter Solomon married. When this prince of Edom heard that David and Joab were dead, he returned to Edom and apparently made some trouble for Solomon. Another disturbance arose in the far north; there was rebellion in Damascus. But a more serious trouble arose at home, and partly by an action of Jehovah.

⁶ Jeroboam, a man of ability, of the tribe of Joseph, was made overseer of his tribe in the work of building the city's fortifications. His ability brought him into notice with Solomon and, as events proved, before the Lord. One day as Jeroboam walked out of Jerusalem he was met in a certain place by the Prophet Ahijah, who was of Shiloh and therefore of the same tribe. Ahijah had covered himself with a new garment. As Jeroboam approached, Ahijah, who was probably well known to him, took his new garment and tore it into twelve pieces, gave ten of them to the young man, and said that this was a message from Jehovah to him that after the king's death he should be made ruler over ten tribes of Israel.

⁷ Whether or not Jeroboam was entirely in sympathy with Solomon in his work, and in the necessary heavy taxation which was entailed, is not revealed. Perhaps he was very well pleased to have suitable work to do, and was not specially concerned otherwise; but that he was ambitious is shown by the prophet's words, "Thou shalt reign according to all that thy soul desireth." It was a statement of fact; there was nothing to invite Jeroboam to do other than await the Lord's time.—See 1 Kings 11:34, 35, 37.

⁸ Josephus the historian says that Jeroboam headed a rebellion, for which many of the people were ready because of the burden of taxation. That something unusual happened is evident; for Jeroboam fled from Jerusalem to Egypt. The king of Egypt, who had already given the sister of his queen to the Edomite prince, now (according to Josephus) gave Jeroboam another of the

queen's sisters to wife. Evidently Pharaoh expected to have the help of these two young men in his design on laying hold of some of Solomon's riches as soon as he was in a position to make the attempt. Thus it came about that when Solomon died and his son Rehoboam came to the throne there were more than seeds of discontent in Israel; there was already positive growth of the spirit of rebellion.

⁹ Rehoboam was accepted in Jerusalem in place of Solomon his father; but the northern tribes gathered in Shechem, of Ephraim, for their declaration of acceptance of him as king; and he decided to go there to be made king by them. He sought thus to salve the strong feelings of the northern tribes, who saw that their glory had gone from them and had been given to the tribe of Judah. If Rehoboam had been a true son of David who honored God he would have looked to God for his support and would have stayed in Jerusalem, the place which God had marked out as his center of government. Probably he knew of the prophecy by Ahijah to Jeroboam, but he was dull in spirit to it and went his way. As soon as Solomon died Jeroboam's friends had advised him about it in Egypt, and he had returned and gone to Shechem.

¹⁰ Before the northern tribes accepted Rehoboam they asked him for some relief from the hard burdens which his father had laid upon them. In response Rehoboam asked for three days to consider his reply. He first asked the old men amongst his counsellors for their opinion; they advised him to lessen the burdens of the people. He rejected their counsel. Then he asked the young men; and they, very probably looking forward to enjoyment of luxury of the king's court, advised that the burdens should be made heavier and the people repressed by harsh measures. Their counsel he accepted, and the people went away dissatisfied and rebellious. Almost immediately Rehoboam began to levy heavy taxes on the people, but the people slew the chief tax gatherer and proclaimed Jeroboam king. Rehoboam hasted back to Jerusalem and the kingdom of Israel was rent in twain, ten tribes as against one, Benjamin being counted in with Judah.

¹¹ The glory of the kingdom soon faded. Jeroboam was no lover of God, but he was a king such as the people wished; they got what they wanted. Idolatry was soon set up in the northern kingdom. Jeroboam would, of course, bring back with him from Egypt much of the license and indeed the many abominations of that idolatrous country. In order to keep the people from going to Jerusalem to worship Jehovah at the temple, Jeroboam built two altars, one in the north at Dan and the other in Bethel; and he made gods for the people which they might worship. Here was the first open establishment of religion for the purpose of state; for that which Jeroboam did was done for policy, and to blind the people. That it dishonored Jehovah made no difference to him. It was formalism of the worst kind.

¹² On his return Rehoboam gathered an army to reduce the northern tribes to submission; but a prophet of the Lord commanded him to desist, and he obeyed. None of those who had given him ill advice were now able to help him out of the trouble into which he had thrown Israel, and as he seems to have had but little strength of will his reduced kingdom was much weakened. It was not long ere the Egyptians came and stripped Jerusalem and the temple of much of the gold which was to be seen there in such abundance. The gold plates which adorned some portions of the temple were replaced with copper—a mere sham and a fitting symbol of the hypocrisy which now obtained.

¹³ That which brought down the kingdom of Israel was selfish indulgence. God's interests were forgotten and the welfare of the people was of no account. The people were considered as being there merely to supply the needs of the king. The ideal which Solomon had when he said of the people of Israel in his prayer to Jehovah, "This thy great people," had entirely disappeared.

¹⁴ What lessons are there in these things for us? There are several things which stand out in prominence; but the chief lesson is that all those who in any way are privileged to serve Jehovah must have two things specially in mind, namely, (1) that in all their service they are both privileged and obligated to seek the interests of God, the honor of his name; and (2) that they are given their privilege in order to seek the good of his people, and to act as shepherds for them.

¹⁵ The servant of Jehovah, whatever his position may be, whether high or low, must at all times consider himself as having been given that privilege for others. He must not serve himself or make use of his office for any selfish reason whatever. If these things had been observed the ecclesias would have been saved unmeasured distress. Solomon's self-indulgence and his consequent failure to honor Jehovah gave God no choice in the matter of division of the kingdom; for God had said to David that the covenant with him as to the kingship depended upon fidelity. So also the promise God made to Solomon depended upon his fidelity. If then Solomon took his own way he must of necessity suffer the consequences.

¹⁶ There are some errors of life which seem to affect only the wrong doers' welfare, but there are some errors which affect both God's purposes and the welfare of others. Looking back, it is clear that God intended to make Israel illustrative of a divided people; and Solomon, like Joab and Shimei, lived so as to work out God's purposes; but it is certain that he, like them, sinned against light, and was not forced into the circumstances which brought retribution.

¹⁷ The golden text calls attention to the fact that pride and a haughty spirit are certain forerunners of a fall and of destruction. Under certain circumstances it is not easy to believe that simplicity of life and ser-

vice are the best methods of service and are the most effective. Rehoboam, a foolish son of a wise father, sought the easier and readier way of self-seeking, a danger which is always to be avoided and to which human nature is specially prone.

¹⁸ The world's experience shows that it is not possible to transmit wisdom from father to son. Rehoboam was certainly a foolish man, and some of the things written in the book of Proverbs might very well have reference to him; but there is no reason for thinking that Solomon's son had so wise a mother, or had such parental training in his early youth as Solomon himself had enjoyed, under the care of David his father, Bathsheba his mother, and under Nathan the prophet. Hence, to an extent, Rehoboam was the victim of the circumstances of an unfortunate bringing up.

QUESTIONS FOR BEREAN STUDY

Why did not David's and Solomon's reigns make for national stability? How did Solomon's former and latter days differ, and why? What did his reign generally illustrate, and in what respects? ¶ 1-4.

What disturbances finally arose within the kingdom, and why? Who was Jeroboam? What was Ahijah's prophecy, and how was it given? Where did Rehoboam go to be made king, and what great error did he there commit? ¶ 5-10.

What did Jeroboam now institute among the rebellious ten tribes, and why? Did King Rehoboam try to put down the rebellion? What two outstanding lessons should we learn from this history? ¶ 11-14.

What other lessons should these things impress upon us? Did God overrule concerning the division of Israel into two kingdoms, and if so why? ¶ 15, 16.

What is the golden text, and how does it fit this lesson? What probably was largely responsible for Rehoboam's foolishness as a ruler? ¶ 17, 18.

INTERESTING LETTERS

FAITHFUL SERVICE APPRECIATED

DEAR BROTHER IN CHRIST:

Greetings in the name of the King of kings! Paul the apostle to his beloved Brother Timothy said that "in the last days perilous times shall come" etc.; and our dear Lord said that "the brother shall deliver up the brother to death", and again, "Of your own selves shall men arise, speaking perverse things to draw away disciples after them."

I am convinced more than ever that we are living in these perilous times. That these perilous times are also manifest amongst us who have been privileged to have an insight into God's wondrous plans and purposes. When I read your brief explanation of the Calendar in the March 1st issue of THE WATCH TOWER I fully sympathized with you. I am sure the Lord has placed you where you are. Did our Lord have a reason for it? We dare not say no!

Dear Brother, do not misunderstand me now when I write what I do. Your disposition and that of our dear Brother Russell's are as dissimilar as day is from night. Many, alas, very many, liked Brother Russell on account of his personality, disposition, etc.; and very, very few lifted up their finger against him. Many accepted the truth just because Brother Russell said so. Then, many got to worshipping the man instead of the One who chose Brother Russell to dispense the "meat in due season". You remember the time when Brother Russell at a convention had a heart to heart talk about this failing of many well-intentioned brethren, basing his talk on John and the angel. (Revelation 22: 8, 9) When he passed beyond we all know what happened.

But you, Brother Rutherford, have a disposition which has no comparison with that of Brother Russell. Even your looks are different. It is not your fault. It was your birthday present, and you could not refuse it. You could not be like Brother Russell, if you tried. Nature has ruled otherwise. Ever since you have been placed at the head of affairs of the SOCIETY, you have been the object of unjust criticisms and slander of the worst kind, all this coming from the brethren. Yet in spite of all this you have been loyal and devoted to the dear Lord and to his commission as recorded in Isaiah 61:1-3. Did the Lord know what he was doing when he placed you at the head of affairs? He surely did. In the past we were all prone to worship the creature more than the Creator. The Lord knew that. So he placed a creature with a different disposition at the

head of affairs, or I should say in charge of the work, the harvest work. You desire nobody to worship you. I know that, but you *do* desire that all of like precious faith should enjoy the light that is now shining on the pathway of the just, as the Lord sees fit for it to shine. And that is what the Lord wants done.

Lift up your head, Brother, and rejoice, that you are accounted *worthy* of the Lord, and not man, to dispense the light at the present time. Take no heed to the works of the flesh and the Devil. You can say with Paul that none of these things move you; that you are always ready to spend and be spent in the precious service of our dear Master, for it is to him that you have to give an account thereof in the final day of reckoning. In the words of the Psalmist may we exclaim that "the Lord is our helper and we *will not fear* what man can do unto us." Let us go on our way rejoicing in the hope firm unto the end; and may you be amongst those who will hear the "well done, good and faithful servant; enter [now] thou into the joy of thy Lord," and finally you can say with gladness of heart and rejoicing that you have done as the Lord has commanded and required of you.

May the dear Lord continue to shower his richest blessings upon you, is the prayer of your brother by his grace,

REGINALD T. TAYLOR.—Canada.

IN THE HOLLOW OF GOD'S HAND

BELOVED BROTHER RUTHERFORD:

For a long time I've wanted to voice my appreciation of the feast of fat things we are enjoying through the articles of THE WATCH TOWERS.

My heart truly rejoices in the abundance of new evidence of how Jehovah God is dealing with his people in bringing them to his sanctuary. Truly it is a holy place, a place of liberty, a hiding-place and a sure retreat; and while all these are fighting God's battle, he is preparing for them a table in the face of their enemies. We can better than ever appreciate God's love, based on his justice, by reading that wonderful article "Who is That Good and Faithful Servant?"

Almost twenty years, ever since I saw the light of the truth, have I looked for the true meaning of the Master's

word "according to their ability."—Matthew 25:15.

Oh, to be permitted to see the justice of God in his infinite love message to us! Nothing about our natural ability, no, praise God! only in accordance with our obedience to his word, is the measure of our ability, the measure of God's holy spirit in us. How can we keep quiet with such a message in our hearts?

Here is joy! Let all take heart now; let the weak say: I am strong! because the weakest saint of God (according to the flesh) can now see that God counts with his faithful ones striving to do his holy will and not the perfect deeds of the flesh. Thus every saint of God can have as much ability as he himself wants, and use it to God's glory wherever he may be placed if obedient to God's Word.—John 14:23; 15:7; Isaiah 43:10.

You'll forgive my many words, dear brother? But my heart is overflowing in seeing the justice of God so marked out, even to the delight of his weak saints.

Assuring you, dear Brother Rutherford, and the dear brethren with you, of my sincere love and constant prayer that God may continue to use you mightily to the furtherance of the kingdom news, and my loyal devotion to the cause of Christ.

Your little brother in joyful service of the King,

CHR. J. JENSEN.—*Denmark.*

TO GOD BE ALL THE PRAISE

DEAR BRETHREN:

The Massillon, Ohio, Ecclesia unite at this joyful season of the year in expressing our loyalty and our faith in you and all the dear brethren who are being used by the Lord through the "channel".

When we review the work done during this most wonderful year, the articles in THE WATCH TOWER the best ever, THE GOLDEN AGE indispensable, the books DELIVERANCE and COMFORT FOR THE JEWS, and the booklet STANDARD FOR THE PEOPLE, the Pilgrims sent to us by you with their cheerful messages of encouragement in both word and sacrificial service, the reports of the conventions and of the good work being done by Radio, we break forth into singing: "Bless the Lord, O my soul; and all that is within me, bless his holy name. . . . Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." (Psalm 103:1,5) "The eyes of all wait upon thee; and thou givest them their meat in due season." (Psalm 145:15) Truly we can now say: "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it."—Psa. 118:22-24.

May the Lord bless, strengthen, and continue to use you and lead you to victory. May his will be done. Comparing your faithfulness with Babylon's unfaithfulness, we are reminded of Jeremiah 23:28: "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."

Your Brethren in the Massillon, Ohio, Ecclesia.

IRA T. TRUBEY.—*Secretary.*

DAZZLING BRIGHTNESS OF PRESENT TRUTH

DEAR BROTHER RUTHERFORD:

Some ten years ago the Lord honored this ecclesia by sending you to us on a business mission. Doubtless you remember the visit, and your collision with one of the enemies of Christ's kingdom at the time, and the result; we remember with great pleasure. This beginning of our personal acquaintance has been happily continued through

the whole period of your presidency of the WATCH TOWER BIBLE & TRACT SOCIETY; and now we send you this greeting to express our confidence in you as the Lord's anointed and his choice for the position you fill, our love to you because you have been so faithful, and our astonishment at the marvelous heights in the understanding of heavenly things to which we have been carried under your ministration.

For many months present truth coming to us through the WATCH TOWER has been dazzling in brightness, so much so articles like "The Birth of the Nation", "The New Creation" and "The Resurrection," would have gone beyond our capacity to grasp and hold, except for the Lord's grace; but we give thanks because we do understand and believe with glad hearts. We greatly appreciate the force and persistency with which you have set forth the necessity of giving the witness to all people that Jehovah is God, and that his kingdom is here. We have noted also with pleasure the modesty and consideration displayed when some new truth ran counter to what we have been taught and believed. We have rejoiced in the privilege of placing with the people your booklets, the HARP and, most of all, your DELIVERANCE book, which as an understandable message of God's plan we consider to be the last word.

How your heart must rejoice to see the truth now firmly intrenched in so many countries once under the prince of darkness, and to know that our Lord has accomplished this mighty work! Your service for our beloved King has been joyful, but it has been strenuous. Since you have our fervent love, you may now have our tender sympathy, and our prayers that you may be permitted to finish the work that has been given you to do. We thus feel towards you, dear Brother; and in this expression of our love we include all the fellow servants who have had a share in your labors and blessings.

Gratefully your brethren,

ECCLESIA OF IOLA, *Kans.*

E. W. BOTLEMAN, *Secy.*

THOSE COMFORTED WHO MOURN

DEAR SIR:

I am very grateful indeed for the comforting and reassuring words of Judge Rutherford last evening in answer to my letter of a few days ago relative to the death of our baby girl. It has given a new hope and encouragement to us, bereft of the joy and companionship of this little girl. His morning lecture, also, was very inspiring and comforting, as was also the entire day's program.

With heartfelt appreciation and best wishes, I remain,

Sincerely yours,

JOHN FERDINAND,—*New York.*

BOOK MORE VALUABLE THAN CHURCH ATTENDANCE

DEAR SIR:

I am enclosing a small sum which I wish to have used to give the word to those who are desirous of same, but too poor to pay for it. I hope they will have as much comfort and joy from the books as I do from THE HARP OF GOD, DELIVERANCE, GOLDEN AGE, and THE WATCH TOWER.

I have learned much more from those books than from fifteen years of church attending. I think more lasting good is accomplished through your SOCIETY than through all the churches combined.

Your new home, at 117 Adams St., is fine; and I hope the next five years will see one in each big city in America and many in Europe.

Yours in the True Faith,

MRS. EVA. CAPELL.—*New York.*

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Menno, S. Dak.	Aug. 26, 28	Hartford, S. Dak.	Sept. 7, 8
Avon, S. Dak.	" 28, 30	Sioux Falls, S. Dak.	" 9, 11
Yankton, S. D. Aug. 31, Sept. 1		Jasper, Minn.	" 12, 13
Irene, S. Dak.	Sept. 2, 4	Pipestone, Minn.	" 14
Chancellor, S. Dak.	" 5, 6	White, S. Dak.	" 15, 16

BROTHER J. A. BOHNET

Hibbing, Minn.	Aug. 29, 30	Ironstone, Minn.	Sept. 9
Proctor, Minn.	Sept. 1	Boy River, Minn.	" 11, 12
Duluth, Minn.	" 3-5	Superior, Wis.	" 13
Two Harbors, Minn.	" 6	Grantsburg, Wis.	" 14
Aitkin, Minn.	" 8	Centuria, Wis.	" 15, 16

BROTHER C. W. CUTFORTH

Owen Sound, Ont.	Aug. 18, 19	Port Arthur, Ont.	Sept. 4, 5
Gore Bay, Ont.	" 21-27	Oxdrift, Ont.	" 6, 7
Sault Ste. Marie, Ont.	" 28, 29	Kenora, Ont.	" 8, 9
Searchmont, Ont.	" 30, 31	Winnipeg, Man.	" 11, 15
White River, Ont.	Sept. 2	Neve-ton, Man.	" 12-14

BROTHER H. H. DINGUS

Dallas, Tex.	Aug. 25, 28	Madisonville, Tex.	Sept. 6, 7
Thornton, Tex.	" 29	Normangee, Tex.	" 8, 9
Hearne, Tex.	" 30	Marquez, Tex.	" 11
Waller, Tex.	Aug. 31, Sept. 1	Palestine, Tex.	" 12, 15
Houston, Tex.	Sept. 3-5	Lovelady, Tex.	" 13, 14

BROTHER G. H. DRAPER

Alton, Ill.	Aug. 17, 18	Gadsden, Tenn.	Sept. 11
E. St. Louis, Ill.	" 19	Big Sandy, Tenn.	" 12, 13
Sedalia, Mo.	" 21-24	Palmyra, Tenn.	" 14, 15
Springfield, Mo.	" 25	Springfield, Tenn.	" 16
Memphis, Tenn.	" 28	Nashville, Tenn.	" 18

BROTHER A. J. ESHLEMAN

Ypsilanti, Mich.	Aug. 25, 26	Battle Creek, Mich.	Sept. 5, 6
Ann Arbor, Mich.	" 28	Charlotte, Mich.	" 7, 8
Chelsea, Mich.	" 29, 30	Lansing, Mich.	" 9, 11
Leefte, Mich.	Aug. 31, Sept. 1	Chesaning, Mich.	" 12, 13
Jackson, Mich.	Sept. 2, 4	Owosso, Mich.	" 14, 15

BROTHER M. M. FRESCHEL

Pittsburgh, Pa.	Aug. 28	Junction City, Wis.	Sept. 7
Alliance, O.	" 30	Duluth, Minn.	" 8, 9
Milwaukee, Wis. Aug. 31, Sept. 1		Cambridge, Minn.	" 11, 12
Lake Mills, Wis.	Sept. 3-5	Princeton, Minn.	" 13, 14
Madison, Wis.	" 6	St. Paul, Minn.	" 15, 16

BROTHER R. G. GREEN

Brisbane, N. Dak.	Aug. 25, 26	Charlson, N. Dak.	Sept. 6
Flasher, N. Dak.	" 28	Dore, N. Dak.	" 7, 12
Moffit, N. Dak.	" 29, 30	Froid, Mont.	" 9-11
Bismarck, N. D. Aug. 31, Sept. 1		Miles City, Mont.	" 13, 14
Max, N. Dak.	Sept. 2, 4	Melstone, Mont.	" 15

BROTHER H. E. HAZLETT

Minot, N. Dak.	Aug. 30, 31	Dore, N. Dak.	Sept. 8
Powers Lake, N. Dak. Sept. 1, 2		Froid, Mont.	" 9-11
Zahl, N. Dak.	" 4	Reserve, Mont.	" 12
Grenora, N. Dak.	" 5	Outlook, Mont.	" 13, 14
Bonetrail, N. Dak.	" 6, 7	Scobey, Mont.	" 15, 16

BROTHER M. L. HERR

Chicago, Ill.	Aug. 28	Freeport, Ill.	Sept. 8, 9
Belvidere, Ill.	" 29, 30	St. Louis, Mo.	" 11
Rockford, Ill.	Aug. 31, Sept. 1	Poplar Bluff, Mo.	" 12
Lake Mills, Wis.	Sept. 3-5	Dexter, Mo.	" 13
Madison, Wis.	" 7	Rector, Ark.	" 14, 15

BROTHER W. M. HERSEE

McConnell, Man.	Aug. 31	Weyburn, Sask.	Sept. 8
Brandon, Man.	Sept. 1	Lewvan, Sask.	" 9
Souris, Man.	" 2	Regina, Sask.	" 11
Oxbow, Sask.	" 4	Earl Grey, Sask.	" 12, 13
Viewfield, Sask.	" 6, 7	Viscount, Sask.	" 14, 15

BROTHER G. S. KENDALL

Greeley, Colo.	Aug. 25, 26	Trinidad, Colo.	Sept. 5, 6
Loveland, Colo.	" 28	Walsenburg, Colo.	" 7, 8
Berthoud, Colo.	" 29, 30	Pueblo, Colo.	" 9, 11
Boulder, Colo.	Aug. 31, Sept. 1	Canon City, Colo.	" 12, 13
Denver, Colo.	Sept. 2, 4	Florence, Colo.	" 14, 15

BROTHER H. S. MURRAY

Champaign, Ill.	Aug. 29, 30	Marengo, Ia.	Sept. 7, 8
Peoria, Ill.	Aug. 31, Sept. 1	Iowa City, Ia.	" 9, 11
Rock Island, Ill.	" 2	Burlington, Ia.	" 12, 13
Moline, Ill.	" 4	Keokuk, Ia.	" 14, 16
Davenport, Ia.	" 5, 6	Hamilton, Ill.	" 15

BROTHER H. E. PINNOCK

Commerce, Okla.	Aug. 30, 31	Tamaha, Okla.	Sept. 8
Locust Grove, Okla.	Sept. 1	Stigler, Okla.	" 9
Peggs, Okla.	" 2	Sallisaw, Okla.	" 11
Muskogee, Okla.	" 4, 7	Nowata, Okla.	" 13, 14
Prior, Okla.	" 5, 6	Coffeyville, Kan.	" 15

BROTHER V. C. RICE

Birmingham, Ala.	Aug. 28	Montgomery, Ala.	Sept. 7, 8
Northport, Ala.	" 29, 30	Notasulga, Ala.	" 9
Gordo, Ala.	Aug. 31, Sept. 1	Tallahassee, Ala.	" 11
Tuscaloosa, Ala.	" 2, 4	Union Springs, Ala.	" 12
Selma, Ala.	" 5, 6	Clayton, Ala.	" 14, 15

BROTHER A. S. ROGERS

Fordwich, Ont.	Aug. 30, 31	Milton, Ont.	Sept. 8
Mount Forest, Ont.	Sept. 1, 2	Toronto, Ont.	" 11
Palmerston, Ont.	" 4	Port Hope, Ont.	" 12
Guelph, Ont.	" 5, 6	Kingston, Ont.	" 13, 14
Galt, Ont.	" 7, 8	Gananoque, Ont.	" 15

BROTHER W. J. THORN

Trenton, N. C.	Aug. 24, 25	Hayne, N. C.	Sept. 5, 6
Kinston, N. C.	" 26, 28	Salemberg, N. C.	" 7, 8
Mt. Olive, N. C.	" 29, 30	Selma, N. C.	" 9, 11
Clinton, N. C.	Aug. 31, Sept. 1	Wilson, N. C.	" 12, 13
Wilmington, N. C.	" 2, 4	Enfield, N. C.	" 14, 15

BROTHER J. C. WATT

Mexico, Mo.	Aug. 30	Medill, Mo.	Sept. 6
Macon, Mo.	Aug. 31, Sept. 1	Rutledge, Mo.	" 7, 8
Hannibal, Mo.	" 2	Wheeling, Mo.	" 9, 11
Keokuk, Ia.	" 4	Chillicothe, Mo.	" 12, 13
Hamilton, Ill.	" 5	St. Joseph, Mo.	" 14-16

BROTHER J. B. WILLIAMS

Palm Harbor, Fla.	Aug. 26	Bradenton, Fla.	Sept. 6, 7
St. Petersburg, Fla.	" 28, 30	Arcadia, Fla.	" 8, 9
Clearwater, Fla. Aug. 31, Sept. 1		Punta Gorda, Fla.	" 11
Tampa, Fla.	" 2, 4	Wauchula, Fla.	" 12, 13
Sarasota, Fla.	" 5	Avon Park, Fla.	" 14

For the benefit of our readers the announcement is made that the following radio stations are broadcasting the kingdom message:

STATION	CITY	METERS	KILO-CYCLES	TIME
WBRR	New York, N. Y.	256.3	1170	Daily
WHK	Cleveland, O.	265.3	1130	Sun. & Thurs.
WORD	Chicago, Ill.	275.1	1090	Daily
KFCWM	Oakland, Calif.	236.1	1270	Daily
CKCX	Toronto, Ont.	291	1030	Sun., Tues., Fri.
CHCY	Edmonton, Alta.	517	580	Sun.
CHUC	Saskatoon, Sask.	329.5	910	Sun., Tues., Thurs.
WCAH	Columbus, O.	535.4	560	Sun.
CFYC	Vancouver, B. C.	411	730	Sun., Tues., Thurs.
WNBF	Endicott, N. Y.	206.8	1450	Sun.
WLSI	Providence, R. I.	384.4	780	Sun., Wed., Fri.
WBAX	Wilkes-Barre, Pa.	249.9	1200	Sun.
WCBM	Baltimore, Md.	384.4	780	Sat. & Sun.
WBT	Charlotte, N. C.	258.5	1160	Thurs.
WSAZ	Huntington, W. Va.	241.8	1240	Sun.
WBRL	Tilton, N. H.	232.4	1290	Sun.
WTAL	Toledo, O.	280.2	1070	Sun.
KFJF	Oklahoma City, Okla.	272.6	1100	Sun.
KFEQ	St. Joseph, Mo.	230.6	1300	Sun.
KLZ	Denver, Colo.	267.7	1120	Sun.
KWTC	Tustin, Calif.	340.7	880	Sat.
WRHM	Minneapolis, Minn.	260.7	1150	Sun.
WREC	Memphis, Tenn.	254.1	1180	Sun.