



**"Watchman, What of the Night?
The Morning Cometh, and a Night also!"** Isa. 21:11-12

VOL. XLI SEMI-MONTHLY No. 16

Anno Mundi 6048 — August 15, 1920

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

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

PUBLISHED BY

WATCH TOWER BIBLE & TRACT SOCIETY

124 COLUMBIA HEIGHTS □ □ BROOKLYN, N.Y., U.S.A.

FOREIGN OFFICES: *British*: 34 Craven Terrace, Lancaster Gate, London W. 2; *Australasian*: 495 Collins St., Melbourne, Australia; *South African*: 123 Plein St., Cape Town, South Africa.

PLEASE ADDRESS THE SOCIETY IN EVERY CASE.

ANNUAL SUBSCRIPTION PRICE \$1.00 IN ADVANCE
CANADIAN AND FOREIGN SUBSCRIPTION PRICE \$1.50

SEND MONEY BY EXPRESS OR POSTAL ORDER, OR BY BANK DRAFT
FROM FOREIGN COUNTRIES BY INTERNATIONAL POSTAL ORDERS ONLY
(Foreign translations of this journal appear in several languages)

Editorial Committee: This journal is published under the supervision of an editorial committee at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the editorial committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, G. H. FISHER, W. E. PAGE.

TO FOREIGN FIELDS

The world war greatly interrupted the communication of the Society's headquarters in the United States with its foreign branches. After the storm has abated for a season, we rejoice to announce that further efforts will be made to render some aid to the brethren who labor in other lands. Arrangements have been made for Brother Rutherford to sail from New York August 12 on the S. S. *Imperator* for the purpose of serving the friends and the general public in Great Britain and other countries. Appointments in Great Britain have already been made as follows:

DATE	CITY	PLACE OF MEETING
August 22	London	Tabernacle
August 25	Birmingham	Town Hall
August 26	Leeds	City Hall
August 27-30	Glasgow Convention	Public meeting August 29 at St. Andrews Hall
August 31	Dundee	Foresters' Hall
September 1	Edinburgh	Usher Hall
September 2	Newcastle	Town Hall
September 3	Hull	City Hall
September 4-6	Liverpool Convention	Public meeting September 5 at Philharmonic Hall
September 7	Sheffield	Temperance Hall
September 8	Derby	Temperance Hall
September 10-13	London Convention	Public meeting September 12 at Royal Albert Hall
September 14	Leicester	DeMontfort Hall
September 15	Manchester	Free Trade Hall
September 16	Bristol	Colston Hall

After this brief tour in Great Britain Brother Rutherford will visit continental Europe. He will also go to Palestine and Egypt, and will be accompanied to Athens, Palestine and Egypt by Brother Driscoll and other brethren with a moving picture apparatus for

the purpose of making moving pictures of actual scenes of the rebuilding of Palestine and other things of Biblical interest in Greece, Egypt, and Rome. We take occasion here to announce that these moving pictures are being prepared for the purpose of a general witness to the truth, and while the Society cannot engage in the manufacture and sale of projecting machines, a separate corporation, the Kinemo Kit Corporation, for promoting this work, will manufacture a miniature projecting machine suitable for use in the parlors of homes, in small halls and school houses, so that any person can operate it, either by use of electric light or a specially prepared gas light, and can use the pictures for teaching Bible lessons. These machines and the films will be manufactured and furnished to the friends as cheaply as possible. A projecting machine and four reels of film can be furnished at approximately \$30.00, and it is expected that other reels of film will be produced at the rate of one per month, at least, and will be furnished, to those having machines, at a very low cost. The Society will control the output of the machines and the film so that it may be used to the best advantage for teaching the truth. The purpose is to enable the friends, or any one else who desires, to have one of these machines and film in their home and invite their neighbors in and give them a Bible lecture, illustrated by the moving pictures, and they can also be used in small halls and school houses. We are looking forward to this as a means of giving a wide witness to the truth, and hope to be able to say more about this in the columns of THE WATCH TOWER in the near future. Friends desiring to purchase one of these projecting machines and film may send in their orders now and remit the money later, when we are able to announce in THE WATCH TOWER definitely what the price will be. An intimation of the number desired would enable the manufacturers to determine about how many to make at the beginning.

AUSTRALIAN WORK

The friends of Australia were never favored with a visit from Brother Russell although he several times contemplated a trip there. While they have requested a number of times that Brother Rutherford visit them, he has yet been unable to go; but arrangements have now been made for Brother MacPherson to spend some time in Australia. He is expected to sail the 15th of September accompanied by Sister MacPherson, and will serve the classes in Australia and address a number of public meetings in the principal cities of Australia and New Zealand. Further information about appointments in Australia and New Zealand can be had by addressing the Society's branch office at 495 Collins Street, Melbourne, Australia.

YOUR BELATED TOWERS

At no time in many years have we been so thoroughly up to date with the publication of THE WATCH TOWER as in the last four or five months. This August 15th issue, for instance, goes to press this 22d day of July, and, barring accidents or divine interference, will surely all be mailed before August 1. Yet, notwithstanding this extra effort on our part to counteract the slow movement of mails, not a few complaints have come in, stating that TOWERS are late in arriving. We regret this situation, but are powerless to remedy it. The situation seems to be worse in the larger cities where there are frequent changes in the personnel of the postal force.

Since the circulation of THE WATCH TOWER, while not vast, is world-wide, we make an effort to bridge the chasm of time and space between us and our Australian and New Zealand and other far-removed friends by mailing any given number two weeks before date of issue.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

Vol. XLI

AUGUST 15, 1920

No. 16

CONVENTION TOUR

"Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another: and so much the more, as ye see the day approaching"—Hebrews 10: 25.

OBEDIENT to the Apostle's admonition, the International Bible Students find much joy in ever and anon assembling themselves together in convention. Sometimes one large general convention is held, and again many smaller ones. It was deemed best this year not to attempt one large general convention, but to have a number of conventions in different parts of the country, suiting the convenience of the greater number of the Bible Students, and at the same time giving a wider public witness to the message that now seems due.

The western conventions began with Denver, Colorado, June 11 - 13. Brother Van Amburgh was chairman of this convention, and the other speakers that addressed the gathering were Brothers Crist, Toutjian, and Rutherford. About five hundred of the brethren attended this convention. Many were the expressions of gladness that the Lord had spared them to again assemble and recount the many blessings of the past, and to encourage each other with reference to the future. On Sunday afternoon at the city Auditorium Brother Rutherford addressed three thousand people on the subject "Millions Now Living Will Never Die". The attention was very close and much interest manifested by those present, who remained throughout the two hours of the address.

A convention of the friends was held at San Francisco, California, June 18 - 20, attended by about five hundred and fifty friends. The unity of spirit was manifested here in a very marked degree, every one rejoicing who had the privilege of again assembling together. On Sunday morning the Bible Students, taking up the cases of Sister Martin, and Brothers Hamm, Stevens, and Sonnenberg, then in prison for selling "The Finished Mystery", passed a resolution calling upon President Wilson to release them from prison. In the afternoon Brother Rutherford addressed the public meeting at the Scottish Rite Auditorium on the subject "Millions Now Living Will Never Die". Although this was the second time he had addressed a meeting in that same hall on the same subject, there was again a capacity house which showed great appreciation, frequently manifesting its approval of his address by vigorous applause. During his address he described in detail how that certain agents of the Department of Justice, operating under the direction of the District Attorney of Southern California, had inveigled Sister Martin and the brethren above mentioned into selling them copies of "The Finished Mystery", and how these officers of the law had gone to a meeting of the Bible Students for the express purpose of procuring evidence against them to have them arrested. The audience showed its manifest indignation at such conduct on

the part of the officers, and when Brother Rutherford had finished his discourse Colonel J. Arthur Petersen, who was seated on the platform, arose and offered a resolution demanding their release. We quote from the *San Francisco Call*, which published the proceedings next day, as follows:

"Judge Rutherford, in closing his address this afternoon, asked the question, 'Are events transpiring in this country that parallel the religious persecution of the times of inquisition of the dark ages?' He answered his own question by emphatically declaring, 'Yes, and I want to tell you of a case almost within the limits of your own city'.

"Judge Rutherford then described the case of Mrs. Emma Martin, a gentle Christian woman of Southern California, grey-haired and saintly, a physician's widow, who about a month ago was incarcerated in San Quentin prison in a ward with vile-mouthed criminal negro women. He told how this case was framed up by the Attorney General's representatives in Southern California, who came to Mrs. Martin's Bible class, posed as interested in Bible study, and begged her to let them have a copy of 'The Finished Mystery', a Bible commentary exclusively devoted to explaining the mysteries of the book of Ezekiel, of the Old Testament, and the book of Revelation. They then arrested her for this; and now, more than eighteen months after the armistice, she has been incarcerated to serve several years in San Quentin penitentiary for selling this Bible commentary.

"During the recital of this most astonishing case, Colonel J. Arthur Petersen, who with many others was seated on the platform, offered the following resolution, which he requested the privilege of putting to the entire audience assembled. The chairman, after assuring himself respecting the nature of the motion, granted the Colonel the privilege of presenting his resolution, which was done in high-sounding patriotic language, intermixed with effective strains evidencing great emotion and sincere indignation.

"At the conclusion of Colonel Petersen's remarks many persons throughout the audience arose to second his motion, and shouts of 'I second the motion' were heard from all parts of the auditorium. Mr. J. E. Brookes, recently a non-commissioned officer in Uncle Sam's army, repeatedly requested the privilege of seconding this resolution, stating that surely the proper officials will take immediate action to undo such a wrong—a remark which well expressed the general sentiment of all seconding the motion. The question being put, the resolution was passed unanimously, followed by an unusual outburst of applause and approval.

"Following this demonstration, Colonel Petersen again arose to his feet and requested the privilege of offering the same motion with the names of Messrs. Hamm, Sonnenberg, and Stevens, now imprisoned at McNeill's Island federal penitentiary, who were convicted on similarly framed up cases, and stipulating that the President should be requested to take favorable action in their cases also.

"The seconding and passing of this second motion was fully as spontaneous and dramatic as the first, and many were the sober-minded and sober-faced who emerged from this memorable meeting."

In presenting this resolution Colonel Petersen read a

very dramatic article from the *Seattle Record*, in which the writer stated that the manner of conviction and imprisonment of these men strongly indicated that we had already entered into another period of darkness and inquisition.

The article from the *Seattle Record* follows:

WHO WOULD HAVE SUPPOSED? *By Anise*

"Out on the wharves of Los Angeles as the steamer 'President' left for Seattle came hundreds of Bible students bearing flowers and singing songs in farewell to four of their number who were going away to prison! They were simple folk, deeply religious, not over-much interested in politics, but concerned with the coming of the Lord as explained by Pastor Russell. And three years back, in wartime, they circulated a book, 'The Finished Mystery,' containing chiefly discussions of Ezekiel and Revelation, and incidentally denouncing war! They were a quiet people, and unobtrusive, desiring no quarrel with any governments, and when they heard their book had been accounted seditious, they ceased at once to use it! But some of them had sold it already, not knowing it was unlawful, and these were at once arrested and brought to trial!

"Honest, industrious citizens, men of family, men with sons in our army, men who had never before been haled to court, yet they were sentenced to prison for selling 'The Finished Mystery'! Month after month their case dragged its way through the courts, till now, nearly two years after armistice, their last appeal is denied, and they are shipped from Los Angeles up to McNeill Island to spend three years in jail for their religion! Down on the dock as they left, laden with many flowers, arose the song of the church:

'God be with you till we meet again!'

And the prisoners spoke, saying how glad they were to bear witness of their faith before the world! It was like a scene in the days of the early church when heathen emperors imprisoned the new believers.

"Who would have supposed it could happen today in America?"

Again we quote from the *San Francisco Call*:

"The chairman of the mass meeting, W. L. Dimock, prepared and forwarded to President Wilson this telegram:

"President Woodrow Wilson, Washington:

"In response to your recent declaration that no one had been, and to your invitation to the Republican party to produce a single instance in which any person had been, unjustly convicted or punished for violation of the Espionage Act, a very large number of patriotic American citizens this afternoon in mass meeting assembled in the Scottish Rite auditorium in this city unanimously and enthusiastically passed the following resolution:

"WHEREAS a Christian lady home missionary, Mrs. Emma Martin, is held in prison at San Quentin under the Espionage law for selling one copy of 'The Finished Mystery', a Bible commentary, to Federal officers at their solicitation;

"AND WHEREAS this Christian home missionary is now daily compelled to associate with vile and immoral negro women, being held in prison almost two years after the war is over;

"AND WHEREAS she could not possibly have intended to impede the draft law by selling to Federal officers at their solicitation this book;

"Now, therefore, RESOLVED by this mass meeting of American citizens at San Francisco assembled, who are and always have been loyal to the American Government:

"That we regard the conviction and imprisonment of Mrs. Martin, the said Christian home missionary, under the Espionage law as unjust, un-Christian and un-American;

"That the action of Federal officers in using the power of their office to inveigle, entrap and induce said Christian home missionary, Mrs. Martin, to sell them the copy of 'The Finished Mystery' and then to frame up against her a case to have her sent to prison we denounce as infamous, outrageous, dishonest, unjust, in flagrant violation of American principles, as a disgrace to American institutions, and as destructive of the time-honored religious and civil freedom which are the very foundation principles of the American Government;

"AND RESOLVED, that the facts in this case be brought to the attention of President Wilson, and that he be requested immediately to release said Mrs. Martin from prison and to restore her to full citizenship.

"Subsequent to the adoption of the foregoing resolution, information was called for respecting the imprisonment of Messrs. Hamm, Sonnenberg, and Stevens at McNeill's Island federal penitentiary for violating the Espionage Act. The information comprising the testimony of the government's

agents so clearly indicated that these cases also had been framed up by the Department of Justice of Southern California, that a resolution calling for immediate action in their favor on your part was unanimously adopted, and you are hereby apprised in accordance therewith.

"W. L. Dimock, Chairman Mass Meeting."

That evening the chairman of the public meeting wired a copy of the resolution to President Wilson at Washington, which the President received on Monday, and the same afternoon he signed the pardon of Sister Martin, Brothers Hamm, Stevens, and Sonnenberg, and wired instructions to the prison keepers for the release of the friends named.

This public meeting was held one day before the beginning of the ZG campaign throughout the country, but it was thought well to offer the ZGs for sale at the conclusion of the public address, which was done, and more than four hundred copies were sold.

Brother Taliaferro was chairman of the San Francisco convention, and the other speakers were Brothers Van Amburgh, Toole, and Rutherford.

A one-day convention was held at San Diego, California, on the 27th of June, which was addressed by Brothers Lee and Rutherford. About one hundred friends attended this gathering. In the morning a public meeting at the Spreckles Theatre was addressed by Brother Rutherford, 1500 being present and others turned away. The subject here was "Millions Now Living Will Never Die", and there was great interest manifested. At the conclusion of the meeting two hundred sixty-five ZGs were sold, the supply being exhausted which the friends had on hand at that time.

A convention for Southern California was held at Los Angeles, July 3, 4 and 5, and was attended by seven hundred and fifty friends, or more. This convention was one of unusual spiritual uplift, and many were the remarks made of joy experienced in the privilege of attending. The convention was addressed by Brothers Sexton, Toole, Van Amburgh, Goux, and Rutherford. Brother Van Amburgh was chairman of this convention. All the addresses were well received by the friends. The convention closed on the evening of the 5th of July with a love feast. Every one went away feeling that he had been drawn nearer to the Lord and closer to the brethren. It was indeed good to be there.

THE LOS ANGELES RESOLUTION

Sunday afternoon the public meeting was addressed by Brother Rutherford at Trinity Auditorium, which has a seating capacity of 2500. The house was filled to overflowing, the stage being full of people and others were standing. This public mass meeting took action concerning religious persecution, which we publish here for the information of our readers. In May the Attorney General's office at Washington directed the District Attorneys throughout the United States to procure orders of court for the releasing of "The Finished Mystery", which had been seized during the war. Everywhere throughout the country these orders were obeyed and the books readily released, except in Los Angeles. Here it will be recalled that about twenty-four of our brethren were tried jointly before Judge Bledsoe for an alleged violation of the Espionage law, because of selling "The Finished Mystery". The jury failed to agree and

the brethren were discharged. Before the same judge Brother Eagleston was tried, and, the jury failing to agree in that case, Judge Bledsoe made some very caustic remarks from the bench encouraging mob violence. When the time came for asking for the release of "The Finished Mystery", Judge Bledsoe refused to make an order releasing the books unless it was agreed that they should be burned. This, of course, was not agreed to. The subject of Brother Rutherford's public address Sunday was "The Great Conspiracy". During the delivery of his discourse he took occasion to review the cases of Sister Martin, Brothers Hamm, Stevens, and Sonnenberg, Eagleston, and other cases of persecution of the Bible Students in Germany, Austria Hungary, Great Britain, Canada, and the United States. He paid his respects to Judge Bledsoe in plain terms that the audience would have no difficulty in understanding, and the audience manifested its decided approval by vigorous and repeated applause. At the conclusion of his address the following resolution was offered and its adoption moved by Brother Sexton and seconded by Brother Gerdes. The audience then, voting to adopt the resolution, arose to its feet, not one single person voting against it, but all voting for the adoption of the resolution. The resolution follows:

"RESOLVED by this mass meeting of loyal American citizens assembled on this 4th day of July, 1920, the anniversary of American Independence, as follows:

"THAT WE REJOICE in the record made by our forefathers, who fled from religious intolerance and persecution in Europe and here laid the foundation of the great American Government, which guaranteed to every man the right to worship God according to the dictates of his own conscience:

"THAT WE DEPLORE the spirit of religious intolerance and persecution manifested by certain classes of people in United States in recent months, and we enter our solemn protest against the unrighteous persecution of the International Bible Students Association and against the burning of 'The Finished Mystery', one of their Bible commentaries, as unjust, un-American, and un-Christian.

"WE HOLD that it is an inalienable right of every American citizen to determine what religion he will embrace and what religious literature he shall or shall not read, and that no judge or other officer has any power or authority to say what religious literature any American citizen shall or shall not read; that this Government has never adopted a censor law, and that no one has any authority to arrogate to himself or themselves the power to censor what religious literature the people shall read.

"RESOLVED that a copy of these resolutions be furnished to the public press."

A large number of ZGs were then sold to the public at the conclusion of this meeting.

The convention for the Northwest was held at Tacoma, Washington; and because of the extra effort put forth for a public witness in that place this was the only convention held in the Northwest, aside from the one-day meeting at Spokane. This convention opened on the 7th of July and closed the evening of the 11th of July. Brother Van Amburgh presided at this convention, and other speakers were Brothers Crist, Herr, Kendall, Goux, Sexton, MacPherson, and Rutherford. These meetings were a great uplift to the friends of the Northwest, being attended by brethren from British Columbia, as well as Washington, Oregon, and other parts of the West. The highest number of brethren attending was about fifteen hundred. All the addresses of the brethren at

the convention were well received. The testimony meetings also manifested a great depth of loving appreciation on the part of the friends for the many blessings bestowed upon them by the Lord and for the opportunity of continuing to serve him. Quite a number were present who at one time had thought it best to unite with the "Stand Fasters", but now have returned to their first love and are rejoicing greatly that the Lord has kindly led them back to the ones with whom first they associated after coming to a knowledge of the truth. The spirit of the Lord prevailed in a marked degree throughout the convention, and the faces of his dear children shone with gladness. Whether they met in the meeting place or upon the streets or in hotels they manifested happiness. It was indeed a blessed convention, good to be there, and reminding all of the general assembly of the church of the firstborn, to which all the members of the body are looking forward with great anticipation and joy.

The Stadium was secured for the public meeting on Sunday afternoon. This is a large outdoor arena, with wonderful acoustic properties, and has a capacity of forty thousand people. Such a Stadium in New York, or some other thickly populated community, could be easily filled; but when we remember that Tacoma is situated in a thinly populated portion of the United States, it was not expected that this great place would be filled. Nine different newspapers of the Northwest country carried full-page advertisements of the public address on the subject "Millions Now Living Will Never Die". Sunday morning came, and the clouds overcast the sky and it remained cloudy throughout the day, but did not rain. This may have kept some away, yet the cloudy condition made it more comfortable for those who were in the Stadium. More than an hour before the time for the meeting great streams of people poured in, and hundreds of automobiles drove in the arena, and by the time Brother Rutherford reached the platform fully twelve thousand people were in the Stadium. It was a wonderful spectacle to mark this great multitude of people assembled to hear discussed a Biblical question. The moving picture men were present with cameras, making pictures of the crowds and other things about the Stadium.

It was thought it would probably be difficult to make all hear who would attend, and to be certain that all could hear a Magnavox Telemegafone was installed in the Stadium, which Brother Rutherford used to address the people. This is a remarkable invention. The speaker talked in an ordinary conversational tone, and every word could be distinctly heard by every person in the Stadium and by people who were fully a quarter of a mile away, up in the streets. The great crowd sat through the entire address, patiently, eagerly listening to every word, occasionally manifesting approval by applause. Without doubt this is the largest public meeting ever held in the United States during the period of the harvest, and probably at any other time, to listen to the divine program. Many were the expressions of approval heard at the conclusion of the meeting by those who attended, and withal it was a great success, the Lord's name was glorified and we hope much good was done.

The Stadium had been taken with the understanding that no money would be received for any purpose, and

for that reason the friends did not feel justified in offering the ZG for sale, but contented themselves by taking the names and addresses of those who might be interested. Nine hundred of these addresses were handed in, and it is hoped that all of these will purchase the ZGs.

The Magnavox Telemegafone seemingly makes it possible to reach great audiences with the message of the truth. It amplifies the voice many times, and one with a strong, clear voice could be heard by fifty thousand or even a hundred thousand people as easily as he could make himself, unaided, heard by one thousand. Who knows but that the Lord has permitted this invention at this time to give a wider witness to "this gospel of the kingdom, which must be preached in all the world for a witness unto all the nations" before the final end comes!

The Bible Students had arranged for a one-day convention at Spokane, Washington, Monday, July 12. About a hundred friends attended this conventicle, which was addressed by Brothers MacPherson, Goux, and Rutherford. The convention concluded with a public meeting Monday night at the Auditorium Theatre. Fully two thousand people heard throughout this discourse, the house being packed to its capacity, many standing on the sides and in the wings of the stage and upon the stage; and many were turned away. The friends had a supply of the ZGs at this meeting. They sold four hundred and the supply ran out. Those who could not get a copy left their names and addresses. We hope much good was accomplished at this meeting, and that many may get their eyes opened to the loving provision of God's great plan, and the fact that the kingdom for the blessing of mankind is near at hand, even at the door.

The Bible Students at Fargo and vicinity had arranged for a one-day convention, which was attended by the local class and a few visiting friends, and which ended on the evening of the 14th by a public meeting held at the City Hall Auditorium, attended by about eighteen hundred persons. There was the usual close attention at this meeting, and much interest was manifested by others tarrying behind to ask questions, and much prejudice previously existing was broken down. About two hundred ZGs were sold at this meeting.

A one-day convention was held at Duluth, Minnesota, July 15, attended by the local class and several visiting friends. While the numbers here were small, the same loving spirit manifest at the other conventions was shown; and the friends greatly rejoiced in the opportunity of assembling together. In the evening Brother Rutherford addressed a public meeting at the Armory Auditorium, which was attended by approximately two thousand. The attention could not have been better. Much interest was manifested and a great number bought the ZGs at the conclusion of the meeting.

A convention of the Bible Students at Minneapolis for four days was held July 15-18. About seven hundred friends attended this convention, over which Brother Wise presided as chairman, and besides the chairman the others addressing the convention were Brothers Baker, Boyd, Bohnet, Stewart, and Rutherford. It was a happy season, a time of sweet fellowship and much rejoicing in the Lord. Some had come from a long distance and for some it was their first convention. There

was that marked unity of the spirit characteristic of those who love the Lord supremely, who are anxious to know and to do his holy will.

The public meeting was held Sunday afternoon at the City Auditorium with an attendance of three thousand or more, many being turned away, five hundred of whom walked seven blocks to another theatre where an overflow meeting was addressed by Brother Wise. There was great interest shown, both at the regular and at the overflow meeting. About six hundred copies of the ZG were sold. This convention ended the transcontinental tour, the public meetings of which were attended by the aggregate number of about thirty thousand persons.

We all rejoice for this increased opportunity of fellowship with the friends and giving a witness to the public, and pray the Lord may add his blessing to the feeble efforts of those who participated, that his name may be glorified.

CONCERNING THE CHILDREN

Many of the consecrated have felt disposed to present their children unto the Lord in a more public way. This does not mean, of course, that they are taking them in as members of some organization. It merely means that they are presenting these children in the presence of witnesses unto the Lord and asking him to do for them that which they are unable to do. We think this is very proper. At Los Angeles about ninety children were thus consecrated, and at the Tacoma convention about forty were likewise presented; at Minneapolis-fifty-nine were thus presented to the Lord.

In view of the fact that the kingdom is so near at hand and the parents who expect to be of the kingdom class may soon be removed from the presence of their children, it would seem quite proper that more attention should be given to the instruction of the children, especially of those who are consecrated. We hope, therefore, that the ecclesias will arrange for a children's Bible study class, to be held by some competent brother of the class. Questions may be prepared from the First Volume of *STUDIES IN THE SCRIPTURES* or the questions that appear in *THE GOLDEN AGE* may be used. The children should be especially instructed along the line of a necessity for a ransom sacrifice, and informed how that Jesus, by his death and resurrection, provided the great ransom price, and that soon this will be used for the purpose of blessing man, even all the peoples of the earth. They should especially be taught concerning the establishment of the Lord's kingdom in the near future, and of the resurrection of the faithful men of old, such as Abraham, Isaac, Jacob and others, and told that these just men, under the direction of the Christ, will establish peace and prosperity in the land and that the people will be blessed. The minds of the young should be turned toward things pertaining to the kingdom, in order that they may in some measure be prepared to receive it when fully established, and we strongly recommend that efforts be made in this behalf. This does not mean the old form of Sunday School that we used to use in Babylon, but proper questions should be arranged and the children instructed along the lines above indicated.

THE DIVINE ORDINATION

ISAIAH'S RHAPSODY No. 2A

AFTER reading in the sixtieth chapter of Isaiah's prophecy of the sublime exaltation of Zion, one naturally inquires of himself, like the angel before the beloved John: Who can be the instrument in God's hand for the performing of this great work? (Revelation 5:2) This very natural and proper question is answered by the Lord through the Prophet in the three chapters 61, 62, and 63, in which he speaks of that One who is to bring complete salvation to Israel, both spiritual and natural, and to establish Zion as the means or channel of blessing to the more benighted peoples of earth.

1. "The spirit of the Lord God is upon me;
Because the Lord hath anointed me
To preach good tidings to the meek;
He hath sent me to bind up the broken-hearted,
To proclaim liberty to the captives,
And the opening of the prison to them that are bound;
2. "To proclaim the acceptable year of the Lord,
And the day of vengeance of our God;
To comfort all that mourn;
3. "To appoint unto them that mourn in Zion,
To give unto them beauty for ashes,
The oil of joy for mourning,
The garment of praise for the spirit of heaviness;
That they might be called trees of righteousness,
The planting of the Lord, that he might be glorified."

The Prophet is speaking not *for* himself but rather *for* the person of him that is called "the Servant of the Lord". As heretofore noted ('19-343) all of the chapters from 40 on to the end of Isaiah's prophecy are peculiarly Messianic in their character, and the theme of the Servant of the Lord is woven back and forth like a golden thread in an exquisite piece of tapestry. The mission here spoken of as belonging to that Servant is identical with that already indicated, e. g., to bind up (cp. chapter 42:3, 7) and to proclaim liberty.—49:9.

THE SERVANT A PERSON

Our Master applies this passage to himself and his work, so that we are not left in doubt as to the identity of the speaker: even though the glowing language and the joyous message would seem to leave small likelihood of uncertainty on the part of any humble and faithful student of this gospel age. The Jews had long held the idea that they as a nation would be the Messiah. They did not realize, as many people in Christendom even now do not realize, and as the Jews themselves do not yet realize, the need of a redeemer, one who is not only authorized to do works of blessing but who is also *able* to do them.

In chapters 49 to 53 there is a development of the teaching concerning this Servant of Jehovah. The conception seems at the first to be that of the nation of Israel considered collectively. (49:8, 9; 44:1, 2, 21; 45:4) So long as the attitude and work of Jehovah in relation to the nation are the subject matter of discussion this view is possible to be taken from the various passages referring to that Servant; but when the nation's work and attitude toward Jehovah and the fulfillment of his purposes come to be considered the term Servant of the Lord takes on a narrower meaning. The actual people of

Israel with their many shortcomings, their blindness to the truth, their deafness to the Lord's message, gives way to that *remnant* through whom the much-needed blessings are to be brought to the world.

At the same time it is plain that the idea passes on to a person or *individual* who is distinct from the nation, when viewed from the standpoint of its shortcomings and transgressions (49:5, 6), in whom are to be found all the attributes of the ideal nation in a concentrated form and who is to realize all that the nation of Israel was expected to be. The character and office of this great One are delineated for us in this manner: (a) He is prepared by the Lord from the womb for his extraordinary work (49:1, 2; Hebrews 10:5); (b) he is endued with the spirit of God Jehovah (42:1); he is not ostentatious in delivering his message nor is he inconsiderate or severe in dealing with those who are weak (42:2, 3); (d) he is to be the embodiment of a new covenant between Jehovah and his people (42:6; 49:8); (e) he is to be a light even to the Gentiles (42:1, 6; 49:6); (f) but most notable of all, and especially characteristic of this section of the book, are those passages which intimate that the great ends of the Lord are to be arrived at by the way of humiliation, suffering, and death; and that this darksome passage of humiliation is to lead at last to a new and more glorious life. A hint of the fact that Messiah's work is to be carried on in the presence of difficult situations which would tend to discouragement is first found (42:4); then more definite statements are made, showing that insult and contumely must be met in the exercise of his mission (50:6); following that is a section entirely devoted to the subject of the Servant's suffered ignominy, in which the prominent features are his gentleness and patience under affliction, the vicarious nature of his sufferings—in that they are not endured on his own account but for the sins of the people; and in the intimation that after pain and death there awaits him not only happy contemplation of his work but also blessed privileges of dilating that work until peace and life and security abound in all the world.

THE SERVANT AND GOD'S SPIRIT

The Speaker affirms that he has the spirit of Jehovah, not by way of boasting but by way of testifying that all that he speaks and does may be known to be wrought of God. (John 5:19; 14:10; 10:37, 38) The spirit of the Lord is upon him *because* the Lord has anointed him. This could be none other than the Anointed, the Messiah, the Christ. But as we have already noted that the Servant idea has been gradually narrowed down from Israel as a whole to Israel as a remnant, the "little flock" of Israel, then down to one person, so in the outworking of the Father's plan we see—in reverse order to that revealed in the prophecy, as is so often the case—that the Anointed Jesus is first the fulfillment of this prophecy concerning the Servant (Luke 4:21); then later is associated with him his little flock, the remnant of Israel, sharer in his anointing (1 John 2:27), in his throne (Revelation 3:21) and in his glory (Romans 8:17); still later come the redeemed ranks of fleshly Israel under the new covenant, headed by those of their number

who are deemed worthy of a better resurrection, and all upon whom the spirit of Jehovah shall be poured "after those days". (Joel 2:28) These three threads are running throughout the entire message of the Prophet; and no one not having an understanding of the divine plan for the blessing of *all* the families of the earth can hope to get more than a glint of its precious meaning.

Three times in Isaiah is the Messiah described as endowed with the spirit of the Lord. First, the Prophet himself affirms this as an observer and recorder of fact (11:2); next, Jehovah himself declares of the Messiah, "I have put my spirit upon him" (42:1); and here, lastly, One whose appointed work marks him as Messiah declares: "The spirit of the Lord Jehovah is upon me". There can be no reasonable doubt that the same One is referred to in all three passages.

JEHOVAH'S SPIRIT, THE HOLY SPIRIT

Spirit means much, but it does not mean a person. "The spirit of Jehovah" is exactly synonymous with the New Testament expression *the holy spirit*. While spirit does not mean a person, it is however associated with the person of Jehovah. It is correct, though not particularly illuminating, to say that "the personality of the holy spirit is the Father and the Son". The Hebrew word *ruach*, which is here used, like *pneuma*, its Greek equivalent which is used in the New Testament quotation of this passage, has the root meaning of wind. When the word is associated with beings at all, it is always with rational beings: in such cases it has the subjective significance of *disposition* and the objective meaning of *influence*. It is invisible power tinged with personality, i. e., power which is exerted and directed by a person; it is not abstract power, undirected by intelligence. The spirit of a person, in the sense here used, is best illustrated by the Master himself when he, having *breathed* upon his apostles said: "Receive ye the holy spirit," i. e., the hallowed breath. It is a sacred thought to any devout mind to know that the breath of the Lord Jehovah is upon him, that he has the interest, the direction, the personal influence of the Almighty to give him wisdom or sustenance or protection, as may be needed.

This spirit, personal power, influence and interest of Jehovah was to abide upon his Servant, because Jehovah had ordained him. It was to abide on him partly as a proof of the fact that he had been ordained for a work, partly because that spirit was needed to enable that Servant to maintain his ordination and activities connected with it. At all events the spirit was to be the power which would qualify him for his work. How do we know? By various statements of the same Prophet:

"The spirit of the Lord shall rest upon him,
The spirit of *wisdom* and *understanding*,
The spirit of *counsel* and *might*,
The spirit of *knowledge* and of the *fear of the Lord*."
— Isaiah 11:2.

This is the true ordination. Apparently these various manifestations or effects of the spirit are mentioned in reverse order, for the reason that elsewhere the fear of the Lord is described as being "the beginning of wisdom" (Psalm 111:10), and it is also, of necessity, "the beginning of knowledge" (Proverbs 1:7), since knowledge

is the basis of wisdom. The "fear of the Lord" seems to combine the thoughts of reverential trust with hatred or evil. (Proverbs 8:13) In order to retain and nourish this reverential acknowledgment of God's existence and worthiness to receive worship we find ourselves in need of knowledge. This need he also supplies us. Knowledge acquaints us more thoroughly with the facts of our own inability without him, and of his requirements of us, his noble purposes for us, and other things which stimulate in us a *will* to do all his good pleasure. When this will or determination has been reached, when we devote ourselves fully to him, Jehovah gives us some fatherly advice or *counsel* as to the best ways and means of carrying out our determination to serve him. He opens up his Word more fully and gives us *understanding*, such as we never could have had by any natural powers of our own. Wisdom therefore implies the presence of understanding, of counsel, of might, of knowledge, and of reverence. Wisdom is the object and hence is mentioned first. Heavenly wisdom is knowing what to do, why it is done, and how it is done. Small wonder that the Apostle implied we might find ourselves in need of such wisdom!—James 1:5.

VISIBLE MANIFESTATIONS OF THE SPIRIT

Besides being the spirit of wisdom this same spirit is elsewhere associated with the thought of power: "The holy spirit shall come upon thee, and the *power* of the Highest shall overshadow thee". (Luke 1:35) As this promise of the resting of the spirit of Jehovah has primary application to Jesus, we recall that at the time of his special consecration to be the Messenger of the covenant the holy spirit or power or indication of Jehovah's approval and backing came upon him in visible form—something in the shape or form of a dove (Matthew 3:16; John 1:32, 33), so that the Prophet John could see and bear witness of the exact time of this acceptance. There were also visible manifestations when the same spirit, or divine will to coöperate in holy things, came upon the remnant or little flock class of Israel at the time of Pentecost: "Having received the promise of the holy spirit, he hath shed forth this, which ye now see and hear"—the fire and the tongues. (Acts 2:33) This was in fulfillment of the promise: "I will pour out my spirit upon my servants and upon mine handmaidens in those days" (Joel 2:29), and also in harmony with the statement of the Gospel: "But this spake he of the holy spirit which they which believe on him should receive: for the holy spirit was not yet; because that Jesus was not yet glorified"—and this is the best kind of suggestion that the holy spirit cannot come upon the world until the body of Christ is glorified.

Three and one-half years after the shedding of the spirit upon believing Jews a similar manifestation was given to mark the time of its coming upon the Gentile believers who began to come in to take the place of disbelieving Jews. (Romans 11) Accordingly we read: "The gift of the holy spirit was poured out upon the Gentiles". (Acts 10:45) To this little flock phase of the "Servant of the Lord" this spirit has been a *comfort* (John 16:7) in the sense that the Lord's power in them, which has prompted them both to will and to do of his good pleasure, has lifted their minds above the usual

humdrum of life, above its garish toys, its baubles, its often childish foibles, and given them things to think about which they could not have imagined alone, and which the world knows not of. Is it not a comfort thus to have constant indications of the interest of the King of kings and Lord of lords? Most assuredly.

"THY WORD IS A LAMP TO MY FEET"

Again, the Lord's people have found this spirit to be a *guide*. (John 16:13) It has been a guide in that it has been available in the form of the instructions of God's Word. "The testimony of the Lord is sure, making wise the simple." (Psalm 19:7) This spirit has not been the power of Jehovah's *arm*, but the power of his *mind*, and as such has been exerted through channels of intelligence. This is a fact too often overlooked by some believers who are always looking for a mechanical baptism of the holy spirit which will give them shivers of delight and a feeling of general emotional ecstasy. The outward and visible signs were given at the time of the imparting of the spirit to our Lord Jesus, to the apostles at Pentecost, and to Cornelius, not for their own sensual delight (as far as we know it gave them none) but was merely to serve as a testimony to the beginning of certain time features.

Throughout this gospel age this spirit, this concrete interest, watchcare, and heavenly discretion, has operated to the sanctifying of faithful believers; for we are "sanctified by the holy spirit". (Romans 15:16) "Now we have received not the spirit of the world but the spirit which is of God; that we might know the things that are freely given us of God." (1 Corinthians 2:12-14) It is not the spirit of fear, nor of bondage.—2 Timothy 1:7; Romans 8:15.

When divine *intelligence* in the shape of the divine purposes, and divine *power*, in the shape of the divine providences for the carrying out of those purposes, have finished their work with the church of this age, they will both be poured out upon all flesh (Joel 2:28)—divine attention will be turned away from the work already done and will be turned to the work then in hand, to the restitution of the willing and obedient of mankind to a condition of blessing, perfection, and favor once enjoyed by the race as represented in Father Adam. As it is promised to the Messiah class: "I will pour my spirit upon thy seed". (Isaiah 44:3) The order will evidently be, as it has been during this age, "to the Jew first, and also to the Gentile".—Rom. 2:9, 10; Isa. 49:6.

The spirit of Jehovah was upon our Lord Jesus and has been upon the church, his body, not merely with a view to distinguishing them, but because Jehovah has anointed them for specific service, and his spirit is necessary to enable them to fulfill the work which they have had to do; for it is "not by might nor by power, but by my spirit, saith the Lord".—Zechariah 4:6.

THE ANOINTING FOR SERVICE

The anointing was a designation to office employed in connection with prophets, priests, and kings. This particular anointing mentioned by the Prophet in the passage under discussion is to all three offices, though the prophetic office is here especially emphasized. (cp. 1

Kings 19:16) This anointing is to preach; and it is the only true ordination. All who have the spirit of the Lord, in response to their faith in and consecration to Jehovah, are ordained to preach, in such manner as stipulated and directed in other parts of God's Word, and those who do not have his spirit do not have the divine ordination to preach, no matter what may be their natural endowment and qualifications. The reason for this limitation is given us by the Apostle Paul when he says: "Now, an animal man does not receive the things of the spirit of God, for they are foolishness to him; and he is not able to understand because they are spiritually examined". (1 Corinthians 2:14, *Diaglott*) He does not receive the things of the spirit, because he does not have the spirit and hence cannot understand them as they are. He may well understand the words; but he cannot grasp their true import, nor the blessedness of the opportunities associated with them.

Even those who are anointed, within the meaning of this text, are not anointed to tell any fancy theories of their own, interesting though these may be, but they are anointed for the purpose here specified: (1) to preach the good tidings to the meek, (2) to bind up the broken-hearted, (3) to proclaim liberty to the captives, (4) to loosen the shackles from them that are bound, (5) to proclaim the acceptable year of the Lord, (6) and the day of vengeance of our God, and (7) to promise the mourners in Zion a change from sorrow to gladness. If we do these things and do them well we shall not have time for vast church federations or united simultaneous financial ingatherings that imply Jehovah to be either disinterested or on the verge of bankruptcy.

NO GOSPEL TO THE PROUD

It will be noted that no mission is given the church to preach the good tidings to the proud and arrogant of earth, to those who feel that they are "rich and increased in goods and have need of nothing", but only to the distressed, the poor in spirit, to those whose confidence in their own ability to work blessing for themselves and for others is small.—Revelation 3:17; Matthew 5:3; 7:6.

One of the severe tests of the church of Christ has been to adhere strictly to the mission here given. After the death of the apostles many capitulated to their own natural desire for "respectability" and sought out some of the great and influential of the world. The great and influential did not like the message which the church had to deliver and substituted therefor a mass of superstitions which have blinded the minds of many, even believers, to the true issues of the gospel age.

But the Lord has heard the desire of the humble (Psalm 10:17) and has directed his providences in such a way as to bring to their attention his message of cheer and encouragement. These humble ones, "things which are despised [among men], hath God chosen" (1 Corinthians 1:26, 27) to carry on the prophetic message. They are the "poor of this world, rich in faith". (James 2:5) These, though not naturally endued with all the brilliance and powers which one would expect of prophets of Jehovah, have been guided in their judgments (Psalm 25:9) so that the poor have had the gospel preached to them.—Matthew 11:5.

The broken-hearted are to be healed; they are to be given consolation. The heart is used as a symbol of the affections and also of courage. Both are quite possibly included here. Those whose affections have been deeply and tenderly attached to some object on earth may lose that object through death or through still more humiliating things than death. Their affections are thus broken, or torn loose, as a vine might be torn from a tree which is cut down. Again, the experiences of life may have been such as to break one's courage, to empty one of his self-confidence, which is an indispensable factor to worldly success. Such bowed-down or discouraged ones receive new hope and hence new courage when they hear the good news of God's plan for blessing the world and for giving it all that it is now hoping for, striving for, and killing each other to obtain.

HEALING THEM OF A BROKEN HEART

This binding up of broken hearts is in harmony with what the Apostle says: "God hath not given us the spirit of fear, but of courage". (2 Timothy 1:7) It is not confidence in ourselves, however, but confidence in the Lord and in the integrity of his purposes that gives us new hope, something new and uplifting to look forward to. Thus our broken spirit is repaired.

But the Psalmist tells us that healing broken hearts is a work which belongs to the Father: "He healeth the broken-hearted and bindeth up their wounds". (Psalm 147:3) And so it is Jehovah: his people merely act as ambassadors for him in healing them who are of a broken heart; they do it with his message of grace and compassion.

In this realm of the heart, as elsewhere, "they that be whole need not a physician, but they that be sick". (Matthew 9:12) The Lord sitteth in the high and lofty place, to "revive the spirit of the humble", but not of the proud. In due time this binding up and healing work will extend to God's natural people Israel. As it is written: "The Lord bindeth up the breach of his people and healeth the stroke of their wound". (Isaiah 30:26) "He hath smitten and he will bind us up."—Hosea 6:1.

The proclamation of liberty to the captives is plainly an allusion to the great year of Jubilee, which was ordained as the fiftieth year of restitution among the Jews, coming as an aftermath and climax to the system of sabbaths, which was 7 x 7 years. (Leviticus 25:8-10) In that year land and persons which had been taken over by creditors were to be returned to their original owners and families, respectively. "Ye shall hallow the fiftieth year," was the command. There is a great captivity spoken of in the Bible and with which the human race has long been familiar, i. e., the great captivity to sin and death. It is first a captivity of the mind—"taken captive by him [the devil] at his will". (2 Timothy 2:26) In another place the Apostle speaks of "the bondage of corruption". (Romans 8:21) Any imperfection is a restriction of one's powers and of what would otherwise be one's liberties. The man who has even one finger missing is hampered in some undertakings. Much more so is the man who has certain attributes of mind and character missing, or sadly deficient. He is bound to that extent. So the whole world is under this bondage;

death is working in them and they are all defective. None are yet out into the glorious liberty of the sons of God. "My people are gone into captivity for lack of knowledge." (Isaiah 5:13) Of this bondage of the mind the Master said: "The truth shall make you free" and "the Son shall make you free".—John 8:31-36.

DEATH'S PRISONERS SET FREE

Concerning those who are held prisoners in the still stricter confines of death we read that they 'shall hear the voice of the Son of Man and shall come forth'. (John 5:28) In other language the Prophet gave the same message, saying that the Servant of the Lord would be given as a covenant of the people "that [he may] say to the prisoners, Go forth; and to them that are in darkness, Show yourselves". (Isaiah 49:8,9) This blessed arrangement is made possible for Israel and the nations only by the blood of the covenant; for it is written: "By the blood of thy covenant I have sent forth thy prisoners out of the pit". (Zechariah 9:11,12) When the merit of Christ's ransom sacrifice shall be finally applied for the establishing of the new covenant, then the calling forth of death's prisoners will begin and proceed until "all that are in the graves . . . shall come forth".

There is a sense in which natural Israel is in special bondage because of the old law covenant. There is partial blindness upon them until the fullness of the Gentiles be come in. (Romans 11:25) From this bondage or handicap also they are to be set free; for the Prophet says: "I, the Lord, have called thee. . . to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house". (Isaiah 42:6,7) And again: "The eyes of the blind shall see out of obscurity".—Isaiah 29:18; 35:5.

The present Hebrew text of Isaiah 61:1 does not contain any reference to the blind, but in his quotation of it our Lord seems to make use of the Septuagint text, which does contain that clause. (See Luke 4:18) The ideas are evidently of close association, as shown from the foregoing citations. There is a proclaiming of liberty to the captives of death and there is likewise a loosening of the shackles of error and superstition under the benign light of Messiah's morning, the Millennial dawn.

When Jesus applies this text to himself, it clearly establishes the typical design and character of the institution of the Jubilee, even if it were not otherwise so established. There was, of course, a meager fulfillment of this prophecy when the Jews were released from their captivity in Babylon. There they were prisoners of war and doubtless appreciated their release through the overruling of divine providences and the coöperation of Cyrus.—Ezra 1:1-7.

THE ACCEPTABLE YEAR OF THE LORD

"To proclaim the acceptable year of the Lord" is identified by our Lord and the Apostle Paul as being a part of the work of this gospel age: "Being also laborers, we exhort you not to receive the favor of God in vain; for he says, 'In a season acceptable I listened to thee, and in a day of salvation I assisted thee'. Behold! now is a well accepted season; behold! now is a day of salvation." (2 Corinthians 6:1,2, *Diaglott*) The Mas-

ter also indicated it to be a part of his mission to "preach the acceptable year of the Lord".—Luke 4:19.

The year of Jehovah's extraordinary favor has been the gospel age; for in it has been offered the highest glory and the exceeding riches of God's grace. The period of the new covenant will be the time of favor to fleshly Israel and to those of the world who accept the Lord's blessings under that arrangement. Only one message is delivered at a time, however.

The period of God's favor, "the acceptable year," is contrasted with the short time that his wrath endures, here designated the "day of vengeance". Grace is long, but wrath is fleeting. (Isaiah 54:8; Psalm 30:5) It is but meet that the year of favor for those who love the Lord should terminate in a day of wrath upon his foes, upon those who hypocritically espouse his name but not his cause.

In quoting this passage at the beginning of his ministry our Lord omitted the clause about the day of vengeance. He did not, however, omit it from his message, inserting it, as he did, at the close of his ministry, after the period of special national favor had about ended. (Luke 21:20-24) At that time the Jews were about to be rejected, God's mercy through Jesus having been despised by them. In another place the same Prophet speaks of the day of vengeance and identifies it as the inaugural feature of the year of redemption or of recompenses, the antitypical year of Jubilee, the Millennial reign of Christ, the golden age of prophecy. (Isaiah 63:4) Then they shall be redeemed with justice; no inconsistency and no favoritism.—Isaiah 1:27.

Our Lord Jesus tells us that one of the effects of this day of vengeance, attendant upon his second presence, would be to make "all the tribes of the earth [to] mourn". (Matthew 24:30) These sorrowful ones of Christendom, cast down because, having leaned too strongly to their own understanding, they see their own cherished hopes of ushering in Messiah's kingdom by their own efforts fail, are to be comforted by a knowledge of the truth about Christ's kingdom, even though that truth be not very complimentary to themselves. Of course, this comfort is not forced on any one, but it will be more and more earnestly sought as ecclesiasticism's empty cisterns, even when joined together, yield no refreshment. "Blessed are they that mourn, for they shall be comforted."—Matthew 5:3, 4, 12.

THE MOURNERS IN ZION

But this comfort is first and most markedly for the mourners in Zion, God's consecrated people. (Isaiah 60:20) The comfort is to others only in proportion as they mourn or rejoice with Zion. (Isaiah 66:10) The Lord again distinguished the mourners in Zion when he said to the Prophet Ezekiel: "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry over all the abominations that are done in the midst thereof". (Ezekiel 9:4) The mission of the Servant of the Lord is to appoint, assign to or provide certain things for them that mourn in Zion. It is the mission of the ambassadors of this Servant to announce this provision; but it will finally be made a glorious reality; for

comfort is not merely arranged for in God's plan, but it shall be *given* them.

These mourners in Zion are to have a coronal for a coronach, festal unguents for mourning attire, songs for sighings. These, naturally, are figures of speech: "For the kingdom of God is not eating and drinking [literally], but righteousness and peace and joy in the holy spirit".—Romans 14:17.

The true beauty of these figurative expressions is somewhat lost in the translation. When we recall the Eastern customs they become more interesting and more significant. It is more of a custom in the Levant and the Orient to give expression to one's emotions by outward signs. One writer says on this point: "On occasions of deep sorrow and bereavement Eastern females remove the head-dress, untie the hair and sprinkle ashes over the head. On occasions of great rejoicing, such as a marriage, the hair is decorated with jewels and flowers and the head encircled with a crown. How beautiful and graphic, therefore, the statement, 'a crown for ashes'! The 'garment of praise' was a robe used at weddings and great festivals."

This transition from sorrow to joy is inseparably connected with the thought of righteousness. To our Lord Jesus Jehovah says through the Psalmist: "Thou lovest righteousness and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows". (Psalm 45:7) 'This has been measurably true of all the Lord's people. Their love for righteousness, their hatred of evil, is the steel quality which has been attracted by the magnet of God's own righteousness. Whereas there is but a seed of righteousness at first, under the warm sunshine of God's smile it grows into a great and sturdy tree, a 'terebinth of righteousness'; a terebinth being a tree rather frequently seen in Syria and Palestine, somewhat resembling an oak in appearance. "Terebinths of righteousness" are in contrast to the 'terebinths of wickedness', elsewhere alluded to. (Isaiah 1:29, 30) This righteousness is wrought by God as strength develops in a tree. It develops in such force, constancy, and fullness as terebinths with their strong stems, their luxuriant verdure, their virile foliage well picture. These "terebinths of righteousness", the finally tested and developed members of Christ's church in glory, shall be "like a tree planted by the rivers of water, that bringeth forth his fruit in his season".—Psalm 1:3; Ezekiel 47:12; Revelation 22:2.

THE HARVEST APPLICATION

This entire passage can be applied profitably to the harvest period of the gospel age. While such an application would necessarily leave out or minimize some of its important phases, it is not without some propriety, for the reason that these things are written for our admonition upon whom the ends of the ages are come.

1 Corinthians 10:11.

"He hath sent me:" "And how shall they preach except they be sent?" asks the Apostle. (Romans 10:15) Is this sending according to some miraculous leading or occult message? No, it is on this wise: "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully". (Jer-

emiah 23: 28) In other words, he that *hath* the Lord's message is authorized by the very possession of it to tell it. He that does not have God's word, or message, should refrain his mouth from utterance; for to open it must mean confusion for the hearer and ultimate shame for the speaker.—Isaiah 45: 16.

The harvest message has been one to the meek; to others in Christendom it has been a plague. The proclamation of liberty has been made to Satan's captives in Babylon—"Come out of her, my people". (Revelation 18: 4) The message of the day of vengeance would be shunned by some. It is an ungracious work to "cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression and to the house of Jacob their sins;" but it is just as much a part of the mission as any other part. We cannot love the Lord without hating evil.

"To comfort all that mourn": Not until the harvest time have God's people had a message containing so much of comfort. The feet members of Christ are pictured by the same Prophet in this joy-bringing capacity as 'bringing good tidings', as 'publishing peace', as 'pub-

lishing salvation'. (Isaiah 52: 7) But the special message has been to true believers: "That saith unto *Zion*, Thy God reigneth!" Those who have been desolate and disconsolate, floundering aimlessly about in the bogs and morasses of human sophistry, "science falsely so called," have been cheered and revived by this voice from the mountain, the voice of the Lord, now present.

The true saints in Babylon who, distressed at the worldliness therein, have had the courage to hear and heed the Lord's "Come out" message, have seen the bitter memories (ashes) of their once cherished hopes concerning the church displaced by the beautiful revelations of God's gracious character and by the wondrous harmonization of the song of Moses and the Lamb—"things new and old" from the storehouse.

They have learned to praise God, where once they had heaviness, discouragement. These new creatures, rooted and established in righteousness (having for their standing the righteousness of Christ) and true holiness, are concerned not with their own glory, but with the glory of Jehovah God, 'him who hath created them'.—Ephesians 3: 10; Isaiah 60: 21.

THE EVILS OF INTEMPERANCE

— SEPTEMBER 19 — PROVERBS 23: 19-21, 29-35 —

THE VOICE OF WISDOM — IT SPEAKS A VARIOUS LANGUAGE — RESTRAINTS TO LIBERTY NECESSARY UNDER IMPERFECT CONDITIONS — GLUTTONY AND MENTAL POVERTY — MERE MORALITY NOT THE NARROW WAY — MENTAL AND PHYSICAL POVERTY CURED.

"The drunkard and the glutton shall come to poverty."—Proverbs 23: 21.

OUR lesson, with its context, seems to picture before our minds a youth starting upon life's journey and standing where two roads diverge: the one an upward road, an honorable course of morality, prudence, perseverance, righteousness; the other path a downward road, a way of gratification of the depraved tastes and appetites of the fallen human nature, a way of apparent ease, of carelessness for the truth and for honesty and self-restraint, a way of loose liberty, a way that leads into intemperance of language, of thought, of conduct, of food, and of drink; and which leads on to further degradation and dishonor.

In one form or another the voice of wisdom is heard by nearly every young man and woman starting in life, directing them to the upward and honorable path; it reaches them either through parents or instructors or friends or through observation. The smaller number, however, are wise enough to accept heartily the instruction and so to avoid the downward path entirely. The vast majority desire the pleasures of sin for a season at least. They have no thought of going onward in the path of sin, but merely to remain near by the noble path of morality and honesty and truth. They do not realize that each step in the downward road away from the path of righteousness will cause their hearts to lose appreciation of righteousness and to become inured to sin. Very few, therefore, accept the lessons of wisdom promptly and heartily, and act thereon. There will indeed be opportunities further down the journey of life to leave the downward way and to seek the upward path, but they will be much more difficult than at the beginning, at the parting of the ways of youth—more difficult because the downward path has been leading their characters and sensibilities farther away from the way of morality and honesty.

There may be times when those who walk in the way of wisdom may seem to see disadvantages therein, and pleasures in the way of sensualities; but the voice of wisdom instructs such to look beyond and consider the full end of the downward way, to respect the Lord and to seek to walk honestly and uprightly, assured that the end of this course will eventually be better than the other. "Hear thou, my son, be wise and guide thine heart in the [good] way."

PERSONAL LIBERTY AND WISDOM

The liquor question, still more or less of an issue in the public mind, seems to be less a dispute respecting the wisdom of intoxication and its unprofitableness and more a question of personal liberty. A love of liberty is born in every man, no matter how depraved he may be otherwise, and yet it cannot be disputed that liberty can be used properly only under perfect conditions or under restraints. If all men were perfect, well balanced mentally, and without depraved appetite, and if the surroundings were all perfect, they would need no divine laws. Under present imperfect conditions all who would like to enjoy liberty should appreciate the necessity of self-control, restraint of liberty—especially those who, as new creatures, have voluntarily placed themselves under divine instruction. Even those who feel the greatest possible confidence in their strength of will should remember that the will grows stronger by its exercise in opposition, and that where it is not thus actively engaged habit is apt to supplant it and become the master. Furthermore, seeing as we do the large proportion of the human family who admittedly are weak in will power and self-control, and realizing the force of example upon such, those who feel themselves strong, in proportion as they love their neighbor as themselves, will feel disposed to forego the exercise of liberties which would have the effect of stumbling their neighbors.

The Wise Man does not say that a moderate use of alcoholic liquors brings woe, sorrow, contentions, complainings, wounds, redness of eyes, etc., and we are not to add to his words. We are to remember, however, that those who tarry long at the wine probably reach that condition through habit; that most of such begin with a fear of the consequences and the intention of becoming moderate drinkers only. Let us beware of the slavery of habit! Even the force and weight of the exceeding great and precious promises are not sufficient to hold our fallen appetites where they are being constantly fed and the chains of habit being forged; hence the wisdom of the exhortation to turn our eyes away from the smoothflowing wine, to engage our attention and thoughts in some other direction, knowing that wine is a mocker, and that whatever it may promise of rewards and blessings at

our first introduction, "at the last it biteth like a serpent and stingeth like an adder". Its tendency is to pervert the judgment in general, so that the eyes will see strange things, as in delirium tremens, and the heart will utter through the mouth perverse things. Surely the new nature could not thrive under such conditions, which tend even to deprave further the old nature. Hence, every new creature must beware of this seductive influence, and resist it faithfully, as he would make his calling and election sure.

Those who give way to the drinking habit become sottish, careless, as though a man were to lie down to sleep in the sea and not expect to be drowned, or as though he were to lie down upon the top of a mast and not expect to fall and be injured. To such ultimately the only desirable thing is oblivion, to be stupidly insensible to the reproof of friends and the blows of enemies. The waking idea seems to be to seek further intoxication.

MENTAL AND PHYSICAL POVERTY

The sin of gluttony leads usually to another kind of poverty. The poor may become sotted with drink, but rarely can they afford to become gluttonous. Gluttony is chiefly, therefore, a sin of the rich or well-to-do. It leads to poverty of both mental and physical strength. It is as truly intemperance as drunkenness, although not so far reaching in its bad influence.

The lesson speaks of the intemperance and impropriety of sloth, or idleness, or lack of energy; and the observation of every wise man proves that true happiness is associated with energy—mental and physical activity. "Not slothful in business," is one of the characteristics of a Christian, as set forth by the Apostle. We live in a day, however, in which another form of intemperance prevails in an opposite direction with not a few—intemperance in energy and ambition; a consuming desire for honors or wealth, that robs many not only of proper social enjoyments but, more important still, of spiritual privileges and joys.

All sensible people commend the path of temperance and morality above set forth, but few appreciate or commend the "narrow way" in which the church is called as the bride to follow the Lord, her Bridegroom. The narrow way is foolishness to the world, neither can the worldly appreciate

it, because its value must be spiritually discerned. (1 Corinthians 2:7-16) The wisdom that indicates and approves the narrow way of self-sacrifice is an inspired or begotten wisdom which cometh from above only to the consecrated, the spirit-begotten. It is inspired not by earthly hopes or aims or promises or ambitions but by "exceeding great and precious promises", "heavenly promises," of an inheritance incorruptible, undefiled and unfading, which the earthly eye has not seen, which the earthly ear has not heard, and which has not been appreciated by the heart of the wisest of men. To so great an extent is this true that in the estimation of the worldly the way of the fully consecrated seems folly.

In view of this the Apostle declares that as the world does not know the Lord, and does not understand his plan, which is higher than the world's conception, as the heavens are higher than the earth (Isaiah 55:9), so the worldly do not understand the true church; and as the Apostle said: "We [who walk the narrow way] are counted fools all the day long"—harmless but peculiar people. The moving impulses which help us in this narrow way were received only after we believed in the Lord Jesus Christ, when we made full consecration of ourselves to the Lord and received the spirit of adoption into his family. Then, because children of God, we received his spirit and were privileged to know more and more of "the mystery of his will", "the hidden mystery" (Ephesians 3:9; 1:9), to appreciate the divine plan in harmony with which (and in harmony with our consecration) we have joy in spending our lives, in "laying down our lives" in faithfulness in the service of the Lord in the calling and perfecting of his saints to be the first fruits of the salvation purchased by the Redeemer.

Those who have received this special sealing of heavenly wisdom, and who are walking this narrow way of full consecration to the Lord, although counted fools, are the truly wise referred to throughout the Scriptures:—"the wise virgins," "the wise shall understand," the "wise shall shine as the brightness of the firmament". They who attain to this wisdom and this relationship to Christ do so at the expense of earthly reputation, as the Apostle declares: "If any man among you seemeth to be wise in this world, let him become a fool [according to the earthly standard], that he may be wise."—1 Corinthians 3:18.

SAUL, DAVID, AND SOLOMON COMPARED

— SEPTEMBER 26 — PSALM 72:1-19 —

JUST COMPARISONS DIFFICULT BECAUSE OF VARYING ENDOWMENTS — CRITICISM IN GENERAL AND THE ETHICS OF IT — SAUL'S GOOD POINTS AND FAILINGS — DAVID'S FAITH AND OBEDIENCE — SOLOMON'S SUCCESSES AND FAILURES — THE GREAT TEMPLE.

"Man looketh on the outward appearance, but Jehovah looketh on the heart."—1 Samuel 16:7.

ANY comparison between persons is fraught with difficulties, because of the various endowments which men possess. Even in perfect men there will evidently be ample room for a full exercise of "individuality". It is not reasonable to suppose that every one will be attracted or attractive to every other one in just the same degree. There is a strong tendency in the flesh to admire those we love and who love us, and either to disregard or to think and speak slightly of those who are not so congenial to us, whom we do not "like", or who "do not move in our set". If this tendency be followed not only are we likely to do injury to others but we shall be making ourselves poor by overlooking points of sterling worth in people whom we do not choose for friends.

To recognize and to acknowledge, yes, even to praise good points in non-friend or enemy is not a mark of magnanimity; it is merely a mark of justice; it is merely an acknowledgment of fact. On the other hand inability to see excellencies in a personal foe, or even in an enemy of God's cause, is no evidence of superior development but is an indication, usually, of smallness of soul, of leanness in both justice and love. Even from the standpoint of human selfishness the wiser and more astute ones of earth have recognized that

unqualified and unmitigated condemnation of another's ideas or course of action does not effect the desired end.

Amateur politicians and reformers not infrequently make the mistake of foaming out one continuous tirade against their opponents. This does very little good for the cause they are striving to forward and very little harm to those who are against them—often, indeed, much good; for it creates the impression on the minds of unprejudiced hearers that the cause is a weak one and that its defender himself is only half sure of his ground. Surely the Lord's people should not be engaged in anything as small as that. Only where the Lord's condemnation of a thing or system has been so plain as to leave no room for doubt should we condemn in our hearts; and only where he has indicated his will for us to declare such condemnation abroad can it be done with safety to ourselves and to his cause.

OUR EXAMPLE AND GUIDE

The Bible itself is the best example and guide in this respect. It speaks not only of the shortcomings of those who finally prove to be enemies of God (such shortcomings as had to be mentioned for the fulfillment of some larger pur-

pose) but it tells their virtues too, if the characters were of any importance in God's typical or antitypical arrangement. So we have King Saul; such praise as could be given is given without any show of condescension. Such condemnation as is required by the facts is given without bitterness.

Saul started out very well and had some admirable traits. At no time in his career do we read of his falling into the same difficulties which beset David's reign and which quite engulfed the later life of Solomon. Saul's difficulty was a basic one: he lacked faith. Lack of faith in Jehovah as the real ruler of Israel led him on a very important occasion to overlook Samuel as God's prophet and to take to himself powers which were not warranted. He was a good general, a brave man and a lovable man; but there was a lack of depth in his religious life which made him a failure in the end. His conduct in the past will not necessarily determine his eternal destiny: for it must be said as a partial excuse for him that he was the *first* king; he had no bad predecessor from whom to draw a helpful negative example, as was the case with David. But despite what might be mentioned as extenuating circumstances the fact remains that his faith in Jehovah was weak and his submission to the divine arrangement leaves much to be desired.

With King David, faith in Jehovah and a truly remarkable trust in and obedience to him were the noble features of his character. Three instances stand out very prominently in David's life: his battle with Goliath, his establishment of the Tabernacle in Jerusalem, and the rebellion of Absalom. All three of these experiences reveal a deep and abiding faith in Jehovah as his God.

"AS THE LORD COMMANDED"

On one occasion after David had been established as king over all Israel, and when he might be expected to be flushed with the honors and privileges which were his, we find the same disposition to seek the Lord's guidance. The Philistines heard of David's accession to the throne of Israel and were moved with solicitude for their own welfare. It was to their interests to have the Israelites divided into small factions. Accordingly they went up against David and spread themselves in the Valley of Rephaim.

Note the conduct of David. With many years as a military leader at his back one might expect that he would use his own judgment and call upon the Lord to bless his efforts. But far from it. He did not even prepare to move without inquiring of the Lord, saying, "Shall I go up to the Philistines?" (2 Samuel 5:19) David advanced against them and, under the Lord's hand, prevailed over them. The remnant of the Philistines gathered themselves together and later returned to the same position in the valley. To a less devout heart it might have seemed that now was a chance to show one's sagacity; for had not the Lord already once indicated his will in the matter and would not his will be the same at all times?

But the long years of waiting for the throne had helped to teach David a more excellent way. He did not rush boldly ahead, but inquired again of the Lord, and the Lord directed him *not* to proceed as on the first occasion. He was told to make a detour and come up behind the enemy over in the neighborhood of a clump of mulberry trees, and, even then, not to attack until he noticed a breeze stirring the topmost leaves of the trees.

To a worldly-wise military leader this provision would have sounded childish. But to David it was the voice of his God and his King—for he believed, as did another faithful one, that "Jehovah is our King". (Isaiah 33:22) Then follow some of the grandest and most significant words ever recorded: "And David did so, as the Lord had commanded him".—2 Samuel 5:25.

"LET HIM CURSE"

Again, well towards the end of his reign, when all the odds seemed to be against him, when his son Absalom had the upper hand and the support of the populace in his conspiracy and rebellion against his father's power, when David

was a fugitive from his own son who sought his life, and when Shimei, a descendant of Saul, cursed him and threw stones at him, David showed the strong ballast of faith which he had by not flying into a futile tantrum of impotent rage, but by leaving the humiliating circumstances with the Lord, saying, Let him curse: Jehovah has told him to curse me, and if he did so it was because he saw it to be best for me; why then should I find fault with the Lord's providence by having the curser executed? "It may be that the Lord will look on mine affliction, and that the Lord will requite me for his cursing this day."—2 Samuel 16:12.

The faith that can trust when one is abounding or when one is abased is the faith that makes one a conqueror, whether it be in the time of the ancient worthies or of the anointed of Christ Jesus.

Solomon was the well favored son of David and Bathsheba. Manifestly a child of love, as was his older brother, he had the advantage of such literary and general mental endowments as a gifted father was able to impart to him, and the physical vigor and charm which a lovely and beautiful mother could give. Solomon made a wise choice at the beginning of his reign, and the privilege of building the Temple was a great one from every standpoint; but he failed at last by placing himself in the midst of temptation. His own personal life came to be unhappy, if we are to take the book of Ecclesiastes as indicative of his inmost feelings, and he forfeited the conditional promise of long life, and of a continuance of the dynasty in his family.

THE TEMPLE, TYPE AND ANTITYPE

To the devout mind the building of the Temple was the greatest achievement of this rich and very wise ruler. His father had thought to build it, but was directed of the Lord merely to make certain preparations for its erection. There is a lesson here well worth noting: we are not to conclude that, because our plans and projects are reverential and designed to be for the glory of God, therefore they must have the divine approval. With spiritual Israel, as with David, it is frequently true that "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Those who are of David's disposition—"after God's own heart"—will not only consult with those whose judgments they should consider helpful, as David consulted with Nathan, but if subsequently the Lord rejects their best judgment, and does not cooperate in the execution of their plans will do as David did in this instance: they will un-murmuringly acquiesce in the Lord's plan, and cooperate therewith, and thus further attest that they are of the kind the Lord loves to honor and to call beloved.

Only a small class follows the example of David and receives instruction from the Lord to the effect that the present is not the time for temple building; that he could have built his temple heretofore, and found many willing to serve him in this respect, but he prefers his representation in the world in the present time to be extremely simple and unostentatious. Such receive of the Lord assurances, however, that in his own time and way, under the succeeding form of the kingdom, a much more glorious temple shall be constituted than would be possible for us to build now, an enduring temple which shall be filled with the glory of the Lord.

As David and his work of preparing for the Temple pictures the church in this present state, and represents our work of preparing ourselves and each other for the glories to follow, so Solomon's kingdom which followed represents the kingdom of the glorified Christ, the real kingdom of which the present is but the embryo. And the construction of Solomon's Temple typifies the resurrection of the church, in which all the members shall come together in glorious completeness in the morning of the Millennial day. "Weeping may endure for a night [in connection with our fightings with foes within and without], but joy cometh in the morning"—when that which is perfect shall have come, supplanting that which is fragmentary.—Psalm 35.

GOOD NEWS FROM ROUMANIA

DEAR BROTHER RUTHERFORD:

Greetings! This is my first opportunity to write to you since I left America. It is anything but pleasurable to travel nowadays, but after not a few difficulties I have reached my destination, the city of Cluj, where soon I found others of the same precious faith as ours. There is direct service between Paris and Bucharest, without changing the train and everything went well except my trunk was taken from the train without my knowledge. It was still in the baggage car at Triest, and was taken between the Italian and Jugo-Slav frontier. I have been home now for nearly a month, and the trunk has not arrived yet. It was insured for \$400 but only for one month, which period has already expired. I am sorry only for the books and literature I had in it.

All the friends here rejoiced at my coming, and so did I to meet them. It is a blessing for me to meet so many of the like precious faith in all parts of this province of Transylvania. Tears of joy could be seen on many faces as I told them of the love and greetings I brought to them from you and American friends.

Despite the hard times in these parts of Europe during the war, and after it, the truth has advanced wonderfully among the Hungarians and Roumanians in the province of Transylvania. There are a hundred fifty classes, Roumanian and Hungarian, throughout this province and about seventeen or eighteen hundred friends, with the truth spreading in all parts as never before. One of the greatest needs just now is the installment of Berean Bible Studies everywhere.

A few days after my arrival I had the privilege of meeting our dear Brother Szabo, with whom, after a few happy hours spent together, we began to discuss the work intrusted to us by you in the name of the Society and the Lord. After reading the document he was very glad and said that this is just what he has desired for a long time, and was the answer to his many prayers. He is a very lovely brother and we were both very glad to meet each other.

Following your instruction in the letter we together selected Brother Joseph Kish to be the third person to work with us. He is an experienced brother in the Lord's service, and is very loyal to the truth. He also was about three years in prison with Brother Szabo, and was his companion from the beginning.

Associated with us in the work will be two other brothers, one Roumanian, Onisim Filipotu, and the other Hungarian, Lajos Szabo. The former is expected to be secretary and the latter treasurer. They will keep account of all our work, books, etc. Besides this work they will do other necessary things, the Hungarian brother having charge of the Hungarian literature and the Roumanian will go over all my translations to correct all possible mistakes made in composition or orthography. We hope to have our work in the future as near the standard of perfection as possible. They will also serve as Sunday pilgrims.

Next we were interested to find a suitable place. All were surprised at the accuracy of your judgment in selecting Cluj to be the center for the work. Cluj is the center of literature for Transylvania and has a good reputation, and is therefore the best fitted for the Lord's work. However, at present there is a great shortage of houses here, and we were unable to find just what we considered to be a suitable place. We are now temporarily located in one of our brethren's houses, who gave us separate rooms for our work.

THE WATCH TOWER will be printed in both the Roumanian and Hungarian languages, both containing the same subject matter in each number.

STUDIES IN THE SCRIPTURES: Besides Volume I, printed in America in both the Roumanian and Hungarian languages, there are published here in Hungarian Volumes II and III, and in Roumanian Volume II. All these are now out of stock and we are arranging to print others. However, before we print them again they will undergo a complete correction, so they may be strict and true to the English text.

We are now arranging to print as soon as we can the following books and booklets: Volumes II and III in both languages, Ifell booklet in both languages, Tabernacle Shadows

in Roumanian only. During their printing the Fifth Volume will be prepared in both languages and the Seventh in Roumanian.

But our difficulty is that the paper is very scarce here, and no books are allowed to be printed except school, science and study books. Our books, however, fall in the category of "study books"; and we hope to get paper. The paper is of a very cheap quality, and the cloth for binding them can not be had at any price. We are very anxious to have the books bound uniform with the First Volume and the English ones, but this can be done only if we bring the cloth from America.

In this country the clergy hold too many civil positions and our work is, to some extent, subject to their mercy. Everything would be all right if they would observe the laws of the country but they are usurping their power. That this branch may accomplish its work as intended we thought to establish it legally, and intend to make application to the Minister of Education to grant us the right under the laws of Roumania. Roumania is composed of many provinces and if the charter is granted to us we shall be able to work freely in all parts of this country. This will not mean, however, that we shall be protected from persecution, but merely that the Lord's work may not be hampered in an undue manner. We wish to have your approval on this step and some instruction.

On the following sheets we give a summary of the work done so far in this country. All the friends here, both Roumanian and Hungarian, those whom I have had the privilege of meeting thus far, send their love and greetings.

With much Christian love and greetings we remain,

Your brethren and co-servants in the Lord,

WATCH TOWER BIBLE & TRACT SOCIETY, *Roumanian Branch*,
per J. B. Sima.

RESPECTING HUNGARIAN WORK

BELOVED BROTHER RUTHERFORD:

I have great pleasure in acknowledging the receipt of your letter dated February 25 and sent by the hand of dear Brother Sima. I indeed appreciate very much your loving sympathy expressed in the letter—yourself having passed through the same experience. Thus we can rejoice that the Lord's people are not only one in faith but have to pass through the same experiences, regardless of the favorable countries in which they live. I surely appreciate your interest in my liberty that I may be able to spread the glad tidings to all that have an ear to hear, which privilege I am using fully and to the best of my ability. Nothing in this world is worth while except to tell this tidings to others:

"Tell it out among the nations,
That the Lord is King."

This is my only object in this life, to tell it out among our nation that the Messiah is soon to be King over the whole earth. I am very thankful to the Lord and to you for sending to us our dear Brother Sima to represent the Society in the interests of our Roumanian friends and for the furtherance of the work in this country. We were just in such need, that the Lord's work may be conducted systematically and in order. I appreciate your confidence in me in appointing me to represent the Society in behalf of the Hungarian friends. The twenty-five dollars enclosed in the letter were also received with appreciation, and I intend to have a suit of clothes made for myself, and what remains will buy something for Brother Kish.

The friends here received the greetings from you which served as an inspiration to them to press along the narrow way to life and joy forevermore. It is an inspiration to know that we are remembered by the friends at Brooklyn at the throne of heavenly grace in their prayers.—Philippians 1:1-3, 7, 8.

In a report that Brother Sima is making to you, you will find how we are engaged in the Lord's work, and I therefore need not repeat here anything. Praying for you always that you may be strengthened with power and courage from above that we may all be blessed through your service,

I remain your brother and co-servant in the Lord,

KAROLY SZABO.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Woodland, Mich.	Aug. 17	Manistee, Mich.	Aug. 24, 25
Sunfield, Mich.	" 18	Copemish, Mich.	Aug. 20
Sparta, Mich.	" 19	Empire, Mich.	" 27
Grand Rapids, Mich.	" 20	Saginaw, Mich.	Aug. 28, 29
Muskegon, Mich.	" 22	Bay City, Mich.	" 29, 30
Mears, Mich.	" 23	Midland, Mich.	Aug. 31

BROTHER R. H. BARBER

Granville, N. Y.	Aug. 22	Newport, Vt.	Aug. 30
Rutland, Vt.	" 23	Wilder, Vt.	" 31
Ticonderoga, N. Y.	Aug. 24, 25	Hanover, N. H.	Sep. 1
Burlington, Vt.	Aug. 26	Pittsfield, N. H.	" 2
Morrisville, Vt.	" 27	Manchester, N. H.	" 4
St. Johnsbury, Vt.	" 29	Nashua, N. H.	Sep. 5, 6

BROTHER T. E. BARKER

Beverly, Mass.	Aug. 22	Leominster, Mass.	Aug. 29
Haverhill, Mass.	" 23	Milford, Mass.	" 30
Lawrence, Mass.	" 24	Franklin, Mass.	" 31
Lowell, Mass.	" 25	Attleboro, Mass.	Sep. 1
West Chelmsford, Mass.	" 26	Taunton, Mass.	" 2
Concord Jn., Mass.	" 27	Brookton, Mass.	" 3

BROTHER W. W. BLACK

Fredericton, N. S.	Aug. 19	Burnt Church, N. S.	Aug. 26
Nashwaak, N. S.	" 20	Amherst, N. S.	" 29
Moncton, N. S.	" 22	Canaan, N. S.	" 30
Newcastle, N. S.	Aug. 23, 27	Springhill, N. S.	" 31

BROTHER J. A. BOHNET

Bridgeton, Ind.	Aug. 17	Mitchell, Ind.	Aug. 24
Linton, Ind.	" 18	Bedford, Ind.	" 25
Dugger, Ind.	" 19	Cooper, Ind.	Aug. 26, 27
Bicknell, Ind.	" 20	Evansville, Ind.	Aug. 29
Washington, Ind.	" 22	Boonville, Ind.	" 30
Sparksville, Ind.	" 23	Wadesville, Ind.	" 31

BROTHER B. H. BOYD

Fredonia, N. Dak.	Aug. 19	Miller, S. Dak.	Aug. 29
Wyndmere, N. Dak.	" 21	Huron, S. Dak.	" 30
Elnderlin, N. Dak.	" 22	White, S. Dak.	" 31
Ipawich, S. Dak.	" 24	Jasper, Minn.	Sep. 1
Conde, S. Dak.	Aug. 25, 26	Irene, S. Dak.	" 3
Melette, S. Dak.	Aug. 27	Mitchell, S. Dak.	Sep. 5, 6

BROTHER A. J. ESHLEMAN

Lisbon, Ohio	Aug. 20	Bellaire, Ohio	Aug. 26
Wellsville, Ohio	" 21	Washington, Pa.	" 27
East Liverpool, Ohio	" 22	Waynesburg, Pa.	" 28
Toronto, Ohio	" 23	Pittsburgh, Pa.	" 29
Steubenville, Ohio	" 24	Greensburg, Pa.	" 30
Wheeling, W. Va.	" 25	Blairsville, Pa.	" 31

BROTHER A. M. GRAHAM

Kittery, Me.	Aug. 19	Belfast, Me.	Aug. 25
Kennebunk, Me.	" 20	Pittsfield, Me.	" 26
Springvale, Me.	" 21	Bangor, Me.	" 27
Portland, Me.	" 22	Blaine, Me.	" 29
Auburn, Me.	" 23	Woodstock, N. B.	" 30
Augusta, Me.	" 24	St. John, N. B.	" 31

BROTHER M. L. HERR

Ontario, Ore.	Aug. 19	Wad. Falls, Ida.	Aug. 26
Hammett, Ida.	" 20	Battle, Mont.	Aug. 28, 29
Nampa, Ida.	Aug. 21, 22	Deer Lodge, Mont.	Aug. 30
Boise, Ida.	" 23, 24	Missoula, Mont.	" 31
Caldwell, Ida.	Aug. 24	Pablo, Mont.	Sep. 2
Glenns Ferry, Ida.	" 25	Great Falls, Mont.	Sep. 4, 5

BROTHER W. M. HERSEE

Simcoe, Ont.	Aug. 15, 16	Ingersoll, Ont.	Aug. 27
Thilsonburg, Ont.	Aug. 17	St. Thomas, Ont.	Aug. 28, 29
Brantford, Ont.	Aug. 18, 19	Ridgetown, Ont.	" 30
Woodstock, Ont.	Aug. 22	Pelee Island, Ont.	" 31

BROTHER G. S. KENDALL

Latah, Wash.	Aug. 17	Ellensburg, Wash.	Aug. 25
Colfax, Wash.	" 18	Seattle, Wash.	" 26
Pomeroy, Wash.	" 19	Victoria, B. C.	Aug. 28, 29
Dayton, Wash.	" 20	Ladysmith, B. C.	" 30, 31
Walla Walla, Wash.	" 22	Nanaimo, B. C.	Sep. 1, 2
Mesa, Wash.	Aug. 23, 24	Vancouver, B. C.	" 4-6

BROTHER S. MORTON

Dresden, Ohio	Aug. 20	Piqua, Ohio	Aug. 26
Newark, Ohio	" 21	Sidney, Ohio	" 27
Columbus, Ohio	" 22	Wapakoneta, Ohio	" 28
Springfield, Ohio	" 23	Lima, Ohio	" 29
Dayton, Ohio	" 24	Van Wert, Ohio	" 30
Tippecanoe City, Ohio	" 25	Fort Wayne, Ind.	" 31

BROTHER V. C. RICE

Alvordton, Ohio	Aug. 16	Painesville, Ohio	Aug. 23
Fort Clinton, Ohio	" 17	Ashtabula, Ohio	" 24
Sandusky, Ohio	" 18	Westfield, N. Y.	" 25
Vermillion, Ohio	" 19	Buffalo, N. Y.	" 26
Lorain, Ohio	" 20	Ratavia, N. Y.	" 27
Cleveland, Ohio	" 22	Perry, N. Y.	" 28

BROTHER E. D. SEXTON

Belfield, N. Dak.	Aug. 15	Superior, Ia.	Aug. 25
Ipswich, S. Dak.	Aug. 17, 18	Inwood, Ia.	" 26
Mellette, S. Dak.	" 19, 20	Cherokee, Ia.	Aug. 28, 29
Conde, S. Dak.	Aug. 22	Sioux City, Ia.	Aug. 30
White, S. Dak.	" 23	Little Sioux, Ia.	" 31
Estherville, Ia.	" 24	Omaha, Neb.	Sep. 1

BROTHER O. L. SULLIVAN

East Radford, Va.	Aug. 19	Rock Springs, Ga.	Aug. 27
Bristol, Tenn.	" 20	Clattanooga, Tenn.	" 29
Morrisstown, Tenn.	" 22	Dunlap, Tenn.	" 30
Knoxville, Tenn.	" 23	McMinnville, Tenn.	Sep. 1
Luttrell, Tenn.	" 24	Doyle, Tenn.	" 2
New Tazewell, Tenn.	" 25	Sparta, Tenn.	" 3

BROTHER W. J. THORN

Ashland, Ky.	Aug. 17	Sonora, Ky.	Aug. 24
Lexington, Ky.	" 18	Brandenburg, Ky.	" 25
Frankfort, Ky.	" 19	Magnet, Ind.	Aug. 26, 27
Shelbyville, Ky.	" 20	Owensboro, Ky.	Aug. 29
Louisville, Ky.	Aug. 21, 22	Beech Creek, Ky.	" 30
Vine Grove, Ky.	Aug. 23	Guthrie, Ky.	" 31

BROTHER T. H. THORNTON

Richmond, Ind.	Aug. 18	Lawrenceville, Ill.	Aug. 25
Muncie, Ind.	" 19	Mt. Carmel, Ill.	" 26
Anderson, Ind.	" 20	Bellmont, Ill.	Aug. 28, 29
Indianapolis, Ind.	" 22	Mounds, Ill.	" 30, 31
Terre Haute, Ind.	" 23	Thebes, Ill.	Sep. 1, 2
Martinsville, Ill.	" 24	Jonesboro, Ill.	Sep. 3

BROTHER D. TOOLE

Casper, Wyo.	Aug. 18	Kearney, Nebr.	Aug. 26
Sterling, Colo.	Aug. 19, 22	Grand Island, Nebr.	" 27
Haxtun, Colo.	Aug. 20	Bloomington, Nebr.	" 29
Sidney, Nebr.	" 23	Ravena, Nebr.	" 31
North Platte, Nebr.	" 24	Elkton, Nebr.	Sep. 2
Brady Island, Nebr.	" 25	Columbus, Nebr.	" 3

BROTHER J. B. WILLIAMS

Medicine Hat, Alta.	Aug. 15	Laella, Sask.	Aug. 21, 23
Herbert, Sask.	Aug. 16, 17	Assinibon, Sask.	Aug. 25
Chaplin, Sask.	Aug. 18	Shanavon, Sask.	Aug. 26, 27
Moose Jaw, Sask.	" 19	Mossbank, Sask.	" 28, 29

BROTHER L. F. ZINK

North Portal, Sask.	Aug. 17	Brandon, Man.	Aug. 23, 24
Weyburn, Sask.	Aug. 18, 19	Austin, Man.	Aug. 26
Wawota, Sask.	Aug. 20	Winnipeg, Man.	Aug. 27-29
Souris, Man.	Aug. 21, 22	Dauphin, Man.	Aug. 31

CANADIAN LOCAL CONVENTIONS

WINNIPEG, MAN., August 27-29: Communicate with L. W. Burdick, 19 Exchange Street, regarding accommodations.

VANCOUVER, B. C., September 4-6: Communicate with M. Sibley, 1820 Seventh Avenue W. respecting accommodations.

HALFON, N. S., September 4-6: Communicate with Miss Cora B. Parrish, Box 305, concerning accommodations.

I.B.S.A. Berean Bible Studies

With the aid of

Tabernacle Shadows of the Better Sacrifices

Chap. I: "The Typical Tabernacle"

Week of Oct. 3 . . . Q. 1-9 Week of Oct. 17 . . . Q. 19-23

Week of Oct. 10 . . . Q. 10-18 Week of Oct. 25 . . . Q. 24-29

Week of Oct. 31 . . . Q. 1-6

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