



ROCK OF AGES
Other foundation can
man lay -
A RAMP FOR ALL

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

VOL. XLVIII

SEMI-MONTHLY

No. 14

Anno Mundi 6055—July 15, 1927

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

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

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is published by the WATCH TOWER BIBLE AND TRACT SOCIETY for the purpose of aiding the people to understand the divine plan. It provides systematic Bible study in which all its readers may regularly engage. It gives announcement of the visits made to Bible classes by traveling speakers, announces conventions, and gives the reports thereof. The International Sunday School lessons are treated in harmony with the Scriptures.

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

THAT for many centuries God, through Christ, has been

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

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

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

PUBLISHED BY
WATCH TOWER BIBLE & TRACT SOCIETY
117 ADAMS STREET . . . BROOKLYN, N. Y. U. S. A.

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YEARLY SUBSCRIPTION PRICE: UNITED STATES, \$1.00; CANADA AND MISCELLANEOUS FOREIGN, \$1.50; GREAT BRITAIN, AUSTRALASIA AND SOUTH AFRICA, 7s. American remittances should be made by Express or Postal Money Orders, or by Bank Draft. Canadian, British, South African and Australasian remittances should be made to branch offices only. Remittances from scattered foreign territory may be made to the Brooklyn office, but by International Postal Money Orders only.

(Foreign translations of this journal appear in several languages.)

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

Notice to Subscribers: We do not, as a rule, send a card of acknowledgment for a renewal or for a new subscription. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires. Change of address, when requested, may be expected to appear on address label within one month.

Entered as Second Class Mail Matter at Brooklyn, N. Y. Postoffice.
Act of March 3rd, 1879.

BETHEL SPECIAL TRAIN TO TORONTO

The Bethel Special train will leave Pennsylvania Station, New York, at 6:05 p. m., Sunday, July 17th, arriving at destination Monday morning about 8:30 o'clock, in time for breakfast in Toronto. Returning this train will leave Toronto at 9:30 a. m., on Wednesday, July 27th, arriving Niagara Falls about noon; leaves Niagara Falls at 11:30 p. m., and arrives at Pennsylvania Station, New York, at 11:35 a. m., Thursday the 28th. Note: TIME SHOWN IS DAYLIGHT SAVING TIME.

IDENTIFICATION TAGS

Many of the brethren have inquired about identification in crossing the Canadian border. The SOCIETY has prepared a very nice badge; and the name and address of each one wearing it can be written on a card and slipped inside so it

will show. The immigration officers can see then who you are and where you are from.

These can be furnished at 8¢ apiece. Where a class orders twenty-five or more to be sent in bulk to be distributed amongst the class, they can be furnished for 7¢ each. Send in your order in ample time, that you may be supplied.

WORLD-WIDE WITNESS

We strongly advocate that every class on Sunday, August 28th, and Sunday, September 4th, suspend all meetings, and let these be general field days for every member of the class to go out in the active service from door to door, and close the day with a testimony meeting at 7:00 o'clock. This will afford an opportunity for everyone to preach the gospel.

BETHEL HYMNS FOR AUGUST

Sunday		7	289	14	292	21	266	28	317	
Monday	1	157	8	87	15	225	22	310	29	330
Tuesday	2	314	9	Ap. C	16	140	23	313	30	93
Wednesday	3	219	10	1	17	177	24	272	31	154
Thursday	4	251	11	280	18	178	25	269		
Friday	5	200	12	152	19	72	26	40		
Saturday	6	176	13	49	20	30	27	171		

CONVENTION AT SEDALIA

The Missouri State Fair will be in session at Sedalia, Mo., August 21st to 28th. This being an opportune time for a convention of the Bible Students, arrangements have been made to hold such a convention there August 21st to 24th. Brother Macmillan will be the chief speaker and will address the public, and there will be other visiting pilgrims. All the surrounding classes are invited to cooperate with Sedalia in arranging for this convention, especially for the Service Day. For information address Mrs. S. E. Bowser, 320 E. 4th. St., Sedalia, Mo.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

Vol. XLVIII

JULY 15, 1927

No. 14

VISITS FROM JEHOVAH

"Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

—1 Peter 2: 12.

IN THIS text the apostle was addressing his brethren. The ones addressed include all those who are the anointed class. He identifies them by speaking of them as "dearly beloved" and as "elect according to the foreknowledge of God". He is there giving some wholesome advice as to the proper course of action to be taken by the Christian looking forward to that time of God's visitation which would be of special importance.

² What thought is intended to be conveyed by the Scriptural phrase, "day of visitation"? Generally the term "visit" means the act of going to view or inspect a thing or person. As related to the Scriptures it is quite common to speak of "visitations" as acts of judgment. This is too narrow a view of it and was evidently induced by ecclesiasticism. The same system is doubtless responsible for incorporating that thought in the laws of the land throughout Christendom.

³ For instance, a man is struck by lightning and dies. The coroner and jury hear the facts and render a verdict that the man died by reason of a "visitation from God". A corporation, which is a common carrier, undertakes to transport personal property, and in so doing is legally liable for any negligence in transportation or delivery. If in course of transportation the property is destroyed by a storm and the corporation carrier is sued, the defense is made by the corporation that it is not liable because the destruction was the result of an act or "visitation" of God. A great property loss and loss of lives recently have been caused by the flooding of the Mississippi River. This is being charged up to Jehovah, but as a matter of fact it resulted from the disturbed elements. There is no Scriptural reason to believe that Jehovah directed the flood.

⁴ Among Bible Students the above words of the apostle concerning the day of God's visitation have been held to refer to the time during the Millennial reign of Christ, and that it will be during his reign that those who have spoken evil of Christians and have denounced them as evil doers will then glorify God because of the honorable course taken by the Christians. The Scriptures do not support that thought, however. It is necessary to

get the proper setting of a text in order to see its application and to learn the lessons that God would have us learn therefrom.

⁵ The Scriptures show that at stated times Jehovah has visited his people and his enemies, and that he will visit them. He visits his people for the purposes of inspection, chastisements, deliverance and blessing. He visits his enemies for the purpose of chastisement and destruction. Those whom God visits are brought into a condition of greater responsibility by reason of his visit. This responsibility is in proportion to the knowledge possessed.

INSPECTION AND DELIVERANCE

⁶ The faithful Joseph served God in Egypt as a true witness. He had seen his aged father and his brethren brought into that land, and he had cared for them. He had witnessed the death of his father. For many years thereafter Joseph ministered to and comforted his brethren. The time of his departure into "the land of the enemy" (death) came, and Joseph said: "I die: and God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob." (Genesis 50:24) That was a prophecy uttered by Joseph, foretelling that God would visit his people in due time.

⁷ The evil ruler of Egypt greatly oppressed the Israelites. God called Moses to go unto that people and bear them a message. "Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt." (Exodus 3:16) That was a visitation of inspection. God had heard the cries of the oppressed and visited his people for inspection; and now he would visit them and deliver them, and he would use Moses in so doing. When the Israelites were hard pressed by their enemies God put his hand over them and delivered them into safety. This was a visitation of Jehovah.

CHASTISEMENTS

⁸ Jehovah established Israel in the land of promise. He placed David upon the throne. He made a covenant with David, which covenant he made known unto him through Nathan the prophet. (2 Samuel 7th chapter) Concerning that covenant God caused one of his prophets in Israel to write: "My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I *visit* their transgression with the rod, and their iniquity with stripes."—Psalm 89:28-32.

⁹ The Israelites did forsake that covenant and failed to walk in the way of righteousness. In due time God visited them and administered to them a terrible chastisement. The iniquities and transgressions of that people became so flagrant that God visited them and entered his decree against them and enforced that decree by permitting the Israelites, and especially the king, to be captured and carried away to Babylon.—Ezekiel 21:24-27; Jeremiah 52:1-12.

TO BLESS

¹⁰ Never again did Israel have a king. Affliction had been for a long time upon Israel when the time came for the birth of John the Baptist, the forerunner of Jesus the Savior of the world. Then it was that Zacharias prophesied and said: "Blessed be the Lord God of Israel; for he hath *visited* and redeemed his people." (Luke 1:68) That was a visit of blessing from Jehovah.

¹¹ Then came Jesus of Nazareth, the anointed One of God. Of and concerning him the prophets had written. The devout ones of Israel had looked for his coming. Jesus was preaching concerning the kingdom of heaven. He was at Capernaum. A widow had lost her only son to the enemy death. As they carried the dead man out, Jesus saw him and observed his mother weeping. He had compassion upon her and raised the young man out of death. "And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath *visited* his people."—Luke 7:16.

¹² The holy prophets had written concerning the coming of the Messiah, who was foreshadowed by Moses. Jehovah had provided at the hand of Moses the Law Covenant with Israel and had decreed that the Law Covenant should be a "schoolmaster" to lead the Israelites in the right way unto the coming of the Messiah. This favor brought responsibility upon the Jews. The nation failed to keep the Law Covenant, and many turned away therefrom. Then came John the Baptist, warning the Jews to repent and be baptized and return unto harmony with God. The responsibility of the Jews increased when they heard this warning. John was the forerunner of the Messiah; and when Jesus began his

ministry John pointed him out and said to those within his hearing: "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water."—John 1:29-31.

¹³ The coming of Jesus Christ was a visitation from God for good unto Israel. Many of the common people heard him gladly, and doubtless the entire nation would have turned to him and accepted him as the Messiah except for the wrongful influence of the clergy of that time. The clergy were familiar with the text of the Scriptures concerning the coming of the Messiah. They were properly informed that Jesus was the Messiah. He told them that he was sent from Jehovah. Their knowledge brought upon them greater responsibility, and also responsibility rested upon all the people in proportion to the knowledge that they had received concerning Jesus as God's anointed One.

¹⁴ Because the people were misled by the clergy they did not appreciate the time of their visitation. Jesus had come to them to bring them blessing and happiness, but their leaders would not have it so. Only a few of the Israelites accepted Jesus, and to them he gave the power to become the sons of God. For three and one-half years he taught the people. Then he rode into the city and offered himself to them as their King. He was rejected. Jesus wept because the people did not appreciate the favor that had come to them by the visit of God.

¹⁵ "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke 19:42-44) On that occasion Jesus prophesied the visitation of God upon Jerusalem and its complete destruction. Only a few years elapsed until that prophecy was fulfilled. God laid the city in waste.

GOD VISITS THE GENTILES

¹⁶ For three and one-half years after the crucifixion of Christ Jesus the opportunity to become members of God's chosen race was confined to the Jews. By their own efforts the Gentiles never could have come to God and found him and been partakers of the great salvation. But few Jews appreciated God's visit to them, and now he would turn his hand to the Gentiles. In the exercise of his loving kindness God made himself known unto the Gentiles, and made it possible for Gentiles to be partakers of the great salvation through Christ Jesus.

¹⁷ This incident is beautifully described in the Scrip-

tures. There was a little band of Romans at Cæsarea. A Gentile by the name of Cornelius was captain of that band, or company of soldiers. That this man happened to form a part of the Devil's organization did not wholly preclude him from having God's favor. Of course the military of Rome was a part of Satan's organization. Cornelius, although an officer in that military, was a devout man. He feared God and prayed often to Jehovah. He was not harsh but kind and generous, and gave much to aid the poor. He did not use his office for oppressive purposes, but he did good in spite of his official position. He was doubtless a kind and sympathetic man.

¹⁸ Cornelius did not know God, because the way for a Gentile to come to God had not been opened. He did not understand God's plan of redemption and salvation, but he believed in the existence of God and that God had a way whereby he would bless him and others who loved righteousness; and therefore he prayed. While he thus prayed God sent to him an angel. Cornelius was afraid when he beheld an angel, and cried out: "What is it, Lord?" The angel said to him: "Thy prayers and thine alms are come up for a memorial before God."

¹⁹ That was a visit from God to a Gentile. At the direction of God's messenger Cornelius sent to Joppa for Peter. At the same time God gave Peter a vision directing him to go to Cornelius. When the two had met, Peter said: "Of a truth I perceive that God is no respecter of persons." (Acts 10:34) Peter then recounted to Cornelius God's great plan of redemption through the blood of Christ Jesus. This visit of God to Cornelius brought him a wonderful blessing. He was then and there anointed by the spirit of Jehovah.

²⁰ Peter went up to Jerusalem and related the circumstances of God's visit to Cornelius. There were amongst the Jews those who opposed the act of Peter in going to a Gentile. But when they had heard the circumstances of Peter's going to Cornelius the Jews said: "Then hath God also to the Gentiles granted repentance unto life." On another occasion, when some Christians were gathered together and some were teaching that only circumcised Jews could be saved and there was much talk between them, Barnabas and Paul told what God had done by them amongst the Gentiles. Then James, gaining the attention of the audience, said: "Simeon hath declared how God at the first did *visit* the Gentiles, to take out of them a people for his name." —Acts 15:14.

²¹ From that time forward the Gentiles were brought nigh unto God and within his favor, by reason of God's visit to them. Thereafter God made no distinction between Jews and Gentiles, bond or free; but all who came to him, confessing Christ Jesus and consecrating themselves to do his will, were received regardless of nationality. The good effect of that visit to the Gentiles must continue "until the fulness of the Gentiles be come in".

(Romans 11:25) That time marks the completion of the anointed class.

RESPONSIBILITY OF THE GENTILES

²² The period of time elapsing from the beginning of the ministry of Jesus Christ until the completion of The Christ is properly called the sacrificial day of atonement. In that period of time very few Jews have accepted Christ as the Savior, or even pretended so to do. From among the Gentiles there has come a great multitude professing the name of Christ. Organized systems of religion have arisen which call themselves by the name of Christ, and with their mouths they profess to be followers of the anointed One. In all these systems there have been and yet are some who believe in Jesus Christ and who have agreed to do God's will. There are many more who merely call themselves by the name of Christ. Each one, however, has a responsibility to God by reason of his knowledge and his profession of faith. The day of accounting must come, in which every one of the systems must give an account for their course of action, and this in proportion to their knowledge. Also each Christian individually must give an account.

TIME OF VISITATION

²³ When will that time of accounting take place? If the Apostle Peter, when he said, "That they may glorify God in the day of visitation," did not refer to the Millennial reign of Christ, to what time did he refer? Jesus showed that the time of God's visitation to the Jews to do them good was during his ministry, and thereafter there came upon the Jews as a nation great judgment and chastisement. This aids us in determining what is the period of visitation mentioned by the Apostle Peter. In 1914 Jesus took his power and began his reign, and in 1918 he came to his temple. There God began to visit spiritual Israel; that is to say, those who professed to be his people. Since all things are from the Father and all things are by the Son these visits may be spoken of as *God's* visitation, even though Jesus is the active agency.

²⁴ The visit of God when Jesus came to his temple is for the purpose of inspection, judgment and blessing. About 1918 there came upon the Lord's people many very trying circumstances. The experiences following were exceedingly sore. As it was in the days of the rebuilding of the walls of the holy city by Nehemiah and his brethren when the prayer was made, "Remember me, O Lord, for good," even so the Lord's anointed ones prayed during the time of stress herein mentioned.

²⁵ The prophet of God had written of and concerning the Lord's people this prayer: "Remember me, O Lord, with the favour that thou bearest unto thy people: O *visit* me with thy salvation." (Psalm 106:4) When Jeremiah was prophesying concerning Israel after the flesh a prophecy in the nature of a prayer was uttered in behalf of spiritual Israel, which applies particularly in the time of stress in 1918: "O Lord, thou knowest: re-

member me, and visit me, and revenge me of my persecutors; take me not away in thy longsuffering: know that for thy sake I have suffered rebuke."—Jer. 15: 15.

²⁶ When God visited his people at that time he provided the robe of righteousness, that the Bridegroom might use for the bride class on earth; and the approved were brought under that robe and given the garments of salvation. They entered into the joy of the Lord and realized that the joy of the Lord is their strength. (Isaiah 61: 10) The period of inspection and blessing of the temple class continued, and will continue until all have been made meet for the Master's use in glory. This judgment, there begun at the house of God, was to extend to those who named the name of the Lord not in truth and in sincerity.—1 Peter 4: 17.

²⁷ The visits of Jehovah do not mean that he must leave his throne in heaven and come to earth, but they do mean the exercise of his power toward things of earth and the exercise of it through his duly constituted agency. The words of the Apostle Peter (1 Peter 2: 12) are of greatest importance to the anointed just now. This is the time especially when God's people must be honest in their course of action amongst the peoples and nations of the earth.

²⁸ What is meant by the apostle when he says: 'Let your conversation be honest among the nations'? It means that the one who is anointed of the Lord must, amongst the nations and peoples of earth, pursue a course of action that is honest and true. He must manifest the spirit of virtue and true manliness, steadfastness and immovability in things pertaining to the Lord. It means that the Christian who has taken his stand on the side of Jehovah must pursue a course of action that is consistent with one who loves God and who gives his entire allegiance to the Lord. It means that he refuses to compromise in any manner with the Devil or any of his systems. It means to be kind and considerate, yet firm for God and for his cause.

LEARNING OF JESUS

²⁹ Personal experiences furnish opportunities to learn valuable lessons. These lessons once learned qualify the learner to instruct others in the proper course of action. By personal experience Peter had learned what are the proper speech and proper course of action for an honest man. His experiences eminently qualified him to give advice to his brethren. It is written concerning Peter and John, "And they took knowledge of them, that they had been with Jesus." (Acts 4: 13) Time and again this scripture has been explained to mean that all with whom we come in contact should be able to see by our sweetness of spirit, by our patience under provocation, that we have indeed been with Jesus and learned of him. The misunderstanding of this scripture has made many a man a "sissy" and caused him to appear before others with the air of apology for being a Christian. This has caused many a Christian to quail in the presence of those opposed to the Lord.

³⁰ We are not to understand that Jesus was long-faced, easy-going, easy-speaking, and careful to say nothing that might grate upon the ears of the opponents of the truth. Because many have misunderstood what manner of man Jesus was they have followed this easy-going method and have been exceedingly careful never to say anything that might grate upon the ears of the rich, influential and great. We have been led to believe that this was the kind of men the apostles were, and that because of their apparent piety, long faces, sanctimoniousness, sweetness and patience others took note of them that they had been with Jesus and learned of him. Such is a misrepresentation of the Lord and a misrepresentation of the apostles; the context plainly shows that such a conclusion is incorrect.

³¹ The real facts have been hid by quoting only a part of the above text, and that out of its proper setting. The circumstances were as follows: It was at Pentecost. Peter and John had boldly declared the gospel of Christ and him crucified. The ecclesiastics, made up of the priests and Pharisees, financiers and politicians, were offended, and caused these men to be put into prison. On the day following, John and Peter were brought before the high priest and others of that august assembly. The high priest demanded to know by what power and authority these men were speaking and healing the sick. Peter, with boldness and frankness of speech, replied: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole."—Acts 4: 10.

³² There was not much apology in those words, and evidently they did not fall with much sweetness on the ears of the high priest and his associates. It was not necessary for them to be rude and harsh, yet Peter plainly said to these fellows, 'You murdered the Lord! But God raised him up from the dead.' The apostles made no apology for representing Jesus Christ, nor for trusting implicitly in Jehovah. They did not cringe and quail before that body of proud and arrogant ecclesiastics. Fearlessly and with plainness of speech they told the truth. Therefore it is written: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."—Acts 4: 13.

³³ What was the effect of this? Their speech and course of action identified them as followers of Christ. The word "boldness" here used means frankness, bluntness, speaking freely and with confidence, outspokenness. This proves what kind of man Jesus was, of whom the apostles learned. It also proves that Jesus has been grossly misrepresented by others. Grace was poured upon Jesus' lips. But that did not mean that he had to rub his hands together, pull his beard, and look down when he spoke to somebody else. Jesus was straightfor-

ward. He was an honest man. He was a real man. He represented his Father, who has all power and authority.

³⁴ Jesus hesitated not to tell the Pharisees that they were not only wrong but were willingly so, and were criminals. His speech was so straightforward and frank that it could not be disputed. When the apostles appeared before the ecclesiastical body at Pentecost their speech also was so bold, fearless and frank that the ecclesiastics, wagging their heads to each other, recognized that these men had been with Jesus and were followers of him. It is not necessary to think that they were rude or harsh, but they were straightforward, confident and fearless in what they had to say.

³⁵ Many Christians have been induced to believe that they must be so sweet in the presence of the enemy that the enemy may take note of their sweetness and say, That is a Christian. There is no scripture that warrants a Christian in taking such a course. Christians, above all others, should be real men and women. They should deport themselves in a dignified way, with frankness and straightforwardness. That is what Paul said about it. He stated: 'Let your conversation [or course of action] be as becometh a Christian.' "Only let the lives you live be worthy of the Good News of the Christ, in order that, whether I come and see you or, being absent, only hear of you, I may know that you are standing fast in one spirit and with one mind, fighting shoulder to shoulder for the faith of the Good News. Never for a moment quail before your antagonists. Your fearlessness will be to them a sure token of impending destruction, but to you it will be a sure token of your salvation—a token coming from God."—Philippians 1: 27, 28, *Weymouth*.

AMBASSADORS

³⁶ The Apostle Peter in his epistle was telling the brethren to be real men, and to be so honest and straightforward in speech and in action that there would be no mistake about it in the minds of others that here are men and women who are real Christians and are not ashamed of it. If all those who go from door to door to speak to the people would get the right view of this matter they would not fear or quail, but would feel an absolute confidence in Jehovah and that they are representing him. A man or a woman is most highly honored by being made the ambassador of Christ and the representative of the Most High God.

³⁷ Why should anyone feel ashamed or manifest an apologetic air in the presence of others because of being a Christian? On the contrary the spirit of the Lord should give him such complete confidence that he would always speak with frankness and straightforwardness concerning the great God and his King and kingdom. This honest course of action and speech will bring reproach upon the Lord's faithful ones; but, says the apostle, 'in the day of God's visitation many will glorify God that the witness was boldly given.'

³⁸ Following the days of Pentecost the zeal and unswerving devotion of the apostles to God and to Christ were shown. Many of the people saw the honesty and consistency of their course. Because of their faithfulness the apostles were evilly spoken of by many. But doubtless many observed their zeal and straightforwardness for the Lord and were inherently glad. It was doubtless the zeal and boldness of these faithful ones that induced Cornelius to often pray to God. Now a similar condition arises; and it becomes the privilege and duty of the anointed ones on earth to be equally zealous, straightforward and honest in their course of action.

³⁹ That the period of God's visitation began with the coming of the Lord to his temple is further shown by the prophecy of Isaiah. (6th chapter) The Lord there shows through his prophet that the anointed class are entirely devoted to him, and that their hearts' desire is expressed in the words of the prophet: "Here am I; send me." When the prophet asked of the Lord how long this strenuous witness must be given, the answer was, "Until the cities [organized systems] be wasted without inhabitant, and the houses without man, and the land be utterly desolate." (Isaiah 6:11) God's visitation upon the nations will reach a climax in the great time of trouble.

⁴⁰ In the time of the Prophet Jeremiah there were false priests and ecclesiastical teachers who misrepresented God and misled the people. The words of the prophet directed to them find an even stronger application to the pastors and false religious teachers of the present time. "As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper: and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"—Jeremiah 5: 27-31.

⁴¹ This is a forceful description of the unrighteous systems that parade under the name of Christ. That the great day of God's visitation upon the nations, including organized Christianity so-called, is just ahead is clearly marked out by the words of the prophet, and it will be a time of trouble such as was never known. (Jeremiah 5: 9-20; 6: 15; 9: 9; 23: 2, 20-22) The leaders in these ecclesiastical systems have prospered, grown fat and sleek, are proud and haughty; and God will visit them for the purpose of bringing their haughtiness low.

⁴² It is written: "Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee. And the most proud shall stumble and fall, and none shall raise him

up: and I will kindle a fire in his cities, and it shall devour all round about him." (Jeremiah 50: 31, 32) The Lord, through his prophet, further describes these unholy systems and expresses his determination to visit them: "Every man is brutish by his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, the work of errors: in the time of their visitation they shall perish."—Jer. 51: 17, 18.

⁴³ And now the Lord has made it clear what is the issue—Who is for God and who is not? Before the final overthrow of the systems, during the time of God's visitation, he will have a witness given in the earth concerning his purposes. To the anointed ones he said: "Ye are my witnesses, that I am God." That means then that every one who is anointed by Jehovah is commissioned to perform this duty; and this he must do in proportion to his opportunities, in order to be acceptable and blessed of the Lord.

⁴⁴ It seems certain that some of the anointed are making a serious blunder. God has provided the radio, the means of giving public addresses, caused his people to build manufacturing plants for books, and arranged for a systematic distribution of these amongst the people. God is no respecter of persons when he begins to deal with his people. If one thinks that because of his standing amongst the brethren some part of the service is menial for him he does injury to himself. Some who are elders have thought such work as going from door to door and putting the books into the hands of the people should be done by the weaker ones of the ecclesia or the less prominent. They deem it to be their own special calling to make speeches from the platform and to refrain from an individual witness. Undoubtedly such are making a great mistake for themselves.

⁴⁵ The question is, Can it be said of such that they are taking a stand on the side of the Lord and that their course of action is honest and consistent, within the meaning of the words of the apostle in our text? What is here said is not written for the purpose of holding anyone up to harsh criticism, but as a warning for the benefit of those who are neglecting their opportunities. It is not the part of one Christian to criticise another for not going into the field. It is his duty to beseech his brother to put forth the proper zeal, and when that is done the Scriptures do not advise to do more. (Romans 12: 1) The brethren would be negligent of their duty, however, if they did not mention to each other the great responsibility that rests upon the anointed during and up to the great visitation of God upon the nations.

WHO WILL GLORIFY GOD?

⁴⁶ The apostle declares that some will speak of the faithful as evil doers and yet that they will see the good works of the honest ones and in due time will glorify God. Having in mind that the day of God's visitation upon Christendom began shortly after 1918 and will

continue with increased severity until all the systems are overthrown, who then shall glorify God in this day of his visitation? Not every one, of course. The Scriptures indicate that there will be many, however, who will glorify him.

⁴⁷ Within the past few years there have been a faithful few who with continued zeal and devotion to the Lord have consistently given a witness to the name of Jehovah and to his Christ. These have been targets for the darts of the enemy and have received harsh criticisms from many and have been denounced as evil doers. At the same time there doubtless have been many who, like Cornelius, have desired something better and have been praying for deliverance. The facts show that many are hearing the truth now who in times past have spoken evil against faithful Christians. While they are not consecrating themselves to do God's will they are manifesting a spirit of kindness toward all who are showing the spirit of the Lord.

⁴⁸ In the denominational systems is a great multitude of "prisoners". The zealous remnant, in obedience to God's command, is bidding these prisoners to show themselves and to go forth. Many of these are hearing the message and are increasing in courage. Many of these in times past have spoken evil against the zealous ones for the Lord. The zealous ones will continue to pursue a course of honesty as God's witnesses, and multitudes of the great company class will glorify God in the day of his visitation because the faithful witness has been given.

⁴⁹ The numbers of the faithful witnesses are not increasing, but the zeal of the remnant is not lacking. The effect of the witness is increasing; and now as never before the words of the apostle come to these, saying, 'Let your course of action be honest now, that even those who speak evil against you shall see your good works and in the day of God's visitation glorify his name.' In that day of God's expressed indignation many more will call to mind the honest and consistent course of the faithful remnant, and then they will praise the Lord that he had some faithful witnesses in the earth who gave them warning.

⁵⁰ Let no one who is anointed of the Lord make the great blunder now of making himself believe that the "good works" mentioned here by the apostle consist in what is generally known as 'Christian character development'. Outward piety is not what the apostle had in mind. Without a question of a doubt the Apostle Peter had in mind the same thing as that expressed by the Apostle John, to wit, that love for God would be manifested by boldness in the proclamation of the message concerning his name and his kingdom. The real test of the Christian is love for God. That love is not made manifest by a quiet and inoffensive demeanor. It is manifested by a bold and zealous witness for the Lord.

⁵¹ Concerning this it is written: "Herein is our love

made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love." (1 John 4:17, 18) This does not mean that anyone should be rude, but that the true Christian who loves the Lord would count not his life dear unto him but would count it the greatest joy to be permitted to take his stand on the side of the Lord, so that every one who sees and knows will have no doubt as to where he stands. The elder who contents himself merely to address a congregation of Bible Students, or occasionally a public meeting, and who refuses to avail himself of an opportunity to individually engage the public in personal conversation and encourage them to read the literature, is coming short of his privileges.

⁵² Mark the apostle's words: "Herein is the love of God made perfect." To love God means to keep his commandments and to do so joyfully. (1 John 5:3) The commandment that is paramount at this time is to be a faithful witness to the Lord and to proclaim the message of his kingdom as a witness to the nations before God's great visitation upon them. (Isaiah 43:10, 12; Matthew 24:14) Will any one who is anointed of the Lord be willing to remain idle and inactive in the Lord's service and take his chances of final approval? God has provided the means to give the witness now and to give it in no uncertain terms, and this is just before his great visitation to the nations.

⁵³ Those who receive the Lord's approval will be the ones who not only are willing but who are anxious to tell the peoples of earth that Jehovah is God, that Christ is King, that God has set his King upon the throne, and that the kingdom of heaven is at hand. The zeal of such will result to the glory of God, when the institutions of Satan are crumbling in the dust and the people are being delivered out of bondage. The Christian's chief duty is to glorify Jehovah.

⁵⁴ Never was there a time more important to the Christian than now. Seemingly quite a number forget the importance of the hour, while some become weary in well doing. In the ecclesias there are some drones, some sloths, some trouble makers, and some zealous for the Lord. Let every one who loves the Lord lay aside all selfishness, and let all cease from strife and trouble-making, and let those who are inclined to be sleepy or indifferent awake to their privileges and all go forth in united action. This course of action will bring reproach, certainly. But blessed is he who suffers as a Christian in pursuing that course of righteousness.

⁵⁵ A man who is honestly representing an honest superior never feels that he must make any apology, either by word or action, for pressing the interest of his cause. The truly anointed ones are representing the great Jehovah God and his King and kingdom. Surely there is no occasion for these or any one of them to apologize, by word or by course of action, while representing the

Lord. Because of the importance to the anointed, individually and collectively, and because of the great opportunity to glorify God now that the hour is approaching for the great visitation of God upon the nations of the earth, every one of the anointed is urged to put forth the greatest possible zeal and earnestness in the representation of the kingdom. When the work is done it will be a blessed and happy thing to be told by the Lord that their honest course of action in representing him has brought glory to his name. Such faithfulness will be rewarded in keeping with God's loving kindness.

⁵⁶ The fact that the Scriptures declare that "God . . . did visit the Gentiles to take out of them a people for his name" is conclusive proof that those who are taken out and ultimately approved must glorify his name. The honor now to be bestowed upon the name of Jehovah by those who are taken out and who remain on earth is to proclaim his name as his witnesses. Only those who joyfully do this can have the final approval of the Lord henceforth. The necessity therefore for joyful participation in the service of the Lord cannot be overstated. As Paul urged upon the brethren zealous activity, even so now we should urge upon one another the same thing.—Romans 12:1.

QUESTIONS FOR BEREAN STUDY

To whom is our text addressed? What is the common view of the Scriptural term "visitation"? Illustrate. How have Bible Students generally viewed this text? Whom does God visit and why, according to the Scriptures? ¶ 1-5. What prophecy did Joseph utter along this line, and how was it fulfilled? Quote and explain Exodus 3:16. Show how Psalm 89:28-32 was fulfilled, and why. ¶ 6-9.

What visit of blessing finally came to Israel? Cite pertinent texts. Why did not Israel accept Jesus as the Messiah? What is the measure of their responsibility? When was Luke 19:42-44 fulfilled? ¶ 10-15.

Tell how, when and why God began to visit the Gentiles. How has he been generally received by them? ¶ 16-22.

When will God visit the nations, and why will he require an accounting from so-called Christendom? Is this the day of Jesus' visitation, or God's? To whom, and for what purpose? What visible evidences do we have in corroboration? ¶ 23, 24.

To what time does Jeremiah 15:15 seem to have applied? What blessings did God then grant to his people? ¶ 25, 26.

A "visit" from Jehovah means what? What is meant by the statement, "Let your conversation be honest among the nations"? ¶ 27, 28.

How has it been customary to explain Acts 4:13? To what has this error often led? Explain this text in the light of its context, and show what this narrative reveals concerning the Master. ¶ 29-34.

What qualities does the Apostle Paul say that a Christian should manifest? What should always give him great confidence and courage? How were these qualities exhibited by the early church? ¶ 35-38.

What does Isaiah 6th chapter reveal concerning the day of visitation? Read and explain Jeremiah 5:27-31. How else does the prophet describe the unholy systems? ¶ 39-42.

What is the present issue before us, and how are some failing to meet it? ¶ 43-45.

Who will glorify God in the day of visitation, and how? What are the "good works"? ¶ 46-51.

How is "the love of God made perfect"? What divine command is paramount now, before God's visitation upon the nations, and how only can it be complied with? Why do some manifest an apologetic manner before the people of the world, and how may it be overcome? What now should we urge one another to do? ¶ 52-56.

1927 MEMORIAL REPORTS

THOSE of the Lord's people who have thus far made report to us of having participated in the memorial celebration this year bring the total to 82,409 according to the list published below. We note, however, that not all of the classes in the United States and in certain foreign countries have as yet reported. Up to the time of going to press nothing has been received from Poland or Roumania. Rather than further delay the publication of these reports, those at hand are being set forth in this issue.

We list here, according to countries, the ecclesias which have reported twenty or more participants. Those of less than twenty are included in the total shown at the end of each country's list. We remind the reader, also, that the total opposite each city does not always represent the full number of consecrated in that city; for some cities have classes in various languages, and the classes speaking the respective tongues are each listed in regular numerical order, with the language or nationality shown in parenthesis. The reports follow:

New York, N. Y. 1236 (Includes 238 Colored)	Richmond, Va. 66	Lorain, Ohio 38	Lansing, Mich. 28
Los Angeles, Calif. 788	Binghamton, N. Y. 65	South Bend, Ind. 38	Meadville, Pa. 28
Chicago, Ill. (Polish) 600	Brownsville, Pa. (Russian) 64	Springfield, Ill. 38	New Britain, Conn. 28
Cleveland, Ohio 463	Rochester, N. Y. 64	Stottville, N. Y. 38	San Antonio, Texas
Boston, Mass. 462	Watertown, N. Y. 64	Waterloo, Iowa 38	(Spanish) 28
Chicago, Ill. 432	Canton, Ohio 63	Altoona, Pa. 37	Auburn, Ind. 27
Pittsburgh, Pa. 430	Wheeling, W. Va. 61	Barberton, Ohio (Hungarian) 37	Berlin, N. D. 27
Detroit, Mich. (Includes	Chicago, Ill. (Swedish) 60	Bloomfield, N. J. 37	Boston, Mass. (Albanian) 27
German) 362	Glendale, Calif. 60	Cristobal, C. Z. 37	Detroit, Mich. (Lithuanian) 27
Philadelphia, Pa. 356	Newark, N. J. 60	East Liverpool, Ohio 37	Erie, Pa. (Polish) 27
St. Louis, Mo. 315	Philadelphia, Pa. (Colored) 60	Kalamazoo Mich. 37	Framingham, Mass. 27
Seattle, Wash. 294	Camden, N. J. 59	Massillon, Ohio 37	Hamilton, Ohio 27
Detroit, Mich. (Polish) 298	Fort Worth, Texas 59	Niagara Falls, N. Y. 37	Johnstown, N. Y. 27
Cincinnati, Ohio. 255	Wilkes Barre, Pa. (Polish) 59	Orlando, Fla. 37	Martins Ferry, Ohio 27
Columbus, Ohio. 244	Cleveland, Ohio (Slovak) 58	Port Huron, Mich. 37	Michigan City, Ind. 27
Washington, D. C. 237	Jackson, Mich. 58	Pullman, Ill. (Polish) 37	Portland, Maine 27
Minneapolis, Minn. 226	Memphis, Tenn. 58	Wausau, Wis. 37	Pottsville, Pa. 27
Baltimore, Md. 216	Tiffin, Ohio 58	Altadena, Calif. 36	Akron, Ohio (Hungarian) 26
Cleveland, Ohio (Polish) 212	Brooklyn, N. Y. (Italian) 57	Duluth, Minn. 36	El Paso, Texas 26
Oakland, Calif. 210	Philadelphia, Pa. (Italian) 57	Royal Oak, Mich. 36	Greenfield, Mass. 26
San Francisco, Calif. 205	Dubuque, Iowa 56	San Antonio, Texas (Colored) 36	Parsons, Kans. 26
Buffalo, N. Y. 195	New Haven, Conn. 56	Sharon, Pa. 36	Philadelphia, Pa.
Denver, Colo. 177	Phoenix, Arizona 56	Bay City, Mich. 35	(Ukrainian) 26
Dayton, Ohio. 175	Bridgeport, Conn. 56	Beaumont, Texas 35	Salem, Oregon 26
Milwaukee, Wis. 169	Chicago, Ill. (German) 55	Gary, Ind. (Slovak) 35	Tulsa, Okla. 26
Kansas City, Mo. 167	Omaha, Nebr. 55	Manchester, N. H. (Greek) 35	Yakima, Wash. 26
Spokane, Wash. 164	Des Moines, Iowa 54	New Brunswick, N. J. 35	Aberdeen, Wash. 25
Tacoma, Wash. 163	Easton, Pa. 54	Urbana, Ill. 35	Alvordton, Ohio 25
Everett, Wash. 159	Long Beach, Calif. 54	Bevent, Wis. (Polish) 34	Atlantic City, N. J. 25
Milwaukee, Wis. (Polish) 151	Pittsburgh, Pa. (Polish) 54	Brazil, Ind. 34	Atlantic City, N. J. (Colored) 25
Reading, Pa. 146	Providence, R. I. 54	Chicago, Ill. (Norwegian) 34	Bedford, Ind. 25
Detroit, Mich. (Hungarian) 144	Pueblo, Colo. 54	Lovell, Mass. 34	Bridgeport, Conn.
San Diego, Calif. 144	Syracuse, N. Y. 54	Mansfield, Ohio. 34	(Hungarian) 25
Akron, Ohio 139	Clinton, Iowa 53	Nanticoke, Pa. 34	Chester, Pa. 25
Chicago, Ill. (Lithuanian) 139	Lawrence, Mass. (Italian) 53	Springfield, Mo. 34	Coplay-Allentown, Pa.
Toledo, Ohio 126	Cleveland, O. (Hungarian) 52	Tonawanda, N. Y. 34	(German) 25
Houston, Texas 125	Elizabeth, N. J. 52	Great Falls, Montana 33	Greensboro, N. C. 25
Buffalo, N. Y. (Italian) 124	Hawthorne, Calif. 52	Muskegon, Mich. 33	Knoxville, Tenn. 25
Erie, Pa. 120	Riverside, Calif. 52	South Bend, Ind. 33	New Castle, Pa. 25
Portland, Oregon 119	Painesville, Ohio	Bremerton, Wash. 32	Santa Monica, Calif. 25
Roseland, Ill. 113	(Hungarian) 51	Brockton, Mass. 32	Wooster, Ohio 25
Buffalo, N. Y. (Polish) 115	Cleveland, Ohio (Colored) 50	Gary, Ind. (Polish) 32	Belvidere, Ill. 24
Worcester, Mass. 115	Fort Wayne, Ind. 50	McKeesport, Pa. 32	Beverly, Mass. 24
Grand Rapids, Mich. 112	Lima, Ohio. 50	McKeesport, Pa. (Russian) 32	Birmingham, Ala. (Colored) 24
Louisville, Ky. 112	Pawtucket, R. I. 50	Nashville, Tenn. 32	Chattanooga, Tenn.
San Antonio, Texas 110	Utica, N. Y. 50	Boise, Idaho 31	(Colored) 24
St. Paul, Minn. 106	Youngstown, Ohio 50	Cleveland, Ohio (Lithuanian) 31	Geneva, Ill. 24
Allentown, Pa. 105	Curtis, Wis. 49	Evansville, Ind. 31	Hartford, Conn. (Italian) 24
Fresno, Calif. 101	Scranton, Pa. 49	Fargo, N. D. 31	Lorain, Ohio (Polish) 24
Oklahoma City, Okla. 100	Newburgh, N. Y. 48	Linton, Ind. 31	Madison, Wis. 24
Rochester, N. Y. (Italian) 100	Passaic, N. J. 48	Newark, Ohio 31	Providence, R. I. (Polish) 24
Chicago, Ill. (Ukrainian) 98	St. Joseph, Mo. 48	Benton Harbor, Mich. 30	Elmira, N. Y. 23
Wichita, Kans. 98	Detroit, Mich. (Colored) 47	Danville, Ill. 30	Elmsford, N. Y. 23
New York, N. Y. (German) 94	Hartford, Conn. 47	Elkhart, Ind. 30	Fort Smith, Ark. 23
Lancaster, Pa. 91	Waterbury, Conn. 47	Elwood, Ind. 30	Lake Worth, Fla. 23
Tampa, Fla. 86	Hammond, Ind. 46	Little Rock, Ark. 30	Lynchburg, Va. 23
Miami, Fla. 83	Terre Haute, Ind. 46	Marietta, Ohio 30	Nemacolin, Pa. (Russian) 23
San Jose, Calif. 83	Zanesville, Ohio 46	Midland, Mich. 30	Philadelphia, Pa. (Greek) 23
Jacksonville, Fla. 82	Chicago, Ill. (Greek) 45	Monessen, Pa. 30	Santa Barbara, Calif. 23
Youngstown, Ohio. 82	New Bedford, Mass. 45	Morgantown, W. Va. 30	Akron, Ohio (Polish) 22
Flint, Mich. 81	Saginaw, Mich. 45	Muncie, Ind. 30	Burlington, Wash. 22
La Salle, Ill. (Polish) 81	Toledo, Ohio (Polish) 45	New York, N. Y. (Ukrainian) 30	Crooksville, Ohio 22
New Kensington, Pa. 80	Aurora, Ill. 44	Port Chester, N. Y. 30	Danville, Va. 22
Springfield, Mass. 80	Colver & Vintondale, Pa.	Stockton, Calif. 30	Haverhill, Mass. (Greek) 22
St. Petersburg, Fla. 77	(Russian) 44	Topeka, Kans. 30	Honolulu, T. H. 22
Dallas, Tex. 76	Akron, Ohio (Ukrainian) 43	Elizabethtown, Ky. 29	Lawrence, Mass. 22
East St. Louis, Ill. 76	Quincy, Mass. 43	Freeport, Ill. 29	Lewistown, Pa. 22
Norfolk, Va. 75	Sacramento, Calif. 43	Glens Falls, N. Y. 29	Linfield, Pa. 22
Auburn, Ala. (Colored) 73	Waltham, Mass. 43	Harrisburg, Pa. 29	Marion, Ohio 22
Atlanta, Ga. 72	Boston, Mass. (Greek) 42	Iola, Kans. 29	Monroe, Wis. 22
Pasadena, Calif. 72	Brownsville, Pa. (Hungarian) 42	New Albany, Ind. 29	Newcastle, Ind. 22
New York, N. Y. (Greek) 72	Johnstown, Pa. 41	Newark, N. J. (Colored) 29	Niles, Ohio 22
Santa Ana, Calif. 71	Mattoon, Ill. 41	Paso Robles, Calif. 29	Salem, Ind. 22
Philadelphia, Pa. (Polish) 70	Moline, Ill. 41	Shreveport, La. 29	Sanford, Fla. 22
Rockford, Ill. 70	Pottstown, Pa. 41	Anaheim-Fullerton, Calif. 28	Sioux City, Iowa 22
New Brighton, Pa. 69	Warren, Ohio 41	Bayonne, N. J. (Polish) 28	Spring Valley, Ill.
Birmingham, Ala. 68	Albany, N. Y. 40	Bradenton, Fla. 28	(Lithuanian) 22
Cleveland, Ohio (German) 68	Detroit, Mich. (Ukrainian) 40	Cedar Rapids, Iowa 28	Toledo, Ohio (Ukrainian) 22
Paterson, N. J. 68	Kingston, N. Y. 40	Chickasha, Okla. 28	Trenton, N. J. (Polish) 22
Washington, D. C. (Colored) 68	Salt Lake City, Utah 40	Cincinnati, Ohio (Colored) 28	Wilmington, N. C. 22
Duquesne, Pa. 67	Tulsa, Okla. 40	Cleveland, Ohio (Ukrainian) 28	Abilene, Kans. 21
Portsmouth, Ohio. 67	Alliance, Ohio 39	Fall River, Mass. 28	Augusta, Ga. 21
Schenectady, N. Y. 67	Buffalo, N. Y. (German) 39	Huntington, W. Va. 28	Austin, Texas 21
York, Pa. 67	Mobile, Ala. 39	Hutchinson, Kans. 28	Beaver Falls, Pa. (Polish) 21
	Butler, Pa. 38	Joplin, Mo. 28	Cambridge, Ohio 21

Carteret, N. J. (Hungarian)	21
Chattanooga, Tenn.	21
Chillicothe, Ohio	21
Clarksburg, W. Va.	21
Farrell, Pa.	21
Hayne, N. C.	21
Holyoke, Mass.	21
Lansdale, Pa.	21
Madison, Ind.	21
New Philadelphia, Ohio	21
Petersburg, Va.	21
Pittsburg, Kans.	21
San Rafael, Calif.	21
Vestaburg, Pa. (Russian)	21
Ashtabula, Ohio	20
Colorado Springs, Colo.	20
Dover, Ohio	20
East Palestine, Ohio	20
Fremont, Ohio	20
Gary, Ind.	20
Kokomo, Ind.	20
Lakeland, Fla.	20
Lowell, Mass. (Greek)	20
Midland, Wash.	20
Millville, N. J. (Ukrainian)	20
Norristown, Pa.	20
Piqua, Ohio	20
Richmond, Ind.	20
Santa Cruz, Calif.	20
Stamford, Conn. (Italian)	20
Yankton, S. D.	20
Youngstown, Ohio (Greek)	20
In classes of less than twenty participants	6878

CANADA

Toronto, Ont.	612
Winnipeg, Man.	335
Vancouver, B. C.	329
Winnipeg, Man. (Ukrainian)	177
Saskatoon, Sask.	134
Montreal, P. Q.	126
Edmonton, Alta.	110
Victoria, B. C.	109
Brantford, Ont.	96
London, Ont.	80
Wakaw, Sask. (Ukrainian)	72
Hamilton, Ont.	60
Brandon, Man.	44
Tarnafal, Sask. (Ukrainian)	41
Calgary, Alta.	40
Moose Jaw, Sask.	39
Windsor, Ont.	37
St. John, N. B.	36
Niagara Falls, Ont.	36
Sault Ste. Marie, Ont.	35
Stratford, Ont.	35
Regina, Sask.	34
Ottawa, Ont.	33
Camper, Man.	32
Camper, Man. (German)	32
Chatfield, Man.	32
Chiswick, Ont.	32
Lethbridge, Alta.	32
Beamsville, Ont.	29
New Liskeard, Ont.	29
Penticton, B. C.	27
Galt, Ont.	26
Peterboro, Ont.	26
New Westminster, B. C.	26
Portage La Prairie, Man.	24
Sydney, N. S.	24
Barrie, Ont.	22
Gilbert Plains, Man.	22
Kitchener, Ont.	22
Medicine Hat, Alta.	22
Chatham, Ont.	21
Guelph, Ont.	21
Kingston, Ont.	21
Port Arthur, Ont.	21
Prince Albert, Sask.	21
Owen Sound, Ont.	20
Truro, N. S.	20
Winnipeg, Man. (German)	20
In classes of less than twenty participants	1448

BRITISH ISLES

London Tabernacle	1292
Glasgow	610
Liverpool	446
Manchester	246
Birmingham	173
Edinburgh	160
Bristol	143
Leicester	134
Hull	131
Stoke-on-Trent	130
Sheffield	108
Newcastle-on-Tyne	107
Oldham	102
Lincoln	83
Belfast	81
Warrington	81
Coventry	80
Walsall	74

Leeds	73
Dundee	72
Nottingham	70
Gloucester	69
Gosport	66
Kircaldy	65
Birkenhead	64
Wolverhampton	60
Lancaster	59
Southend	59
Westcliffe on Sea	59
Grimsby	57
St. Helens	54
West Bromwich	54
Bournemouth	53
Clydach	53
Gillingham	50
East Kirkby	48
Darlington	47
Old Hill	47
Portsmouth	46
Stockport	46
Sunderland	45
Ashton under Lyne	44
Wigan	44
Aberdeen	43
Hastings	42
Huddersfield	42
Altrincham	41
Barnoldswick	41
Poole	41
Blackpool	40
Hamilton	40
Margate	40
Brighton	38
Yeovil	38
Blaby	37
Bradford	37
Mansfield	37
Preston	37
Derby	36
Rockdale	36
Tunbridge Wells	36
Widnes	36
Bexley Heath	35
Eastwood	35
Rotherham	35
Cardiff	34
Bramley	33
Windsor	33
Bedford	31
Beverley	31
Colne	31
Kettering	31
Middlesbrough	31
Stockton on Tees	31
Accrington	30
Dowlais	30
Halifax	30
Nelson (Burnley)	30
Nuneaton	30
Southport	30
Spennymoor	30
Ipswich	29
Radcliffe	29
Peterborough	28
Coatbridge	27
Penarth	27
South Shields	27
Abersychan	26
Bath	26
Bolton	25
Chelmsford	25
Oxford	25
Perth	25
Llanelli	24
Luton	24
Ashton in Makerfield	23
Beaconsfield	23
Cheltenham	23
Llantrisant	23
Swindon	23
Newport (Mon.)	22
Wakefield	22
West Stanley	22
Basingstoke	21
Beaufort	21
Chase Terrace	21
Doncaster	21
Rugby	21
Southampton	21
Weymouth	21
Norwich	20
Stratford on Avon	20
In classes of less than twenty participants	2222

GERMANY

Dresden	1414
Leipzig	1195
Berlin	965
Chemnitz	556
Hamburg	493
München	430
Magdeburg	419

Stuttgart	322
Nürnberg-Fürth	320
Stettin	302
Essen	285
Kiel	245
Zwickau-Sa.	243
Hamborn-Rhein	215
Herne-Westf.	215
Frankfurt-Main	201
Aue mit Umg.	184
Breslau	176
Wilhelmshaven	176
Dortmund-Hörde	175
Planitz	171
Danzig	168
Halle mit Umg.	160
Freiburg i. Br.	157
Mannheim	152
Freital	143
Pforzheim mit Umg.	138
Bochum	132
Limbach-Sa.	132
Königsberg-Pr.	131
Planen-Vogtl.	120
Wanne-Westf.	116
Kirchhagen	115
Bremerhaven	113
Karlsruhe-Baden	113
Augsburg	112
Lodz-Polen (Deutsche Versammlung)	112
Bad Oeynhausen	110
Schwerin-Mechlb.	105
Ludwigsburg	104
Pirna-Elbe	104
Meissen	98
Bremen	97
Lübeck mit Umg.	96
Prosen-Elsterwerda	95
Gera	93
Marienwerder-Westpr.	93
Treuen-Vogtl.	92
Falkenstein-Vogtl.	90
Oberhausen-Rheinl.	89
Waldenburg-Schlesien	87
Velten mit Umg.	86
Waldenburg-Sa.	86
Altona mit Umg.	84
Liegnitz	82
Erkenschwick-Datteln	82
Freiberg-Sa. mit Lichenberg	80
Speyer mit Umg.	80
Göppingen	78
Ludwigshafen-Rheinl.	78
Nordhausen-Harz mit Umg.	78
Reutlingen-Kirchheim	78
Görlitz	76
Remscheid-Rheinl.	76
Witten a. Ruhr	76
Zeitz	75
Haspe-Gevelsberg	75
Heilbronn	75
Burgstädt	74
Hochlarmark	74
Reichenbach-Vogtl.	72
Wilkau-Sa mit Umg.	72
Bünde-Westf.	71
Erfurt	68
Gelsenkirchen	68
Alt Hamm mit Umg.	66
Kassel	66
Stargard-Pom.	66
Auerbach mit Umg.	63
Wattenscheid	62
Altenburg-Thür.	61
Hirschberg-Schlesien	61
Eickhorst b. Minden-Westf.	61
Offenbach-Main	61
Tilsit	61
Traunstein	61
Hannover	60
Vienenburg	60
Sterkrade-Niederrhein	59
Vegesack	58
Barmen	57
Bitterfeld	57
Chemnitz-Markersdorf	57
Katernberg	57
Neumünster	57
Duisburg	56
Flensburg	56
Kolberg-Pom.	56
Gleiwitz-Hindenburg-Beuthen	55
Güstrow-Malchow-Mecklb.	55
Lingen-Ems mit Umg.	55
Kirchberg-Sa.	54
Wilhelmshagen	54
Oldenburg mit Umg.	53
Bielefeld	53
Obercrinitz	52
Zwönitz-Sa. mit Umg.	52
Eickel	52
Castrop-Rauxel	51
Crimmitschau	51
Osterfeld	50

Gottesberg-Schl.	50
Otterndorf mit Umg. (Nied. Elbe)	50
Jannowitz	50
Buer-Westf.	50
Gollnow	49
Hennigsdorf	49
Friedland	49
Tallfingen mit Ebingen-Balingen	49
Hagenow	48
Sensburg	47
Wittenberge	47
Schwenningen-Neckar	47
Heidelberg	47
Darmstadt	47
Rostock-Ribnitz-Mecklb.	47
Hildesheim	46
Harburg-Elbe	46
Gerthe	46
Weigelsdorf-Schlesien	46
Konstanz mit Umg.	46
Bottrop	45
Marktredwitz	45
Bautzen	45
Eisenach	45
Siegen	44
Wiesbaden	44
Mülheim-Ruhr	43
Werdau	43
Lörrach	43
Köslin	43
Gladbeck-Westf.	42
Bad Warmbrunn-Schlesien	42
Marienberg-Westerw.	42
Gütersloh	41
Herford	41
Hohenstein-Ernstthal	41
Cüstrin	41
Herringen b. Hamm-Westf.	41
Wismar-Mecklb.	41
Holzminde	40
Wehdel	40
Herten	40
Ingolstadt	40
Tapiau-Ostpr.	40
Wehofen	40
Mainz	40
Peissenberg	40
Weissenfels	39
Löhne	39
Bublitz	38
Kehl-Rhein	38
Spandau	38
Wildau-Mark	38
Langendreeer-Westf.	38
Lössnitz-Erzgeb.	38
Possessern	37
Wermelskirchen	37
Pirmasens	37
Weimar	37
Eberswalde	37
Cainsdorf	36
Hausberge	36
Zeithain	35
Gestringen	35
Rothemkirchen-Vogtl.	35
Schlawa-Pom.	35
Esslingen-Neckar	35
Baumgarten-Schlesien	35
Rodewisch-Röthenbach	35
Essen-Rellinghausen	34
Glauchau	34
Köln-Rhein	34
Fürth bei Hamm	34
Singen a. Htw.	34
Lützen-Hohenmölsen	34
Nordhorn	33
Wittenberg	33
Halberstadt	33
Ahlern-Westf.	33
Calbe-Saale	33
Tonndorf	33
Penig-Sa.	33
Belgard a. Pers. mit Umg.	33
Emmendingen	32
Wildenau-Vogtl.	32
Insternburg	32
Duisburg-Beck	32
Gehlenbeck	32
Wernigerode	32
Vlotho	32
Leubingen-Thür.	32
Oranienburg	32
Steinperff	31
Grünhain-Sa.	31
Krefeld	31
Frankfurt-Oder	31
Kaiserslautern	31
Malente-Holst	31
Greiz	31
Friedeberg	31
Crosta-Wilthen-Sa.	30
Osnabrück	30
Rummelsburg	30

Tempelburg	30	Leandro N. Alew	24	ALSACE-LORRAINE		Plaschken	27
Dessau	30	In classes of less than twenty		Strasbourg	156	In classes of less than twenty	
Bad Meinberg-Deinold	30	participants	7	Bischwiller-Wissembourg	36	participants	43
Eutin mit Umg.	29			Mulhouse	23		
Wagersrodt	29	ARMENIANS		Sarreguemines	20	NEWFOUNDLAND	
Lütgendortmund	29	Beirut, Syria	40	In classes of less than twenty		St. John's	26
Heessen bei Hamm	29	Misc. the world over	66	participants	88		
Wiescherhöfen bei Hamm	29						
Gaggenau-Loffenau	28	AUSTRALASIA		ESTHONIA		NORWAY	
Radeberg	28	Sydney	220	Reval	3	Oslo	113
Zschopau	28	Brisbane	185			Skien	50
Einwarden i. O.	28	Melbourne	185	FEDERATED MALAY STATES		Bergen	43
N.-Lungwitz	28	Perth	153	Bater Cares, Selangor	7	Trondhjem	38
Lauban-Schlesien	28	Adelaide	145			Drammen	21
Crossen-Weida-Thür.	27	Auckland, N. Z.	137	FINLAND		Arendal	20
Hamm-Westf.	27	Wellington, N. Z.	33	Helsinki	313	In classes of less than twenty	
Wolgast	27	Launceston, Tas.	31	Tampere	58	participants	113
Ebersbrunn	27	Christchurch, N. Z.	27	Pori	57	PARAGUAY	
Sindelfingen	27	Dunedin, N. Z.	22	Turku	56	Yegsos	5
Wesel-Rhein	27	Toowoomba, Aus.	21	Kemi	28		
Rheydt	27	Bendigo, Aus.	20	Kuopio	27	POLAND	
Zittau-Sa.	27	In classes of less than twenty		Forssa	22	Juranvenks (Ukrainian)	13
Landshut-Ray.	27	participants	252	Jyväskylä	22		
Rotta bei Kemberg	27	AUSTRIA		Tervola	22	PORTUGAL	
Wasserleben	27	Vienna	356	Hammastlabti	21	Lisbon	23
Blankenloch	26	Graz	44	Lahti	21		
Kray	26	Klagenfurt	34	In classes of less than twenty		REPUBLIC OF PANAMA	
Hagen-Westf.	26	Salzburg	27	participants	390	Panama	57
Rheinberg-Meerbeck	26	In classes of less than twenty		FRANCE		In classes of less than twenty	
Elmsborn	26	participants	53	Ecaillon (Polish)	70	participants	5
Meuselwitz	26	BELGIUM		Barlin (Polish)	60	ROUMANIA	
Schönebeck-Elbe	26	Miscellaneous Classes	25	Denain	54	Camushyn, Bukovina	
Oberstein mit Umg.	26	BRAZIL		Fouquiers (Polish)	52	(Ukrainian)	30
Sehmatal	26	Miscellaneous Classes	117	Sin le Noble	51	Lugi (Russian)	16
Burgsolms-Wetzlar	25	BRITISH GUIANA		Lens (Polish)	49	SAARBAVIN	
Bruckmühl	25	Georgetown	126	Sallaunines (Polish)	40	Saarbrücken	108
Braunsberg-Ostpr.	25	New Amsterdam	30	Sin le Noble (Polish)	40	Sulzbach	64
Oederan-Sa.	25	In classes of less than twenty		Paris	35	Neunkirchen	60
Celle-Hann.	25	participants	24	Vicoigne (Polish)	34	Furstenhausen	19
Braunschweig	24	BRITISH WEST INDIES		Villiers (Polish)	34		
Augustsburg-Erzgeb.	24	Kingston, Ja.	100	Vieux-Conde (Polish)	33	SOUTH AFRICA	
Lyck-Ostpr.	24	Bridgetown, Barbados	81	Lievion	31	Johannesburg (Convention)	110
Aurich-Osterr.	24	Port of Spain, Trinidad	75	Calonne-R. (Polish)	26	Cape Town	70
Rosenheim	24	Linstead, Ja.	57	Escadain (Polish)	26	Johannesburg (Native)	63
Worms-Rhein	24	Tunapuna, Trinidad	57	Harnes (Polish)	26	West Rand	34
Freiburg-Schlesien	24	San Fernando, Trinidad	34	Bray (Polish)	25	Durban	31
Hoyerswerda-Senftenberg	24	St. George's, Grenada	28	Dourges (Polish)	20	In classes of less than twenty	
Hüls-Westf.	24	Enterprise, Trinidad	24	Wasquehal (Polish)	20	participants	84
Muskau-Weisswasser	24	Hillside, Ja.	24	In classes of less than twenty		STRAITS SETTLEMENTS	
Friedrichstadt-Eider	24	In classes of less than twenty		participants	154	Pulo Bekum	1
Bad Charlottenbrunn	24	participants	154	GREECE		SWEDEN	
Schönheide	24	BULGARIA		Athens-Piraeus	90	Gothenburg and Surroundings	
Eberfeld	24	Baldji-Omers	6	Kerkira	37		
Geringswalde	23	CEYLON		Kavala	27	Stockholm	95
Cammin-Fom.	23	Colombo	22	Salonica	24	Orebro-Hallsberg	44
Ichenhausen mit Umg.	23	COSTA RICA		Drama	23	Malmö	41
Heessee bei Bad Eilen	23	Port Limon	38	Chios	22	Lulea and Surroundings	34
Grün-Lengenfeld	23	In classes of less than twenty		Larissa	21	Norrköping and Surroundings	37
Gumbinnen-Ostpr.	23	participants	32	In classes of less than twenty		Vaxjö and Surroundings	30
Öhringen-Wittbg.	23	CUBA		participants	152	Karlskrona-Torhamn	27
Söllingen-Rhld.	23	Miscellaneous	26	HOLLAND		Halsingborg & Surroundings	21
Freilassing-Bayern	23	CZECHO-SLOVAKIA		Rotterdam-Schiedam	34	Hjo	21
Markneukirchen	23	Veliki Lucki (Russian)	70	Den Haag	22	Karlsstad & Surroundings	21
Rollinghausen	23	Kobylecka	44	In classes of less than twenty		Segmon and Surroundings	21
Oelsnitz-Krgeb.	23	Polena (Ukrainian)	44	participants	31	Stromsund	21
Achersleben	23	Karbitz and Teplitz	41	HUNGARY		In classes of less than twenty	
Mohneck-Sandersleben	23	Grushova (Russian)	39	Budapest	37	participants	608
Naumburg-Saale	23	Hrushywo (Ukrainian)	39	Hajduboszormeny	32	SWITZERLAND	
Meggen-Littfeld.	23	Veliki Bychok (Ukrainian)	39	Hayduboszozlo	28	Basel	295
Eggersdorf	22	Brux	35	Mako	24	Bern	265
Hartmannsdorf	22	Krasnovce	32	Zemlenrice	24	Zürich	130
Schwäb.-Gmünd-Aalen	22	Garany	31	Nagy Visnyo	22	Rorschach	57
Neuruppin	22	Zahor	31	Bodrog-Zemjen Laca	21	Biel	50
Walsum-Rhein	22	Krayne	30	Nagyrozyagy	21	St. Gallen	49
Frauenstein-Erzgeb.	22	Preschen and Dux	30	In classes of less than twenty		Baden	34
Homburg	22	Angna	29	participants	135	Winterthur	33
Baden-Baden	22	Fereshvo.	25	INDIA		Rheineck	30
Hegow	22	Veshniaya Apsha	29	Travancore (Native)	148	Solothurn	30
Meerane-Sa.	22	Bodenbach u. Umgeb.	23	Kottayam	79	Frauenfeld	29
Arolsen-Waldeck	22	Ungvar	20	Trivandrum	25	Thun	29
Essen-Altenessen	22	In classes of less than twenty		Annikkadu	20	Genf	28
Berthelsdorf	22	participants	214	In classes of less than twenty		Zürich	28
Schönfugen-Jerxheim	21	DENMARK		participants	39	Eppishausen	26
Münster-Westf.	21	Copenhagen	300	ITALY		Weinfelden	26
Bärenstein-Neudorf	21	Rapids	42	In classes of less than twenty		Langnau	25
Suderwich	21	Skive	32	participants	60	Aarau	23
Grossgründlach-Erlangen	21	Viborg	31	JAPAN		Wildeg	22
Annaberg-Sa.	21	Aalborg	29	Kobe	33	Zofingen	22
Grosspostwitz	21	Esbjerg	27	Seoul	33	Reinach	21
Minden-Westf.	21	Aarhus	26	KOREA		In classes of less than twenty	
Quedlinburg	21	Hjerring	24			participants	415
Wildbach-Erzgeb.	21	Holback	22	LATVIA		SYRIA	
Wenslöwen-Ostpr.	20	In classes of less than twenty		Riga	18	Bechemzezen, Lebanon	30
Buschau	20	participants	376	LITHUANIA		Anfeh, Lebanon	10
Winnenden	20	DUTCH GUIANA		Memel	57	WEST AFRICA	
Elbing	20	Paramaribo	21	Uzlokven	37	Freetown	25
Einfield-Tungendorf	20			Heydekrug	36	In classes of less than twenty	
Weisstein-Schl.	20					participants	26
Bülow-Klechnitz	20					Grand Total	82,409
Recklinghausen	20						
In classes of less than twenty							
participants	1649						
ARGENTINA							
Buenos Aires	39						

SOLOMON'S WISE CHOICE

—SEPTEMBER 4—1 KINGS 3:4-15—

"Happy is the man that findeth wisdom, and the man that getteth understanding."—Proverbs 3:13.

SOLOMON is sometimes said to have been the wisest man who ever lived. Probably that is the right view to take of the intention of God's word to him; for God said, "Lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee." (1 Kings 3:12) That this comparison could not refer merely to the kings of Israel is clear from the fact that as there had been only two kings before Solomon on the throne of Israel, the words would have been inappropriate to the circumstances; and also because God immediately and otherwise distinguished between Solomon and the other kings of Israel.

² Solomon was the first king in Israel who inherited the throne; both his father David and Saul who preceded him were appointed to the kingdom without natural expectation. His father, however, certainly had some training in rulership and in a king's business before taking up the throne; for he was anointed early in life. Saul was given special help from God to enable him to take up his responsibilities.—1 Samuel 10:9.

³ Solomon was very young when he was made king—tradition says thirteen to fifteen years old. The probability is that he was about twenty years old, and that when he spoke of himself as "but a little child" (1 Kings 3:7) he was thinking of the great problems and responsibilities which lay before him, and not so much of his years. Certainly some of the earliest acts of his life do not reveal him as an immature youth, but as one who had arrived at manhood. His early maturity is so remarkable, and his disposition toward Jehovah also so unusual, that there are those who think that Solomon must have been trained by others rather than by his father, probably by the Prophet Nathan. They maintain that the household of David, when Solomon was a child and during his youth, make it impossible that one like him could be a product of David's household. This we believe is altogether wrong, and does a great injustice to a faithful and loyal servant of God.

⁴ It is true that the circumstances of Solomon's birth and those of the days of his youth were not such as would in themselves be naturally conducive to educate and prepare a great and wise ruler. There was much trouble in David's house in the later days of his life; for that was part of the punishment which he had to bear for his sin against God in the matter of Bathsheba, and for his wrong in breaking up Uriah's home. But there is no reason whatever for thinking that David became degenerate in his later days. The evidence is rather that David mellowed through the trials of his later days, and that the discipline which God had found necessary to inflict upon him had a salutary effect.

⁵ During these years the house which David had so earnestly desired to build for the Lord was his continued

thought. God had not disapproved of his desire to build a temple for the ark which should be an honor to Jehovah; but because he had been engaged in so many wars, not indeed out of a wild desire for fighting but for the honor of the name of Jehovah and to see Israel delivered from all fear of those enemies which were always ready to injure him, God would not permit him, a man of war and bloodshed, to be the builder of his temple of peace. But David continued to gather material for that building, and pursued his purpose.

⁶ The record of some of David's last sayings, especially in relation to the preparation for the temple, and in his words of counsel to Solomon, reveal the maturity of a man of God, wholly set for God, the fitting conclusion of a life of devoted service. Neither in heart nor in mind had David done other than continue to seek the honor of Jehovah; he was faithful to the end of his days. The probability is that David took more care to the training of Solomon than he did to his other sons.

⁷ Those who detract from David's reputation almost necessarily do so in respect to Bathsheba, as if she were an unworthy woman. It is an unworthy presumption. That which brought her into David's life is no proof that she was a woman not fitted for a place in the king's home, nor to share with him in his royal place. There is indeed no record that she resisted his advances; but it must be remembered that she was not an Israelite, but a Canaanite, and probably had not the same training in the law concerning marriage as a woman of Israel would have. Her actions in the time of emergency at the end of David's life show that she was a woman of action and purpose. Nathan the prophet honored her, and also did Solomon her son.—1 Kings 1:11, 12, 28-31; 2:19.

⁸ Today's study is especially of Solomon's choice of wisdom, in preference to any outward dignity or honor or riches, when in a dream God gave him liberty to ask what he would. The circumstances were these: Solomon desired to make a notable offering to Jehovah in recognition of Jehovah as the God of Israel, and to draw the worship and homage of the people to Jehovah. At that time the tabernacle of Moses was on the high place then known as Gibeon, but known later as Nebi-Samwel, or the hill of the Prophet Samuel. It had been removed from Nob, which was nearer to Jerusalem. The reason for its removal is not stated. Nebi-Samwel is the highest hill in the sight of Jerusalem. With the tabernacle of Moses upon it, and God's altar there, it was known as the great high place.—1 Kings 3:4.

⁹ After the days of Shiloh God had not directed his people as to where the tabernacle should be erected. As it was the custom of the neighboring nations to use their hilltops as places of sacrifice to their gods, it is easy to see how Israel might fall into that custom; and God had not marked his disapproval. After taking their

liberty to erect altars where they pleased, Israel became averse to being limited to the altar which God caused to be erected in the temple; and never afterwards were they wholly free from this negative form of rebellion against the will of God. When God appointed a place their liberty, which had been tolerated, now persisted in became a transgression. (See 2 Chronicles 17: 6.) This occasion was made notable by reason that Solomon caused one thousand burnt offerings to be made to Jehovah. It was here, at night, that God said to Solomon in a dream, "Ask what I shall give thee."

¹⁰ Such a choice as Solomon made puts the greatest honor upon him. It is so unusual as to give positive proof of his careful training and upbringing through youthhood. It is probable, however, that the first incidents of his reign had forced him to realize the necessity of being guided by heavenly wisdom. He had not ascended the throne in peace; indeed his ascent was somewhat hurried, because of the attempted usurpation of his elder half-brother, Adonijah, who made a bold attempt to seize the throne. David at that time was still alive, but confined to his room; and it was necessary to make some demonstration as to who was to be his successor. On hearing of Adonijah's attempt, David, acting with his old alertness, caused Solomon to be proclaimed king.

¹¹ Solomon was "young and tender"; but he was mature in mind and was capable of the responsibilities which fell upon him. Before this, David had given Solomon some instructions relative to two men who were to be dealt with on severe lines, but whose judgments were yet to be dependent upon their own acts. There was Shimei, who had cursed David in the day of David's disaster; and there was Joab, an ever unruly servant. (1 Kings 2: 5, 8) Solomon undertook the task committed to him by his father; and Joab and Shimei, as well as Adonijah, were brought to justice. These things showed to Solomon his need of wisdom.

¹² It was at the close of the last days of sacrifice that Solomon, in his dream, was asked what he would choose. His answer reveals the noble condition of his heart, and a true sense of his situation. He responded that he knew that it was because he was the son of his father and not because of himself that he had been chosen king. In this he recognized and honored the covenant which God had made with his father David; and he also honored his father David, saying that David had walked before Jehovah in truth and in righteousness and in uprightness of heart. Also he acknowledged Jehovah's goodness and loving kindness to his father in giving David a son to sit upon the throne. Further, he acknowledged that the people over whom he reigned were Jehovah's chosen people, and that the greatest service he could do for them was to serve them as God's people. He asked therefore for understanding.

¹³ The speech pleased Jehovah, and he said that he would give Solomon that which he asked, and to such an extent that it should be that as there had been none before like him neither should any after arise like unto

him. (1 Kings 3: 12) And because Solomon had asked nothing for himself, nor for those outward things which men think make them great, he was promised both riches and honor; so that even amongst *kings* there should be none like him. God also promised him length of days if he followed in the footsteps of his father, "keeping my statutes and commandments."—1 Kings 3: 14.

¹⁴ This, God's summary of David's life, ought to close the mouths of all commentators who would detract from his record. That this happened in a dream does not invalidate its truthfulness; for it was confirmed by Solomon's action when he awoke, and also by its being placed on record as part of the Word of God.

¹⁵ Solomon was wise enough to know how to make his choice. His decision gives an illustration of the way in which God's law of giving "to him that hath" operates. It is in the proper use of those things given for the service (or possible service) of God that God gives his reward of further service, with added ability. God ever blesses those who seek his interests and honor.

¹⁶ This special gift of wisdom, together with the acquired knowledge which the youth Solomon possessed caused him to become one of the world's men of knowledge. He was wise in understanding many things besides the knowledge of nature, from the cedar of Lebanon to the hyssop that springeth out of the wall. (1 Kings 4: 33) The queen of Sheba witnessed to his wide understanding.—1 Kings 10: 6, 7.

¹⁷ But there is a better wisdom than that which Solomon enjoyed, and which gave him such prominence among men. It is the wisdom which comes through the holy spirit. This also is a gift of God. It cannot be acquired. But to him who follows in the footsteps of Christ and, like him, makes full consecration to God, and who seeks in all things to follow the way of God as he is directed, there comes the blessing of wisdom according to the spirit of a sound mind; and with it there is justification in the sight of God, and in God's due time there will come the full redemption or deliverance for an even greater service beyond.

QUESTIONS FOR BEREAN STUDY

Can it properly be said that Solomon was the wisest man that ever lived? In what other respect was Solomon first among the kings of Israel? About how old was he when he ascended the throne, and what training had he received? ¶ 1-4.

What had been David's great ambition throughout his reign, and how did he direct Solomon concerning its realization? Was Solomon's mother, Bathsheba, necessarily an unworthy woman? How did the Prophet Nathan and Solomon honor her? ¶ 5-7.

What were the circumstances surrounding God's request of Solomon to "ask what I shall give thee", and what did he choose and why? What was among Solomon's first difficulties upon ascending the throne? ¶ 8-11.

What did Solomon's choice of God's proffered gifts indicate, and how did Jehovah manifest his pleasure at the decision? What lesson may we learn from all this? ¶ 12-15. What wisdom did Solomon possess; and what greater wisdom, if any, may now be enjoyed? ¶ 16, 17.

TORONTO CONVENTION

ASSURANCE has been given that the rooming rates will be 50¢ per night or five dollars per week at private homes. There will be, of course, some better accommodations for single rooms that cost a little more. In writing the Convention Committee at Toronto, state how many are in your party; if husband and wife, so state; if children state that, giving age and what accommodation will be required. This will enable the committee to select what you need. Write immediately, as there is not much time now to make preparation.

RAILROAD RATES

Our readers everywhere are advised to consult their local railroad ticket agent in regard to special summer excursion rates to Niagara Falls and return. Often these allow for 16 or 25 days return limit and are much cheaper than the convention rate. In that event you could buy your ticket to Niagara Falls and return, on any road and pay the full railroad fare from Niagara Falls to Toronto, or else go by boat. Or you could use the I. B. S. A. certificate from Niagara Falls, buying another ticket from there. Some of these summer excursion rates extend to Toronto as well as Niagara Falls. These may afford you a better rate.

REQUIREMENTS TO ENTER CANADA

Please refer to THE WATCH TOWER of June 15th and read carefully with reference to requirements to enter Canada and return.

SERVICE DAYS

Let everybody be ready to participate in the service. These service days will be announced later. Ample opportunity will be given for all automobiles to participate in the service. Register your car as soon as you arrive and notify the Service Committee that you will be ready for service.

SPECIAL TRAINS

The Bethel Special train will leave Pennsylvania Station, New York, at 6:05 p. m., Sunday, July 17th, arriving at destination Monday morning about 8:39 o'clock, in time for breakfast in Toronto. Returning, this train will leave Toronto at 9:30 a. m., on Wednesday, July 27th, arriving Niagara Falls about noon; leaves Niagara Falls at 11:30 p. m., and arrives at Pennsylvania Station, New York, at 11:35 a. m., Thursday the 28th. Note: Time shown is Daylight Saving Time.

A special car will be run from Atlanta, Ga., to Toronto. Friends living in that vicinity may address C. R. Thomas, 441-2 East Hunter St., Atlanta, Ga., for information regarding this car.

Special train from Chicago, via Grand Trunk Railroad, will leave Chicago 6:00 a. m., Standard Time (7:00 a. m., Chicago Time), July 17th, arriving in Toronto early that evening. Later trains can be taken if desired. Write A. L. Seeley, 7642 Normal Ave., Chicago, Ill., for information regarding this train.

Special train will start from Los Angeles, Wednesday, July 13th, 6:05 p. m., Pacific Time, going by way of San Francisco, Sacramento, Ogden, Cheyenne and Chicago. For further information about this train address the following: E. D. Sexton, 739 E. Walnut St., Pasadena, Calif.; E. A. Jurd, 355 Pac. Electric Bldg., Los Angeles, Calif.; C. W. Gerdes, 61 Diamond St., San Francisco, Calif.

CONVENTION REPORT

A detailed report of events of a general convention is of great interest to the brethren who attend and those who do not attend. All of these have many friends to whom they would like to send a synopsis of the discourses and of the events as they occur each day. There will be published dur-

ing the convention a paper carrying a synopsis of the discourses, illustrations of the speakers, convention hall and other matters of interest. There will be at least six issues of such a paper. If the SOCIETY can be assured in advance that there will be a subscription of not less than ten thousand, then the entire series of not less than six papers can be mailed to any address with the postage prepaid, for the sum of 35¢.

Announcement is made at this time to enable the friends to send in their subscriptions. All who reside in the United States may send their subscriptions to the Brooklyn office, for convenience in remitting American money, addressing WATCH TOWER BIBLE & TRACT SOCIETY, 117 Adams Street, Brooklyn, N. Y.

Those residing in Canada will send their subscriptions to the Canadian branch, remitting Canadian money, addressing WATCH TOWER BIBLE & TRACT SOCIETY, 38 Irwin Ave., Toronto 5, Ont., Canada. Remittance should be made in Post Office money order or stamps. Do not send cash in letters unregistered, as it is almost certain to be lost.

Anyone residing outside of the United States should make his subscription and remittance to the Canadian office, remitting 40¢ for each subscription, in Canadian money or its equivalent. The extra charge of five cents is made to cover extra postage outside of the United States and Canada.

All subscriptions should be written plainly, using a typewriter if possible. Write out the name, street address and town or city.

MUSIC

The radio station will be used every day during the Convention. Good musicians will be able to have some opportunity of service here. If you play some instrument efficiently, bring it along. If you sing well, report to the music director upon your arrival.

IMPORTANT

Above all, this convention is to be a witness to the honor of Jehovah. Let everyone go with a single purpose in view; that is, to show forth the praises of Jehovah God, who has called us out of darkness into the marvelous light. The Lord, through his apostle, instructs that in this day his witnesses will have boldness in the proclamation of the truth. That means that they will fearlessly, yet kindly and considerately, speak the truth. This is a time for action and not an occasion for doing nothing.

Do not get the wrong idea about fellowship. Fellowship really means partnership. It does not mean to merely stand around and talk about some uninteresting matters and shake hands a number of times. Much handshaking is a waste of energy. Talking about needless things is also a waste of energy. Energy should be used at this time to the Lord's glory. Fellowship means the considering of the best ways and means to be employed to give a witness to the kingdom. It really means partnership, and everyone who is devoted to the Lord is a partner with everyone else who is devoted to the Lord; and the Chief Member of the firm is Christ Jesus himself. Come to this convention with a view of making this the best convention for giving a witness to God's Name that has yet been held.

If you are unable to attend the Convention you can ask the Lord to bless those who do go, and when you get the convention reports you can put them into somebody's hands who will want to know about the Lord's kingdom. It is of paramount importance now that the people know about God and his kingdom. Do your part to let it be known. The purpose of the convention and of those who attend it will be to enable the brethren, who are God's witnesses, to become better equipped to go back to the field and do what the Lord has given us to do.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER T. E. BARKER

Conde, S. D.	Aug. 14, 15	Nisland, S. D.	Aug. 22, 23
Roslyn, S. D.	" 16, 17	Parker, S. D.	" 25
Mellette, S. D.	" 18	Menno, S. D.	" 26, 28
Huron, S. D.	" 19, 24	Avon, S. D.	" 29, 30
St. Lawrence, S. D.	" 21	Yankton, S. D.	Aug. 31, Sept. 1

BROTHER J. A. BOHNET

Detroit, Mich.	Aug. 10, 11	Marquette, Mich.	Aug. 23, 24
Saginaw, Mich.	" 12, 14	Superior, Wis.	" 25, 26
Bay City, Mich.	" 15, 16	Grand Rapids, Minn.	" 28
Sault Ste. Marie, Mich.	" 18, 22	Hibbing, Minn.	" 29, 30
Sault Ste. Marie, Ont.	" 19, 21	Proctor, Minn.	Sept. 1

BROTHER H. H. DINGUS

Bassett, Tex.	Aug. 15, 16	Winnsboro, Tex.	Aug. 26
DeKalb, Tex.	" 17, 18	Dallas, Tex.	" 28
Paris, Tex.	" 19, 21	Thornton, Tex.	" 29
Wolfe City, Tex.	" 22, 23	Hearne, Tex.	" 30
Dallas, Tex.	" 25	Waller, Tex.	Aug. 31, Sept. 1

BROTHER G. H. DRAPER

Indianapolis, Ind.	Aug. 7, 8	Alton, Ill.	Aug. 17, 18
Brazil, Ind.	" 9, 10	E. St. Louis, Ill.	" 19
Terre Haute, Ind.	" 11	Sedalia, Mo.	" 21-24
Mattoon, Ill.	" 12, 14	Springfield, Mo.	" 25
Pana, Ill.	" 15, 16	Memphis, Tenn.	" 28

BROTHER R. G. GREEN

Kathryn, N. D.	Aug. 11, 12	Belfield, N. D.	Aug. 22, 23
Windmere, N. D.	" 14	Brisbane, N. D.	" 25, 26
Milnor, N. D.	" 15, 16	Flasher, N. D.	" 28
De Lamere, N. D.	" 17, 18	Moffit, N. D.	" 29, 30
Fargo, N. D.	" 19-21	Bismarck, N. D.	Aug. 31, Sept. 1

BROTHER H. E. HAZLETT

Parkers Prairie, Minn.	Aug. 17	Rugby, N. D.	Aug. 25, 26
Detroit, Minn.	" 18	Sherwood, N. D.	" 28
Fargo, N. D.	" 19-21	Mohall, N. D.	" 29
Neche, N. D.	" 22	Minot, N. D.	" 30, 31
Grand Forks, N. D.	" 23, 24	Powers Lake, N. D.	Sept. 1

BROTHER M. L. HERR

Ann Arbor, Mich.	July 15	Lima, O.	Aug. 23, 24
Detroit, Mich.	" 17	Gary, Ind.	" 25, 26
Toronto, Ont.	" 18-26	Chicago, Ill.	" 28
Pittsburgh, Pa.	" 31	Belvidere, Ill.	" 29, 30
Massillon, O.	" 21, 22	Rockford, Ill.	Aug. 31, Sept. 1

G. S. KENDALL

Casper, Wyo.	Aug. 13	Laramie, Wyo.	Aug. 22, 23
Midwest, Wyo.	" 14, 15	Greeley, Col.	" 25, 26
Casper, Wyo.	" 16	Loveland, Col.	" 28
Slater, Wyo.	" 18, 19	Berthoud, Col.	" 29, 30
Cheyenne, Wyo.	" 21, 24	Boulder, Colo.	Aug. 31, Sept. 1

BROTHER H. S. MURRAY

Louisville, Ky.	July 8, 10	Cleveland, O.	July 27-Aug. 24
Cincinnati, O.	" 11, 12	Muncie, Ind.	Aug. 25
Columbus, O.	" 13	Indianapolis, Ind.	" 26, 28
Cleveland, O.	" 14, 15	Champaign, Ill.	" 29, 30
Toronto, Ont.	" 18-26	Peoria, Ill.	Aug. 31, Sept. 1

BROTHER H. E. PINNOCK

Wheeling, W. Va.	Aug. 16	Lebanon, Mo.	Aug. 24, 25
Parkersburg, W. Va.	" 17	Monett, Mo.	" 26, 28
Chillicothe, O.	" 18, 19	Joplin, Mo.	" 29
Washington, Ind.	" 21	Commerce, Okla.	" 30, 31
E. St. Louis, Ill.	" 22, 23	Locust Grove, Okla.	Sept. 1

BROTHER G. R. POLLOCK

Denison, Tex.	Aug. 15, 16	Alvarado, Tex.	Aug. 23
McKinney, Tex.	" 17, 18	Waco, Tex.	" 24, 25
Plano, Tex.	" 18	Temple, Tex.	" 26, 28
Dallas, Tex.	" 20, 21	Taylor, Tex.	" 29, 30
Midlothian, Tex.	" 22	Bastrop, Tex.	Aug. 31, Sept. 1

BROTHER V. C. RICE

Anniston, Ala.	Aug. 16	Birmingham, Ala.	Aug. 24
Piedmont, Ala.	" 17, 18	Brilliant, Ala.	" 25, 26
Pell City, Ala.	" 19	Birmingham, Ala.	" 28
Lincoln, Ala.	" 21	Northport, Ala.	" 29, 30
Seddon, Ala.	" 22, 23	Gorda, Ala.	Aug. 31, Sept. 1

A. S. ROGERS

Hepworth, Ont.	Aug. 18	Allenford, Ont.	Aug. 25, 26
Warton, Ont.	" 19	Harriston, Ont.	" 28
Mar, Ont.	" 21	Clifford, Ont.	" 29
Dyer's Bay, Ont.	" 23	Fordwich, Ont.	" 30, 31
Owen Sound, Ont.	" 24	Mount Forest, Ont.	Sept. 1

BROTHER W. J. THORN

Chincoteague, Va.	Aug. 14	Bridgeton, N. C.	Aug. 23
Exmore, Va.	" 15, 16	Trenton, N. C.	" 24, 25
Norfolk, Va.	" 18	Kinston, N. C.	" 26, 28
Currytuck, N. C.	" 19	Mt. Olive, N. C.	" 29, 30
Vanceboro, N. C.	" 21, 22	Clinton, N. C.	Aug. 31, Sept. 1

BROTHER J. C. WATT

Fort Wayne, Ind.	Aug. 11, 12	Burton, Mo.	Aug. 25, 26
Danville, Ill.	" 14, 15	Boonville, Mo.	" 28
St. Louis, Mo.	" 16, 17	Jefferson City, Mo.	" 29
Jefferson City, Mo.	" 18, 19	Mexico, Mo.	" 30
Sedalia, Mo.	" 21-24	Macon, Mo.	Aug. 31, Sept. 1

BROTHER J. B. WILLIAMS

Jacksonville, Fla.	Aug. 15, 16	Lakeland, Fla.	Aug. 23, 24
Waldo, Fla.	" 17, 18	Tampa, Fla.	" 25
Williston, Fla.	" 19	Palm Harbor, Fla.	" 26
Homasassa, Fla.	" 21	St. Petersburg, Fla.	" 28, 30
Ocala, Fla.	" 22	Clearwater, Fla.	Aug. 31, Sept. 1

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

STATION	CITY	METERS	TIME
WBBR	New York, N. Y.	256.3	Daily
WHK	Cleveland, O.	278.	Sun. & Thurs.
WORD	Chicago, Ill.	275.	Daily
KFWM	Oakland, Calif.	214.2	Daily
CKCX	Toronto, Ont.	291.	Sun., Tues., & Fri.
CHCY	Edmonton, Alta.	517.	Sunday [& Thurs.
CHUC	Saskatoon, Sask.	329.5	Sun., Tues.
WCAH	Columbus, O.	265.3	Sunday [& Sat.
CFYC	Vancouver, B. C.	411.	Sun., Tues., Thurs.
WNBF	Endicott, N. Y.	205.4	Sunday
WLSI	Providence, R. I.	441.	Sun., Wed., & Fri.
WBAX	Wilkesbarre, Pa.	256.	Sunday
WCBM	Baltimore, Md.	229.	Sun. & Sat.
WBT	Charlotte, N. C.	275.	Thursday
WSAZ	Huntington, W. Va.	243.8	Sunday
WBRL	Tilton, N. H.	420.	Sunday
WTAL	Toledo, O.	250.	Sunday
KFJF	Oklahoma City, Okla.	261.	Sunday
KFEQ	St. Joseph, Mo.	267.7	Sunday
KLZ	Denver, Colo.	384.4	Sunday
KWTC	Tustin, Calif.	441.	Saturday
WRHM	Minneapolis, Minn.	252.	Sunday
WREC	Memphis, Tenn.	254.	Sunday