



ROCK OF AGES
Other foundation can
no man lay -
A RANSOM FOR ALL

"Watchman, What of the Night?" The Morning Cometh, and a Night also" Isa. 21:7-12

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CONTENTS

LAW COVENANT BENEFITS.....	227
Law of God Perfect.....	227
Judgment and Condemnation.....	228
Every Mouth Stopped.....	229
Justification for Sacrifice.....	230
Righteousness a Guarantee of Life.....	231
HABIT AND CHARACTER.....	231
Mind of the New Creature.....	232
Ours a Nervous Age.....	233
Obedience, Perseverance, Love.....	234
Killing the Deeds of the Body.....	235
THE BUILDING OF THE TEMPLE.....	236
The Temple not yet Finished.....	236
THE GLORY OF SOLOMON'S REIGN.....	237
Glory of the Greater-than Solomon.....	237
LETTERS OF FELLOWSHIP AND APPRECIATION.....	238

"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 loo to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:29

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

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

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

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

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

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

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

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During the recent war some of the individual friends and several of the classes had their copies of "The Finished Mystery" seized by Federal agents. Some of these cases have been reported to us, and we now request that, if there are others which have not been reported, details concerning the seizures be sent us as soon as possible that the cases may be taken up with the Government.

It is desirable to know the date of seizure, the number of copies taken (even if only one), the name and official capacity of the one having in charge the seizure, and whether the seizure was conducted under the authorization of a warrant, or not.

RAILWAY RATES TO SCRANTON CONVENTION

At the time of going to press fare-and-a-third certificate plan rates have been granted for the I. B. S. A. convention at Scranton, Pa., by the Trunk Line Passenger Association (comprising territory east of Buffalo, Salamanca, Oil City, Pittsburgh, Wheeling, Kenova, Washington, and Norfolk—generally speaking, bounded on the south by the Ohio and Potomac Rivers—but not including New England States) and similar concessions are expected from the New England Passenger Association, the Central Passenger Association (covering territory west of cities above named as far as the Mississippi River) and the Southeastern Passenger Association—having control over territory south of the Potomac and Ohio and east of the Mississippi Rivers.

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Inquiries regarding oil stocks being offered for sale by the *National Labor Tribune*, of Pittsburgh, have reached us. We are not informed as to the merits or demerits of the proposition and therefore cannot and do not advise purchasing.

The WATCH TOWER

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LAW COVENANT BENEFITS

Had the Jews been able to keep the law perfectly, would God have granted them everlasting life, and would there have been a necessity for a ransom sacrifice on their behalf? The two questions involved in this one, as stated, were discussed at the Bethel table for several weeks. The final summing up we believe will be helpful and profitable to the friends generally. For that reason we publish it here.

THE proper understanding of this question magnifies the ransom and clarifies justification; and without understanding it we cannot clearly understand justification. When we get into our minds the real reason why the Lord Jehovah gave this law to the Jewish people and what it really taught them, then we can see how ultimately all mankind, coming to a knowledge of this fact and appreciating it, will magnify Jehovah's name and the name of Christ Jesus as the great Ransom.

Of necessity the answer to the first part of the question is in the affirmative. The law that God gave to the Jews was a covenant, in the nature of a contract. God said to them, If you will keep my law you shall live. And they said, We will do it. Had they met their part of the contract and Jehovah failed in his, then he would have been unjust; and God cannot be unjust. He plainly stated in Leviticus 18:5 that if they would keep the law they should live. "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them." "For Moses describeth the righteousness which is of the Law, That the man which doeth those things shall live by them."—Romans 10:5.

It has been suggested that the two texts quoted in the preceding paragraph apply to Jesus and him alone. A careful examination of the text in the light of the facts will show, however, that the same could not apply to Jesus as a primary or original proposition. The reason is this: Jesus at all times was righteous: there never was a time when he was unrighteous; and the fixed and unalterable principle of God's arrangement is that all righteous creatures are entitled to live. Being entitled to live, therefore, God could not consistently have said to him, If you keep my law you shall live. He already had the right to live. His keeping of the law proved that it requires a perfect man to do so. Therefore the law is the measure of a perfect man's ability. It was a conditional contract made with the Jewish people involving eternal life to those who could keep its terms.

God having made this promise, he could not fail or refuse to perform it for the reason that justice is the foundation of his throne, and his promise must be kept. "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant." (1 Kings 8:56) The same thought is found in the words of the prophet Malachi, that God always keeps his promises.

(Malachi 3:6) It follows then that God intended to grant life everlasting to any Jew who would perform the terms of the Law Covenant. If there be any doubt on this point, the Lord Jesus forever settled it in his answer to the lawyer, as recorded in Luke 10:25-28. "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live."

God never demanded a sacrifice. Every sacrifice that is acceptable to the heavenly Father must be voluntary. Justice never demanded a sacrifice on the part of another. Obedience is more pleasing to the Lord than is sacrifice, and for this reason, that sacrifice must be voluntary. God did not demand the sacrifice of Jesus, but his sacrifice was induced by his love to do the Father's will. He said: "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:17, 18) It was the will of God before the foundation of the world that his beloved Son should become the great sacrifice for mankind, but he did not demand that sacrifice: he offered it as a privilege, to be followed by the great prize which God granted to his beloved Son. Sacrifice was no part of the keeping of the Law Covenant, but sacrifice was a willing submission to the Father's arrangement in order that mankind might be saved.—John 3:16.

LAW OF GOD PERFECT

The promise God made to Abraham was, "In thy seed shall all the families of the earth be blessed". Thereafter he added the Law Covenant. Discussing this Law Covenant and the benefits resulting from it, St. Paul says: "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law". (Galatians 3:21) The reason that life did not result from the Law was not because the Law itself was defective. The law of God is perfect. If the Law could have given life, righteousness would have resulted by the Law, but it could not give life for the reason that Israel, with whom the Law Covenant was made, could not keep

it, and Moses, their mediator, was imperfect and could not make up that which the house of Israel lacked. Again, St. Paul, discussing this question in his epistle to the Romans, plainly lays down the proposition that the fault was not with the law but with the imperfect human race. (Romans 8:3) These texts show that had any man, aside from Adam, been able to obey the terms of the Law perfectly he would have come to the point of righteousness and would have been entitled to live.

The rule was different with reference to Adam. Adam, a perfect man, was put on trial, and after an intelligent opportunity willfully violated the law of God and was sentenced to die. He was immediately expelled from Eden. Suppose the Law Covenant had then been in force and Adam had kept every part of it. Could he have had life? The answer must be in the negative for the reason that justice demanded his life because he had violated God's law, therefore must die. The only way of satisfying justice with reference to him was for him to die. His children were not yet born. Were they sentenced to death? It is recognized as a fixed principle of God's arrangement that no man can be tried and adjudged guilty and sentenced unless he has knowledge of the fact that he is on trial. It follows that Adam's children, who were not yet born, could have had no knowledge that they were on trial; therefore could not have been sentenced to death. There is no Scripture which warrants the conclusion that they were sentenced to death. That does not mean that they were not in the condemnation. There is a distinction between sentence, or judgment, and condemnation, and this distinction shows a clear difference between the standing of Adam and that of his offspring.

JUDGMENT AND CONDEMNATION

Judgment means the act of determining what is conformable to law and justice. It is the sentence or judicial determination made and entered by the judge of a court or tribunal, having jurisdiction to hear and determine the cause. Condemnation means disapproval—that which is wrong, therefore not approved. When Adam sinned he was required to appear before Jehovah in Eden. He had a hearing before the great Judge and pleaded guilty to having disobeyed Jehovah's law. Thereupon Jehovah proceeded to enter judgment and sentence against Adam, which judgment and sentence is set forth in Genesis 3:17-19. Eve, being a part of Adam, and a transgressor, was included, of course, in the judgment. Not so were their children, who were not yet born, who could not know of the transgression nor of their trial, and therefore they were not judicially included in the sentence.

A person may be disapproved without ever having been judicially sentenced. Anything that is wrong in God's sight is disapproved. When Adam's children were born they were born imperfect, unrighteous, therefore wrong, therefore condemned. Hence they came under the condemnation by reason of their father Adam's disobedience, because had he not disobeyed they would not have been born imperfect. The Psalmist says: "Behold, I was shapen in iniquity; and in sin did my mother conceive me". (Psalm 51:5) St. Paul argues to the same

effect in Romans 5:12: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned". Clearly St. Paul made a distinction between the sentence of Adam and the condemnation resulting to his children when he wrote: "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression". (Romans 5:14) In this he plainly states that the children had not sinned in the likeness of Adam; they had not committed the sin that their father Adam had. Notwithstanding they must die, because unrighteous, imperfect, disapproved, therefore condemned.

CONDEMNATION EXTENDING TO ALL

All the human race has been born imperfect, therefore every creature a sinner, and for this reason disapproved by Jehovah. In the King James or Common Version of our Bible, Romans 5:18 reads: "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life". It is readily seen by examining this text that the word *judgment* is a supplied word. It does not at all appear in the original, and while the translator in the Common Version uses the word judgment, the context and the facts do not warrant its use. It would have been proper to say that the judgment upon Adam led to the condemnation or disapproval of all of his offspring, but it would not be proper to say that Jehovah judicially determined and entered his judgment whereby all of the offspring of Adam must die. St. Paul does not say that. Dr. Weymouth gives a better translation, which is: "It follows then that just as the result of a single transgression is a condemnation which extends to the whole race, so also the result of a single decree of righteousness is a life-giving acquittal which extends to the whole race". By the disobedience of Adam the judgment of death was entered against him, and thereafter while he was undergoing the sentence of death, judicially determined as disapproved and actually now imperfect because feeding upon the poisonous elements of the earth—God's means of enforcing that judgment—it followed that his offspring were imperfect, unrighteous, therefore condemned or imperfect. For this reason we say that all of the race of Adam came under the condemnation.

It follows, then, that Adam must die because of his wrongful act, and his children have died and yet die because imperfect, unrighteous, disapproved, and condemned, which imperfection results from their father Adam's sin. If his children who were not under judicial sentence, could keep the law perfectly, it would mean that they were perfect, without fault, righteous, therefore approved, and for that reason would have the right to live. But being imperfect by reason of the inherited imperfections, it is impossible for any of them to keep the terms of the Law Covenant.

RESULTING BENEFITS

Did not God know when he gave the Law to Israel that none of the nation of Israel could keep it? Of course he knew that. Why then did he give it to them? Was he

merely trifling with them? Such would be beneath the dignity of Jehovah. He must have had a good and sufficient reason to make this Law Covenant; and when we see this reason it magnifies Jehovah and his law and makes clear to every one who does understand it the absolute necessity of the ransom sacrifice, and clarifies the question of justification.

Why then did God give the Law Covenant to the Jewish people? St. Paul answers that it was a schoolmaster or teacher to bring them and us to Christ. (Galatians 3: 24) God was dealing with a stiffnecked generation; in fact, the whole human race is hard-headed, stiffnecked, hard to teach.

Let us consider for a moment what lesson the Law Covenant taught. The time was to come in the development of Jehovah's plan when mankind in general would learn that the original judgment of death was entered directly against Adam and that his offspring were imperfect because of his wrongdoing, and hence were under condemnation. Future generations might have said, as indeed some in their own wisdom now say, that a ransom is wholly unnecessary. Many might have said, as some already say, If we had a chance we would be able to live forever of our own efforts. The law is the measure of a perfect man's ability. The Jews thought they could keep it and failed. Therefore the Law taught them, and through them will teach all others of mankind, (1) that every righteous creature is entitled to live, *because Jehovah said so*, and the keeping of the law is a determination of his righteousness; (2) that as a people they were unrighteous, therefore must die, for the reason that no unrighteous thing can live eternally in God's realm; (3) their efforts to keep the Law Covenant demonstrated to them that they could not become righteous in their own ability or strength, therefore the absolute necessity for having the help of another; (4) they were led as a people, some of them, to Jesus at his first coming, and ultimately all will be led to him and to the knowledge of the fact that it is the merit of the sacrifice of the perfect One and his resurrection from the dead to become the Mediator of whom Moses was a type, that will bring to them life everlasting. Hence the Jews must all ultimately come to a knowledge that he whom they crucified, and he alone, is able to act in their behalf and bring them to the point of righteousness where they can keep the terms of Jehovah's law and therefore live.

EVERY MOUTH STOPPED

These great truths that Jehovah thus taught will forever stop the mouth of the Jews and every one else from saying, We could have lived without the benefit of a ransom sacrifice, if we had had an opportunity. No man can ever be heard to say in any age of time that life could come without the ransom sacrifice; and except for the giving of the Law it would have been impossible to establish completely and definitely in the minds of men that the ransom sacrifice is absolutely necessary for every one in order to have life. There are many people in the world today, such as Sir Conan Doyle and others, who are telling the people that the ransom sacrifice is wholly unnecessary; that too much is made of the death of Jesus and not enough of his life; but when Sir Conan Doyle and

all like him come to a knowledge of the truth, the principles taught by the Law Covenant will demonstrate to them conclusively that the ransom sacrifice was an absolute necessity, because the Jews, under favorable conditions, for eighteen centuries and more, had an opportunity to get life by keeping the Law Covenant and their experiences demonstrated the absolute inability of man to gain that blessing for himself.

The evolutionists hold to the theory that the fall is a myth; that the ransom sacrifice is unnecessary and untrue. They say, We can create; we can produce life. But God will ultimately confound these and all others and show them the foolishness of their own wisdom and teach them the necessity for the ransom. When the New Law Covenant is put into operation all mankind must become Israelites, coming under the terms of their Covenant, and then all who will have life must know of the ransom, must know it was a necessity, and must accept the great ransom sacrifice as the only means of leading to life everlasting.

And thus the time will come when every knee shall bow and every tongue confess that Jesus is the Christ, that he is the great Life-giver, the only means of obtaining life everlasting.

God led the Jewish people down to the time of Christ and few of them were ready to accept him and did accept him. The mass of them said, We will not have him. They despised and rejected him, and were cast off. But the time will come, and is not far distant, when they will look upon (discern) him whom they pierced and will mourn for him (Zechariah 12: 10), saying, Now we understand; that Law Covenant which we first had shows us our absolute inability to get life with an imperfect mediator. Now he, the great Messiah, is our Mediator, perfect, and is able to save us to the uttermost. All others of mankind coming to a knowledge of the truth will profit, if they profit at all, through the experiences of Israel and the knowledge they gain from the outworkings of God's great arrangement. Then they will see the absolute necessity for a perfect Mediator to help them, lift them up, and bring them back to a condition of righteousness, and will perceive that the merit of Christ, resulting from his obedient sacrifice, is the only means whereby this help can come to them.

AS TO JUSTIFICATION

The Law Covenant, then, clearly teaches that every righteous creature is entitled to live. Hence every righteous creature is justified in God's sight. When one is justified, he is free from all condemnation or disapproval, he stands approved before Jehovah and has the right to live. And since this justification cannot result from efforts on his own behalf, he must have some one to act for him. Had Moses been able to bring the Jewish people up to the point of righteousness they would have been entitled to live and would not have died, and that would have been true without the necessity of a ransom. But Moses was imperfect, and they were imperfect, all under disability, therefore impossible to be justified before God, actually made right and given the right to life. When the New Covenant is inaugurated Christ will have at his disposal for the benefit of mankind through the terms of

the New Covenant the merit of his sacrifice, the value of a perfect human life. Therefore during his reign he will minister unto them, teach them, rule over them, and gradually bring them up over the highway of holiness back to human perfection, where Jehovah can receive them, approve them, and fully justify them. It will require the entire Millennial reign for the justification of the human race under the terms of the Law Covenant.

JUSTIFICATION FOR SACRIFICE

The Lord has, however, arranged for the justification of the church during the gospel age for a specific purpose; namely, that those justified might become a part of the great sacrificial body of Christ. When Jesus arose from the dead and ascended on high he had the value of a perfect human life, which he had laid down at Calvary and which was to be used and has been used in harmony with the divine will. It was the will of God that 144,000 members of the body of Christ should be selected from among men and made perfect as new creatures, and in the selection of this number and bringing them to perfection many more would be justified, the greater number of whom would not finish their course as honor graduates and receive the highest reward.

None could be accepted as a sacrifice until first justified, because Jehovah cannot accept an imperfect sacrifice. This he clearly demonstrated by the terms of the Law Covenant, in which was provided that no blemished animal should be received for sacrifice on the Day of Atonement. Jesus deposited in heaven the merit or value of his human sacrifice, to be imputed to every one who would present himself in full consecration to do Jehovah's will during the gospel age, or age of sacrifice. Justification means made right with God. Justification therefore means approved, which would mean relieved from condemnation, which condemnation resulted from the Adamic sin.

One coming to God first learns of his own imperfection and he begins to seek after God if haply he might find him. He is drawn to Jesus by Jehovah; he learns that Jesus, his Redeemer, is powerful to save him. He hears the words of Jesus, If you will be my disciple, deny yourself, take up your cross, and follow me; he counts the cost. That is to say, he considers that for him to deny himself he must give up his own will and henceforth do the will of the Lord, whatever that may be concerning him. He says in substance: 'I know that one who would make provision for me to live would will always for my best interest, and even though it costs me much of the pleasures of earth, I gladly surrender everything and agree to do the will of God, trusting in Christ Jesus my great Redeemer. Christ Jesus as the great Redeemer and High Priest receives him, imputes to him a sufficiency of his own merit to bring such a one up to the standard of one hundred percent perfection, therefore acceptable to Jehovah. God, in accepting him, justifies him, or counts him right, and there results to him the legal right to live as a human being, which legal right to live is immediately sacrificed and he is counted dead from that time on as a human being and is counted alive as a new creature in Christ Jesus. (Colossians 3: 4; 2 Corinthians 5: 17) This justification is instantaneous and is

granted by Jehovah for the purpose of making such a one an acceptable sacrifice, and for that purpose only.

MERIT ON DEPOSIT

The merit of Christ Jesus has not yet been paid over for the release of Adam from the judgment of death. If it had been so paid over, then Jesus would have at that time parted with the possession and control over it and would not have it for the purpose of justifying those who come to God by consecration through Christ Jesus. But possessing this merit or value of his own human sacrifice, he imputes or credits to the one consecrating a sufficient amount thereof to bring such a one up to the standard of righteousness, therefore making him acceptable to Jehovah, who justifies him.

The Law Covenant magnifies the value of the ransom sacrifice. In that Covenant God said, If any man will keep this law he shall live. And it would follow that had he been able to keep it a ransom would have been unnecessary; but since the law is the measure of a perfect man's ability, and since none of Adam's race has been able to keep it, it proves the absolute necessity for a ransom sacrifice and forever stops the mouths of any from saying that they can be justified in any other way except through the merit of Christ Jesus.

Every one justified and accepted by Jehovah sacrifices identically the same thing, namely, the right to live as a human being; and this right results to those only who are justified, and none is justified except him who has imputed to him the merit of Christ's sacrifice, and none is favored with having imputed to him the merit of Jesus' sacrifice except those who make a consecration. Therefore consecration—the surrender of the human will, agreeable to doing God's will—is first essential before any one can be justified.

ALL UNDER SIN

Adam was under condemnation by reason of the judgment entered against him directly. He was therefore disapproved of God and condemned to die. His offspring are under condemnation by the rule of inheritance; that is to say, they inherited from their father imperfection, were born imperfect, therefore born sinners, hence disapproved and condemned and must die, and do die, because of that imperfection.

In this connection consider the words of St. Paul: "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe". (Galatians 3: 22) This text does not say that the Scripture shows that God *included them all in the judgment directly entered against Adam*, but it does say they were *concluded*, which means shut up, under sin; that is to say, the sin of Adam was the cause of the imperfection of his offspring; and the promise is that all who have faith in the merit of Christ Jesus shall receive the benefits of the ransom sacrifice. In other words, the whole human race came under condemnation because of Adam's disobedience, in order that the whole human family could ultimately receive the benefit of the one great all-sufficient sacrifice.

Before the Law Covenant was made Jehovah had not judicially determined that the Jews should die. By this

we mean that there was no direct judgment against the Jews which called for their death. Had such been the case God could not have put them on trial for life. It will not do to say that the Jews are under a double judgment, and twice sentenced to death, because such is repugnant to the principles of Jehovah. The Jews were disapproved; therefore under condemnation like all others of Adam's offspring. But this condemnation was the result of inherited imperfection. God counted Moses righteous and through him made a covenant with Israel by which he agreed that if they kept his law they should live, and failing to keep that law they must die. They did fail to keep it and therefore death must result to them. They were therefore under a special condemnation or a judgment of death by virtue of failure to keep the contract which they had agreed to keep. But Christ Jesus was born a Jew, born under the Law, and kept the law of God perfectly, and being put to death as a sinner became the Redeemer, not only of all of Adam's offspring, but especially for the Jew. "Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, Cursed is every man that hangeth on a tree". (Galatians 3:13) Jesus was entitled to live as a perfect man without regard to the Law Covenant. He kept the Law Covenant perfectly, thereby proving that it is the measure of a perfect man's ability.

RIGHTEOUSNESS A GUARANTEE OF LIFE

The conclusion therefore must be that every righteous creature is, according to the divine arrangement, entitled to life; that had the Jews kept the law perfectly they would have been entitled to live and would have needed no ransom, for the reason that life would have resulted to them by virtue of coming up to the divine standard, they not being directly sentenced to death. Furthermore, not being able to keep the law themselves, being

imperfect, disapproved and condemned, like all the rest of the human race, and under condemnation because of their inability to keep the law, the ransom sacrifice and the mediatorial work to follow by the great Mediator is absolutely necessary. It teaches the Jew and all others of mankind that there is no other name under heaven given amongst men whereby man can be relieved from the condemnation or disapproval except by and through the merit of Christ Jesus.

The proper understanding of the question, therefore, magnifies the ransom sacrifice and conclusively settles the question that justification, or approval from God, can come only to the one who has had imputed to him the merit of Christ Jesus' sacrifice, and that during the gospel age none is justified except those who have agreed to sacrifice by making a full consecration. Since justification can result only from the merit of Christ Jesus being imputed to the person, it follows that if this justification should come before a consecration and the party thereafter, being justified, would not make a consecration, second death could be the only result. Jesus is the Advocate throughout the gospel age only for those who are consecrated, justified, and spirit-begotten. His mediatorial work does not begin until the New Covenant is inaugurated, after the church's glorification, and is therefore the Mediator for no one until that time. Without an advocate or without a mediator not one of the human family can stand before Jehovah. These conclusions, therefore, enable us the better to understand that during the age of sacrifice justification results from the imputed merit of Christ Jesus, and the one justified is entitled to live, which right to live as a human being is granted only in order that such a right might be sacrificed and the sacrificer be given the promise of life everlasting on the divine plane.

HABIT AND CHARACTER

"To be carnally minded is death: but to be spiritually minded is life and peace."—Romans 8:6

IN THE text above quoted the Apostle draws a sharp contrast between the flesh and the spirit. Indeed he makes this same distinction in all of his writings, because such a distinction exists in fact. Note that the distinction is not drawn along moralistic lines. The contrast is not between fleshly-mindedness of low degree and fleshly-mindedness of high degree, between low worldly morality and high worldly morality; but it is between fleshly-mindedness, even the best, and spiritual-mindedness, of whatever grade.

In other words, the present native condition of the flesh is death. It is not necessarily uncomplimentary to say that a person of the world is fleshly minded. That is the state in which all are born, and there is no opportunity of getting into any other state except by a consecration to the Lord, which all do not have the faith to make under present conditions. Among those who have the mind of the flesh are some who live lives very inconsiderate of their neighbors, and others who are commendable in many things.

We would not be able to agree with those who interpret this passage to mean that they who live a grossly im-

moral life are destined for eternal torment while they who live a reasonably decent life and who train their minds to dwell on æsthetic subjects, who attend Sunday School or church services on Sunday are bound straight for the pearly gates, and who believe this text to be proof positive that a good life is owed them now and eternal bliss and happiness in the ages to come. While it is certainly much preferable for the world to live on as high a plane as possible, that is not the subject matter of this text; for it applies to those who have been separated from the world by their consecration to and their acceptance by God the Father. Such are on trial in respect to their faithfulness, but not, primarily, in respect to their efficiency.

For these to be unfaithful in following after the spirit, for them to turn back and seek for, revel in, and dote upon the things of this evil world, or order of things, now in dissolution but still with us, for these to be thus unfaithful would mean death, the second or other death. But for them to be spiritually minded, to center their minds on things relating to the heavenly program, to 'speak of the glory of God's kingdom and talk of his

power', (Psalm 145:11) that means life future and peace present. For them to be faithful in this matter until death means that they shall have the crown or victor's wreath of life.—Revelation 3:21.

The Apostle says: "To be spiritually *minded* is life and peace". What is it to be minded? What is it to have a mind? What is the mind?

Some one says: The mind is the will. But this definition seems hardly satisfactory. Rather could it be said that the will is that factor which determines and controls the mind. Another might say: The mind is the brain. But no; we must say that the brain is that portion of the organism which is more specifically used by the mind—a tablet, so to speak, on which impressions are made. Neither of these definitions corresponds with all the facts.

The natural mind is the sum of those impressions made on the brain by the influences with which men have come in contact, both before and after birth.

MIND OF THE NEW CREATURE

But what is the mind of the new creature, the new mind? We answer, There is no notable difference between the manner of forming the new mind and the manner of forming the natural mind, except that the new mind must be formed intelligently and with particular determination and effort, whereas the natural mind *may* be so formed, or it may be merely a miscellaneous collection of items of no particular use or importance, a kind of jetsam of passing experiences. The difference consists not in the method of formation but rather in the *class* of impressions made on the brain. The new mind, then, shall we say, is the sum of those impressions made on the brain, under the direction of the will, by those influences which the Lord has provided us through his Word. The brain is the canvas, the will the artist. But no painting of worth is produced by chance. The artist must direct the application of the pigments onto the canvas in an intelligent and scientific manner. The result is a harmonious and pleasing arrangement of color and of light and shade which we call a picture.

So we say: That man has an admirable mind, and do not mean merely that he has an admirable will or that the cells of his brain are peculiar in their structure; but we do mean that the impressions which are on his brain manifest themselves in some way or another that is pleasing to us.

One of the important elements in the process of forming any mind, either natural or spiritual, is habit. Habit is that custom of the mind to think or to direct action along previously employed lines. All of us recognize the fact that habit has had and still has a great deal to do with human experience; but it may be that we have not all rightly estimated its value as a help to the new creature, and its power for good as well as for evil.

The physical capacity for habit depends on a quality of the brain which is called plasticity. Take this illustration: A piece of flat paper when being folded offers some resistance to the process. It requires some little effort to effect the change in its form, but when the change is made it inclines to stay. If we fold the same piece of paper a second time in the same place we find it is quite easy. In fact it is difficult to fold it in another.

BRAIN PLASTIC AND IMPRESSIONABLE

The human brain is also plastic: it offers some considerable resistance to an initial change in its form, but when it is once changed it has a tendency to stay in that changed condition. Scientists tell us that each brain cell is really a seven-lobed fiber, the first of which lobes is affected and deepened in color by a passing observation or slight impression, the other six lobes of which are affected by the deeper and stronger impressions, the seventh being brought into use only by the things learned under great pressure or emotional stress. Whether this explanation be physiologically correct or not we cannot say, but it harmonizes with all the known outside facts.

It is not easy to make the brain receive some entirely new impression, because the brain cells resist the rearrangement or chemical readjustment necessary to receive the new item. All of us know how hard it is to think along the line of some new truth. It is like ploughing among stumps. Now and then we strike a snag which offers great resistance.

The disinclination to examine a new thing or to think upon it we call prejudice. Prejudice is often but another name for mental indolence; at other times it is attributable to pride, and yet again to imperfect information. We remember Nathanael's prejudice against Nazareth and how Philip did not argue but said: "Come and see". (John 1:46) And when he did come he saw. While he had prejudice, it was not so strong as to govern his mind entirely. He came and was honest enough to accept the testimony of his senses, and received the great blessing open to him.

But some one may interpose: Can the new creature get bad habits? Ah, the Bible corroborates our own experience that we are as prone to trouble "as the sparks [to] fly upward". (Job 5:7) We may set it down as a self-evident fact that if we are not busy developing new and beneficial habits we shall *automatically take on* bad ones. Therefore we ought to reduce the majority of our daily duties to habits of a helpful kind, so that the reserve force of the mind could be engaged in attacking new contingencies that arise day by day.

HABITS AND PRECISE WORK

It is sometimes said that the man who does things by habit is the man who can do nothing original, but this is merely an assertion without ground; for we can see on closer examination that advance in efficiency in any line depends on the presence of well established habits. Why? Because the task which is done largely or wholly by habit is done to that extent automatically and leaves the will free for employment elsewhere. The first time an engineer goes over a new road he is under a tremendous strain. He must watch with unremitting effort for each sign, each paddle, each light, and at the end of his run he is exhausted. But when he "learns the road", when he knows where every signal must be given and where every danger point lies, though his work is still weighty, it becomes more and more of a habit to him; he increases in efficiency and his mind is left more free to cope with unexpected situations which may arise.

Take the "raw recruit" in the army as an example. When he first enters the army he is the embodiment of

awkwardness in the drill. So awkward is he that he cannot be allowed with the larger group. He, with a handful of comrades, is detailed to a special officer who gives painstaking care to inculcating the various commands and movements. When at first the recruit hears the word of command it is meaningless to his ears. He must take the time and trouble to analyze what he hears before he can respond, even imperfectly. It taxes every power he has so that at the end of two or three hours drill he is exhausted. It is also hard for the officer, who must watch with precision the every effort and false move of his pupil. He could manœuvre a thousand well trained men all day easier than he can drill those few men three hours. But when those same men by inexorable application acquaint themselves to the extent of extreme familiarity with every command, they can respond not only accurately but also instantly to what is heard, because they need not longer to analyze the whole matter. The habit is established, and a certain sound sets in motion a certain set of automatic responses; the deed is done without specially drawing on the will or the attention. The nerve energy is spared, and, what is more important, the soldier will obey even if he is stricken with fear or surrounded by distracting circumstances.

The extent to which habit may become automatism is shown by the story of the young lady who was playing the accompaniment and singing the score to a very difficult musical selection. She was observed by members of her family to go through the selection faultlessly and yet all the while to be in a state of intense excitement. When the song was ended she burst into tears; and first then it was noted that she had been watching the dying throes of her pet canary bird. She had been entirely oblivious to either the science or art of playing and singing. Habit had done its work; the attention was elsewhere.

OURS A NERVOUS AGE

We are living in a nervous age. The disposition is to strain and overtaxation. The easy methods of intercourse between place and place bring new ideals to both employer and employed and more is expected for a given time. If the employé finds no easier methods of doing his work than he formerly knew he is obliged to draw upon his reserve nervous energy in an effort to accomplish what he is not properly drilled to do. As time passes, this strain itself becomes a habit, though not a beneficial one, until it seems as though he is not working if he is not on a strain. At the same time, if he be conscientious, he will realize that he is not accomplishing what he ought. This double draw on his reserve nervous energy, if not interfered with, will bring nervous prostration and collapse.

The trouble often is, in part, that, instead of having so mastered the minute details of his oft-repeated tasks, he is forced to give them much the same amount of attention as he must at first. He does not realize that not only the old details of a thing may be habitualized but also one's method of approach or attack upon a new duty.

Speed is always a desirable thing; but hurry never. Speed is acquired in proportion as we master the details of a thing in hand, otherwise not.

Take piano-playing or typewriting. One might mem-

orize selections or write letters until he were gray-haired and never have a thorough intimacy with the keyboard. The only way to master either is to spend time and attention upon drills which have no other sense or object than to familiarize one with that keyboard. The keyboard must become a habit; it must become an extension, so to speak, of one's brain. Then and then only can the instrument be used to real advantage, and the attention left free for rhythm, phrasing, etc.

When the child first learns to walk it is a very conscious procedure with him. It is far from a habit. He must direct his whole attention to the accomplishment of that single feat. But as years pass by, walking becomes such a habit that it is almost entirely subconscious with those in good health. And that this automatic walking requires less energy than if every step were felt is shown by the fact that if we walk several blocks, or half a mile, definitely willing each step, we are wearied.

HABIT AND PERSONAL MATTERS

Custom becomes particularly manifest in personal habits, in manner of dress, tone and accent of voice, etc., etc. As the poet says: "Habit oft betrays the man". Walking is graceful with one and awkward with another largely because of the habits developed in early life. The true accent of a foreign tongue is seldom acquired after the age of twenty because the sounds of one's mother tongue have become habitualized and anything else sounds strange and measurably undesirable. Untidy habits of dress are seldom changed after one is twenty; for the mental indolence, termed prejudice, resists the suggestions made by the more careful attire of others. If one be slovenly in youth in respect to dress and manner he is almost sure to be slovenly in age, because *habit begets a fondness for the deed performed*.

On the positive side of this subject the Scriptures tell us: "Train up a child in the way he should go; and when he is old he will not depart from it". (Proverbs 22: 6) He will not wish to depart from it, because that way has become the easier way, the way requiring less effort and, hence, his preference.

In this connection it may not be out of place to quote an extract from a secular magazine, wherein one student of the mind said:

"The great thing, then, in all education, is to make our nervous system our ally instead of our enemy. It is to fund and capitalize our acquisitions, and live at ease upon the interest of the fund. For this we must make automatic and habitual, as early as possible, as many useful actions as we can, and guard against the growing into ways that are likely to be disadvantageous to us as we should guard against the plague. The more of the details of our daily life we can hand over to the effortless custody of automatism, the more our higher powers of mind will be set free for their own proper work. There is no more miserable human being than one in whom nothing is habitual but indecision, and for whom the . . . drinking of every cup, the time of rising and going to bed every day, and the beginning of every bit of work, are subjects of express volitional deliberation. Full half the time of such a man goes to the deciding, or regretting, of matters which ought to be so ingrained in him as practically not to exist for his consciousness at all."

On the negative side of habit the Scriptures place the query: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accus-

tomed to do evil". (Jeremiah 13:23) The Ethiopian's skin and the leopard's spots can both be changed by the use of powerful chemicals, though it would be very hard on the Ethiopian and the leopard. But, of course, these are merely figures of inborn imperfections. Man cannot eradicate his imperfections by denying their existence or by any system of self-perfection. But in his own due time will Jehovah wash away the vilest stains of even habitual sin, if the individual turns therefrom and avails himself of the privileges of Messiah's kingdom.

Another quotation from an old WATCH TOWER reads:

"My reader, beware of habit! Habit is the most significant word to be found in the English vocabulary. Get an artist to paint it in letters of fire and hang it on the walls of your chamber, where your eye shall catch its message when you retire and where it may greet you again with the rising sun. Gaze upon it until it is deeply cut into the sanctuary of your inner being, just where the lamp of life may cast its ruddy light over it. Habit is to be your curse or benediction; it is either to conquer you or enable you to conquer. Today it is transforming you into a sycophant or a prince of freedom. Today you are either girding your soul with fetters of sorrow or building a chariot that will conduct you to paradise. Good habits are as potent for emancipation as vile ones are for slavery and anguish. One may resolutely form habits of purity, honesty, fidelity, till he breathes the air of divinity as his native air;—as he eventually becomes expert and master of melody, by years of inexorable drill."

"The power of habit is unquestionably a great one, either for good or evil, but let us not forget that the human will, however strong or persistently exercised, can only reach its highest attainment and most favorable results when placed under discipleship to Christ—to be taught of God."

HABIT'S USE FOR NEW CREATURES

But one may say: What has all this to do with us as new creatures? The answer is that it is of vital importance to the new man. First, in that it can be applied to the performance of our daily duties, which are to be done *as unto the Lord*. (1 Corinthians 10:31) And second, we can apply them to our habits of thought, which are of prime importance in our preparation or lack of preparation for our heavenly home.—Philippians 4:8.

At the beginning of our Christian course we find ourselves in possession of a certain stock of habits, the majority of which are bad, or at least unedifying. Some of them may appear well before the world but make a very poor showing in the light of the glorious goodness of God as it shines in the face of Jesus Christ. It is our duty as stewards of our influence and general powers to see to it that the Lord's grace is sought to help us see our objectionable customs of mind and body, and to strive to overcome that evil with good. While we are not on trial for efficiency, but for faithfulness, our faithfulness will show itself in efforts not merely to will, but also to do of Jehovah's good pleasure.—Philippians 2:13.

Our usefulness, our influence, our talents in general may thus be improved and enlarged. If we find ourselves in possession of a natural tendency to *doubt*, we can and must develop faith. And not only such faith as is *forced* upon the presentation of the last bit of evidence, but faith which triumphs over despair and which "can firmly trust Him, come what may". Do we suppose that the perfect beings of heaven have habits of doubt; must they sit and wonder every day whether God

is as good as his Word? Surely not. The faith which gains the victory is such as can ask the Father to give us more of his holy spirit and more of his heavenly wisdom, and to prepare us for that place which he sees to be best and which can *rest* in confidence that he will 'complete, that good work which he has begun in us'.—Phil. 1:6.

OBEDIENCE, PERSEVERANCE, LOVE

If we have a natural habit of *disobedience*, we need to develop *obedience*. If we find that we have a disposition to rebel continuously at things previously proven to be of divine providence, or beneficial to us, we must force ourselves into obedience until it becomes easier and easier for us. It may require much effort and attention at first, but it will become more facile; even as much more power is needed to start an engine than is required to keep it going. Even if we should perchance allow some of our proper rights to be tampered with or to be taken from us in our practice of obedience, the practice will be of far more value to us than any little thing which might be lost.

If we have discouragement by habit we may seek the Lord's help in developing happy *perseverance*. Discouragement is one of the most potent weapons of the great adversary. If the Lord's people can be kept habitually discouraged they can be kept from the goal.

If we find *coldness* or *hate* in ourselves, we must develop *warmth*, *love*. It will seem awkward to us at first, just as it was awkward to the raw recruit, but if we are persistent in seeking to acquire the Christ-mind on this subject we shall soon become more expert until, instead of having to warm up by special effort on stated occasions, it will be our habitual cast of mind. Our love will not be constrained or exclusive, but genial and inclusive, of all. We can do nothing of ourselves in this connection, but can do all things through Christ, who strengthens us.—Philippians 4:13

SYMPATHY, GRATITUDE, CHEERFULNESS

If we are unfeeling, *sympathy* must be *forced* to flow in our veins. It will seem awkward and foolish at first if we have been accustomed to looking at everything from the stoical and cynical side. A pen used in black ink and transferred to red will show decided traces of the black at first, but finally it will write a clean, bright red. Though our minds have at one time been shadowed by lack of feeling they may become warm and vibrant with tenderest sympathy when we observe the ideal in our Master and strive by his grace to be like him.

Ingratitude? Thankfulness. The whole world, due largely to ignorance, is ungrateful. The anointing of our eyes with the eyesalve of truth reveals to us our true condition and we become verily "lost in wonder, love, and praise," exclaiming: I'm a miracle of grace! Ingratitude chills the very marrow of the bones. Gratefulness adds warmth and pleasure to life on any plane. Do the angels sulk and pout? Do they whine because they are not archangels? Hardly. Then "be ye thankful".—Colossians 3:15; Psalm 100:4.

Are we stiff and repulsive? We need *cheerfulness* of face, of tone and accent of voice. Some people are outwardly pleasant and affable who have merely learned the

form. On the other hand some have a real grace of heart whose outward bearing belies their real sentiments. Some have developed a gruff or harsh voice before their contact with the Lord and do not realize how the employment of that same voice now robs them of some of their most valuable talent—their personal influence.

GENEROSITY, CONTENTMENT, MERCY

If we are selfish or niggardly we must force ourselves to be liberal until *generosity* has become a habit. We should be generous not only with such means as are at our disposal but also with our time and powers; with “a word in season”. (Proverbs 15:23) Liberality will perhaps cut to the quick at first; but when we remember our heavenly Father’s great love wherewith he loved us, in the fathomless billows of which we have been submerged when we did not deserve a drop of it, we cannot afford to be stingy. Solomon tells us: “There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty”. (Proverbs 11:24) A heathen philosopher said with more good intention than accuracy: “Only those things which thou shalt have given away will abide with thee”.

Are we by nature dis- or mal-content? We must ‘*learn*’ in whatsoever state we be, therewith to be content’. (Philippians 4:11) Contentment is a peaceful determination to enjoy what the Father has given us.

If we are *cruel*, by unduly using our superior knowledge or experience or position to the pain and embarrassment of others we need the tender balm of *mercy*. Mercy forced seems out of place but when it becomes a habit, “the quality of mercy is not strained; it droppeth as the gentle dew from heaven”. It is not really satisfying mercy until it is spontaneous.

If *dilatoriness* besets our pathway we need *promptness*. “Do with thy might whatsoever thy hand findeth to do.” (Ecclesiastes 9:10) Habitually putting known duties off not only loses to us many opportunities of service, but sears the conscience also. Can we doubt that God will supply all our need in this direction, if we ask him in faith and if we do our best to cooperate?

FRANKNESS, FRUGALITY, SOBRIETY

We need *frankness*, genuineness, if we find that our actions are sometimes hypocritical. We may have to convince ourselves first that our conduct is real and true. It is not that we as new creatures are likely to be lacking in a real determination to do the Father’s will, but that our determination may be swerved aside from the path marked out for us and our conduct colored by selfish considerations until we are professing one thing and doing another. Those who are hypocritical are almost if not quite always self-deceived in a measure. They may not be deceived as to the fact of their doing wrong; but they are often deceived by sophistries into thinking that doing wrong for utilitarian purposes is justifiable. Witness the influential ones of Jesus’ day. We know this was what they did and we know they were hypocrites.—Matthew 23:13-33; Luke 11:37-54.

Wastefulness on the one hand should be displaced by *frugality* on the other, especially in regard to personal matters. While Jesus was liberal, he was not wasteful.

In this he was following Jehovah, who dispenses sunshine freely, even lavishly; but none of it is wasted.

However *giddy* we may be by nature the rich indwelling of the holy spirit will surely give us a proper sobriety.—1 Timothy 2:9; Ephesians 5:4.

If we are a slave of *carelessness*, we need to develop *caution*. The hit-or-miss method of doing things may appeal to us most strongly after the flesh, but if it is employed in the Christian way it will mean that we shall invariably *miss* the position to which we have been called. With our most carefully exercised and our most zealously applied efforts, our works are still slight; hence the need for as great caution as possible. Caution may be foreign to us by nature, especially as applied to personal influence, but it can be developed more and more, if we seek the Lord’s help.

SUAVITY, PATIENCE, PRECISION

If we are *impudent*, from lack of training or wrong training or the subversive influences of our day, we need more of the “unction from the Holy One” (1 John 2:20) with its consequent *suavity* and *unobtrusiveness*. Impudence is a mark of the time. Everything is hooted, caricatured and cartooned. Nothing is respected, not even one’s own self. To “speak evil of dignitaries” (2 Peter 2:10; Jude 8) is the order of the day. Because of this outside influence, the Lord’s people should be all the more careful to practice the golden rule.

Impatient? We need patience. It will come very consciously at first, but under the lash of unremitting effort, coupled with much of the holy spirit, it will become the habit that it must. For do the angels of heaven exercise a conscious patience as the centuries sweep by? Are they fretting and stewing about the fulfillment of God’s plan?

If we are naturally *inaccurate*, *precision* should have its due season of drill and rehearsal, until our very method of starting a new duty will be colored by that poise of mind. Inaccuracy lies at the root of much of the industrial difficulty now present in the world. It makes inferior work and cuts down the average of production along all lines. The Lord’s work is surely worthy of the most careful attention we can give it.

If we are habitually *slow*, we need more *speed*. But as we have observed, speed is attainable only through the mastery of proper habits. One observer has gone so far as to say that “no action can be done well, which is not done unconsciously”.

If we are habitually in a nervous hurry and observe ourselves getting into a nervous fret soon after starting to work, *deliberation* is the thing to be cultivated. We can remember that God is not in a hurry, but has taken centuries for matters which we might have assigned to days.

KILLING THE DEEDS OF THE BODY

If we are beset by sensuality in either its coarser or finer forms, the Apostle’s admonition is to “set our affections on things above”. (Colossians 3:2) They will not float up like a toy balloon. They must be hoisted with the most painstaking effort and care and by the force of the will, with much prayer. They will come down again, and must be forced again to heavenly things until finally

we become by *habit* spiritually minded; that is, we really prefer to think on spiritual and heavenly things and feel uncomfortable in proportion as our walk is removed from fellowship with the Master.

We are carnally minded if, after being begotten of the holy spirit, we allow our natural inclinations to govern us and to determine our course. Such is the way that leads to death. We are spiritually minded if we diligently apply our minds and hearts in appreciating and honestly practicing at the noble attributes of the spirit shown to us in the Lord's Word.

"If ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live."—Romans 8: 13.

"It takes great strength to train
To modern service your ancestral brain;
To lift the weight of the unnumbered years
Of dead men's habits, methods and ideas;
To hold that back with one hand, and support
With th' other the weak steps of new resolve!
It takes great strength to bring your life up square
With your accepted thought, and hold it there,
Resisting the inertia that drags back
From new attempts to the old habit's track.
It is so easy to drift back—to sink—
So hard to live abreast of what you think!

"It takes great strength to live where you belong,
When other people think that you are wrong;
People you love, and who love you, and whose
Approval is a pleasure you would choose.
To bear this pressure, and succeed at length

In living your belief—well, it takes strength—
Courage, too. But what does courage mean
Save strength to help you face a pain foreseen:
Courage to undertake this life-long strain
Of setting yourself against your grandsire's brain:
Dangerous risk of walking alone and free,
Out of the easy paths that used to be;
And the fierce pain of hurting those we love,
When love meets truth, and truth must ride above!

"But the best courage man has ever shown,
Is daring to cut loose, and think alone.
Dark are the unlit chambers of clear space,
Where light shines back from no reflecting face.
Our sun's wide glare, our heaven's shining blue,
We owe to fog and dust they fumble through;
And our rich wisdom that we treasure so,
Shines from a thousand things that we don't know.
But to *think new*—it takes a courage grim
As led Columbus over the world's rim.
To *think*—it costs some courage—and to *go*—
Try it—it taxes every power you know.

"It takes great love to stir a human heart
To live beyond the others, and apart;
A love that is not shallow, is not small;
Is not for one or two, but for them all.
Love that can wound love for its higher need;
Love that can leave love, though the heart may bleed;
Love that can lose love, family and friend,
Yet steadfastly live, loving to the end.
A love that asks no answer, that can live,
Moved by one burning, deathless force—to *give*!
Love, strength and courage; courage, strength and love—
The heroes of all time are built thereof."

THE BUILDING OF THE TEMPLE

— SEPTEMBER 5 — 1 KINGS 5: 1-8: 66 —

THE GREAT TEMPLE OF JEHOVAH — FABULOUS WEALTH INVOLVED IN ITS ESTABLISHMENT — THE "CANAANITES'" PART IN THE STRUCTURE, TYPICAL AND ANTITYPICAL — THE FIRST RESURRECTION WITHOUT COMMOTION — TEMPLE OF GOD AMONG MEN.

"My house shall be called a house of prayer for all peoples."—Isaiah 56: 7.

VERY interesting is the story of the great Temple of God purposed and largely prepared by King David and built by King Solomon, the wise. It was commenced in the fourth year of Solomon's reign and finished in the twelfth. (1 Kings 6: 37, 38) The story of its cost seems fabulous, the gold and silver employed in its construction being estimated at from \$1,000,000,000 to \$2,500,000,000. We are inclined to think the smaller estimate nearer the truth, or that the ancient standard of values, a talent, possibly experienced a change of values, as for instance was the case in the English pound sterling, which originally meant a pound of silver in value but subsequently a quarter of a pound of silver, and today, by reason of the change of standard from silver to gold, it has a still different meaning not at all connected with silver. Similarly the Jewish talent may have experienced changes of value in the long centuries of its use. However, regardless of the aggregated value of the gold, silver, brass, precious stones, constituting the Temple, we have every reason to conclude that it was a wonderful structure for its day—one of which King Solomon in all his glory and wisdom, and the people of Israel with him, had good reason to rejoice and not feel ashamed.

The context shows that King Hiram of Phœnicia not only contributed largely to the Temple as a friendly gift, but also supplied skilled workmen under Solomon's pay, who in various ways assisted in the preparation of the brazen columns for the porch, utensils for the court, etc., etc. Thirty thousand Israelites were drafted to serve in the Temple construction one month out of each quarter. Besides these there would appear to have been 150,000 laborers, apparently foreigners, hired from outside (1 Kings 5: 13-16; 9: 21, 22), or they may have been aliens residing in the land of Pales-

tine—Canaanites. The overseers would appear to have been 550 chiefs and 3,300 subordinates, of whom 250 were Israelites, and 3,000 Canaanites. (2 Chronicles 2: 17; 8: 10) This preponderance of the Canaanites among the overseers seems to imply that the laborers were Canaanites, and also reminds us that "the Canaanite was still in the land". The fact that the Canaanites, strangers from the commonwealth of Israel, were the chief laborers in the construction of the great Temple, seems to have been typical of the fact that aliens, strangers, foreigners, and enemies of the truth have the larger share in the work of preparing the antitypical Temple. Their hammering, their chiseling, their melting and casting, under divine providence, serve to make ready the living stones and the glorious pillars for the spiritual house. Verily they know not what they do. Their work is greater, better, than they comprehend, as the glories of eternity will demonstrate.

THE TEMPLE NOT YET FINISHED

The record tells us that the stones and timbers of the Temple were brought to the spot all prepared, shaped and marked for their several positions, so that the actual construction was a quiet one. We read that "the parts came together without the sound of a hammer". The antitype of this is that the chiseling and polishing and preparing of God's saints in the present life and the marking of them for their several places, by which God sets the various members in the body as it hath pleased him, will leave the work of the first resurrection a very quiet one, so quiet that the world is not aware that it is now in progress. Thank God it is not yet finished, and there is yet hope and opportunity for some of the consecrated now living to 'make our calling

and election sure, and by the final change "from glory to glory" to be placed in the great spiritual Temple, in the particular niche or position for which under divine providence we shall have been prepared. This resurrection "change" will make us all glorious and like unto the Lord, our Redeemer, who is the express image of the Father's person.

The Lord has given us a description of the assembling of all the tribes of Israel for the grand occasion. The festival apparently lasted more than two weeks, certain prominent features marking each day of the time. The priests bore the ark from Zion, the city to which it had been brought by King David, as described in a previous lesson. There were great demonstrations of joy in connection with the dedication of the Temple. It meant much to the holy people as they realized that the great Creator had deigned to approve the erection of a dwelling-house with them. As the ark came forward the Levites sang and chanted, probably some of David's psalms, which apparently by inspiration were written for the occasion. (Psalms 47, 98, 99, 107, 118, 136) The theme of the occasion seems to have been "For his mercy endureth for ever". Ah! how that oft-repeated expression of the Psalmist will be understood, appreciated by mankind shortly. When the priests with the ark shall have entered in, and when the Levites of the future, the ancient worthies and others, shall chant the praises of Jehovah throughout all the earth, making known to the people "that his mercy endureth for ever" and that during the Millennial age, in and through the Anointed, the Christ, they

will have the privilege of returning to God and to all that was lost, how joyful indeed will be the occasion! How world-wide the blessing! Then every knee shall bow and every tongue confess to the glory of the Father!

THE LAW OF GOD LASTING

The declaration that there was nothing in the ark save the tables of stone on which was inscribed the law, seems at first to be in conflict with the Apostle's statement in Hebrews 9:4, where he mentions also the golden pot of manna and Aaron's rod that budded. We are to remember, however, that this description related to the Tabernacle and not to the Temple. The golden bowl of manna which did not corrupt was a type or illustration of the immortality or incorruptibility which the Lord has provided for the royal priesthood, and the budded rod was a reminder that the blessing and fruitfulness and privilege of service belong to the antitypical Levite, but as types both of these will end with the present dispensation. They met with the Tabernacle conditions; they will not be needed in the future conditions of glory, honor, and immortality represented by the Temple, because there the glorious things typified by these will have been fully entered into by the overcomers of the church. But the law will still be an integral part of the divine covenant. As the Apostle explains, the fulfilling of the law is love, and love never faileth. It will always be the divine requirement and essential to participation in any of the blessings connected with the divine favor represented in the ark of the covenant.

THE GLORY OF SOLOMON'S REIGN

— — SEPTEMBER 12 — 1 KINGS 10:1-13, 23-25 — —

WISDOM THE TRUE GLORY OF SOLOMON — SHEBA'S QUEEN VISITS SOLOMON AND MARVELS AT HIS SPLENDOR — THE CHURCH WONDERS AT THE GLORY OF CHRIST'S KINGDOM.

"Blessed is everyone that feareth Jehovah, that walketh in his ways."—Psalm 128:1

BY THE time Solomon had reached his fortieth year, under the blessing of wisdom which he craved of the Lord, he had made the kingdom of Israel famous throughout the then civilized world. His kingdom connected with Egypt on the south, with the desert on the east, and the Mediterranean Sea on the north and west, except that small portion known as Phœnicia, whose king, Hiram, had made a league with Solomon and assisted him greatly in the materials and workmen for the Temple. Solomon's ships and those of Hiram were known to all the nations of that time as far east as India and as far northwest as Britain. The account of the wealth which flowed to him is astounding. His table dishes were made of gold, a thousand shields for his mighty men of gold, and other things in proportion were magnificent in the largest degree. The brilliancy of his mind found expression not only in financial channels; but his army was equipped on a scale of equal magnificence. Fourteen hundred chariots were imported, and thousands of horses for these and for a cavalry detachment for his army. Literary matters were not neglected; he wrote many sonnets and spoke three thousand proverbs, and his fame in respect to these matters had extended to all parts of the world.

Our lesson deals especially with the visit of the Queen of Sheba to Solomon's court. She herself declares that she had heard of his fame and had come to see him with her own eyes, and that notwithstanding her great expectations she found that not one-half of his greatness had been told her. The distance she came is estimated at fifteen hundred miles, and as the means for traveling was by camels, and their average speed twenty miles per day, it is estimated that the journey to Jerusalem and back to her home consumed five months, besides whatever time she spent at Solomon's court. Unquestionably it would be much less inconvenient today to journey around the earth than it was for the Queen of Sheba to visit Solomon.

We are informed as to the character of her questions, many of which quite probably were in the nature of conun-

drums, after the custom of that time. Everything connected with this story, however, assures us that Solomon was truly a wonderful man, that his mental powers were great and active. Nothing illustrates this better than the useful and expensive water works and arrangements which he provided for the capital city. As far as is known these were the first of the kind in the world and very much resembled the superior arrangements of our day. The fact that, although constructed twenty-five hundred years ago, they have recently been partially put into operation again, indicates clearly the solidity of their construction. Truly we see that the Lord's promise to the king was abundantly fulfilled, that he was wiser and richer than all others of his day and subsequently. The queen was attracted especially by the sumptuous and methodical arrangements of the king's palace, his provision for the ministers of the realm, their uniform, etc., and the grand stairway which led up to the Temple. The expression, "There was no more spirit in her," corresponds very closely to an expression of our day—it took her breath away.

The queen's astonishment at what she found, and her exclamation that the half had not been told her, reminds us of the Scriptural declaration respecting the Greater-than-Solomon and the wonderful kingdom glories in reservation for his faithful. We read: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him". Now we know in part and see as through an obscure glass, but then we shall see as we are seen and know as we are known, and be like our Lord and share his glories.—1 Cor. 2:9; 13:12.

The queen's exulting remarks at the conclusion of her visit were: "Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighteth in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice."

GLORY OF THE GREATER-THAN-SOLOMON

The Greater-than-Solomon, in harmony with the divine arrangement, has prepared to have his faithful servants of the present time with him to share his glory and his kingdom, and the blessings of that time will be specially theirs. Happy those men who will be in his presence, who will see him as he is and be like him, and be the recipients of his favors. Oh, blessed thought! Oh, words with heavenly wisdom fraught!

And although the greatest blessings of the Millennial kingdom will come to the glorified church, which will be associated with the Lord in the kingdom glory and sit at meat with him and participate in his honors and be blessed by his presence and wisdom, yet indeed a great blessing will remain for the world. As the queen expressed it of the

typical king, that God's blessing upon Israel was manifested in choosing him for king, so God's blessing to the world of mankind will be manifested in the establishment of Messiah's kingdom, which is to bless all the families of the earth and to grant them an opportunity of coming back to covenant relationship with God, and thus eventually, if they will be obedient to his judgments and justice, back to all that was lost in Adam, with super-added favors and mercies.

By faith some of us have heard of the Lord's fame in advance of the establishment of his kingdom; by faith some of us have come from afar and offered him our treasures, laying our all at his feet; by faith these have been accepted of him, and instead he has given us exceeding great and precious promises and hopes far outweighing and outvaluing the little all that we gave to him.

LETTERS OF FELLOWSHIP AND APPRECIATION

"HEART-SATISFYING FELLOWSHIP"

MY DEAR BROTHER RUTHERFORD:

Love and greetings in the name of our blessed Redeemer and glorious King!

"Labor for the good of all, and especially of those who belong to the household of faith." My reason for sending you this letter might find sufficient foundation in the words of the great Apostle. At any rate, this is what I have uppermost in my mind—"to do good"—and I know of no way wherein I might possibly do as great good to as great a number at one time as in the one I am employing.

The "school of experience" seems to be a necessary institution in the Lord's arrangements, as well as in practical affairs of life; and it is well said that there is a certain class that will not learn in any other. I belong to this class. I have been in this school all my life, "ever learning" through blunders and painful experiences. Truly, as Brother Barton expressed the thought, if I make the kingdom it will surely be through "blundering my way" there. As I now fully recognize, my monumental blunder was in separating myself from the Society Brethren during the stress and excitement incident to the war. The fact that I acted "in all good conscience" in no sense changes the results in so far as I am concerned at the present. Though I have the full approval of my conscience, I have not the endorsement of a sober, calm, sane judgment, based upon facts indisputable. The facts, as now seen, are all against me, and I am willing to bear the full responsibility for my error in judgment. I recognize my imperfections and deplore them: I am conscious of my tendency to blunders and I am pained by the same, but this does not relieve me of the consequences. For these I must bear and suffer to the end of my earthly experience. But I know my heart is true and loyal, and I know the dear Lord knows it also. Hymn 229 seems to be especially fitting to my case. At any rate, I have reached the place where I realize that I am "nothing".

The only vital difference I ever had with the Society was in regard to the war issue, and, as I now realize, I was much too radical in my views and entirely too strenuous in some of my activities. Therefore, if I had the same course to go over again, after learning the lesson in the only way in which fools will learn, I would do quite differently. And if regrets, with "strong cryings", would change matters these would have been corrected long ago. But since this cannot be done I must bear the burden of my mistake and endure what I cannot hope to cure altogether this side the veil. But perchance some others—even one dear soul—may profit by my painful, agonizing experiences, which probably have been equalled by few of the Lord's children, and I question if they have been exceeded by any, for I have suffered in loneliness, in silence, until in fact I could suffer no more. The extreme limit of my endurance was reached. So with the thought uppermost in my mind of 'doing good unto others' I am sending you this message for such use as the Lord may direct. If any child of God ever received a whipping, then

Brother Wisdom is surely that one. But it has done him good. He would not murmur nor repine.

No amount of money could buy the benefits I have received through the lessons learned during the year and a half I was completely separated from the Society Brethren, yet I would not give a nickel for any more lessons of a similar character. During all this time I never tried to deceive anybody but myself. Many times I tried to deceive myself into believing I was having an enjoyable time when my heart was aching to the point of breaking. I was continually adjusting every jot and tittle of every matter to a super-sensitive conscience regarding non-essentials. This led me into a wrong course of action, though the Lord has graciously made these experiences work out the greatest of blessings to me. I am fully persuaded that his will is being done as concerning myself, therefore he gave the lessons needed to "strengthen the weak hands and confirm the feeble knees"; hence, I would not change what I deeply regret. He knows best.

I might say here that in my opinion the shakings and divisions which have taken place among the Lord's people since the summer of 1918 would not have been reasonably possible had you been permitted to remain at the helm. Perhaps many of us faulted along the line of moderation and proved ourselves lacking in proper consideration for each other. The Lord has manifestly permitted these things for a purpose. He will surely have a tried people. This is clear.

At this point the question might suggest itself to your mind that, since I manifest such confidence in you and in view of the fact that you have again been at the head of all the Society's affairs for more than a year past, and the further fact that the war issue is a dead issue, why then did I not return to hearty coöperation with the Society long ago? Briefly, I answer, because of a misapplication of certain types. The impression had become more or less firmly fixed in the minds of practically all the truth people that Elisha typed the great company and his separation from Elijah typed the separation which would finally take place between the two spirit-begotten classes. Some of us then foolishly supposed that the fiery trials of 1918 were typed by Elijah's fiery chariot. Hence the separation which resulted in 1919 indicated for the first time the two distinct classes—little flock and great company.

Since, therefore, the Society Brethren were the *greater* number, forsooth they must be the "great" company. And of course I wished to keep out of this particular company, as "great" and as good as it will finally be when purified as the sons of Levi. Your presentation of an entirely new line of thought in respect to these types merely served for a time to accentuate my long-held opinion, which I have finally been compelled to abandon altogether. Indeed I feel that I should add that no deduction based upon the thought of Elisha being a type of the great company has proved out. On the contrary, the facts before our faces disprove every one of these deductions without any exception. Besides this, the evidences clearly indicate that there is quite as large, if not

indeed a larger, proportion of the foolish class among the divisions and factions outside of the I. B. S. A. than will be found among the latter. Brother Russell never claimed that all the truth people would be of the little flock, and I do not suppose any one else does.

So when my mind cleared up on these types I quickly recognized that the only sane thing for me to do was what I have already done—return to the class of friends where I can have sweet and heart-satisfying fellowship. I did not find this elsewhere. I doubt if any one else does. Let me also suggest that in my humble opinion every one of the bride class will, sooner or later, be found in harmony with the Society established by "that servant" under the Lord's direction and still under his control. The proof of this fact is too strong to be ignored.

As I long ago adjusted with the Lord this whole matter of my wrong course, may I now in conclusion express my deep regrets for any wrong done you personally or pain which I may have inadvertently caused your big, loving heart, and humbly ask your forgiveness accordingly? Further, I would like to ask you to convey to the dear friends everywhere similar regrets and apologies, assuring them of my fervent love. I trust also that my awful experience may serve as a warning to all who serve the Lord in sincerity and in truth.

May the Lord continue to bless you richly, dear Brother Rutherford, and greatly use you for the further strengthening of his people—all who wish to be helped at this time.

With much love in the Lord and fervent prayers for you,

Your brother by his abounding grace, W. M. WISDOM, N. Y.

"SWEET FELLOWSHIP OF THE BRETHREN"

MY DEAR BROTHER RUTHERFORD:

I desire to express my special appreciation of the first article in the April first issue of THE WATCH TOWER. The careful reading and study of it has been profitable in more than one way, and a source of comfort to me.

It was with a thankful prayer and a more understanding heart than I had some months ago that I noted the intent and kindly spirit of the words used in the article and still at the same time they did not fail to set forth in plain, understandable terms the original purpose and mission of the Society, its policy and responsibility at the present time, as to the remaining work, and its relationship of service to the church.

In the reading and latter consideration of the article, my heart has gone out to the heavenly Father of mercy, that those who are yet dear to all of the Lord's people, but for one reason or another of differences have withdrawn their activities and fellowship, might likewise have the opportunity of reading same.

It seemed to me that the title of the article, "Let Us Dwell in Peace," was so entirely appropriate; and, when coupled with the clearly explained points of difference, it must surely prove to be an appealing exhortation to all such. As the article had helped me to see points more clearly, I am hoping that the condition of their hearts will make it possible for others to be likewise blessed.

I desire to voice my thankful appreciation of the kindly and helpful spirit of the brethren whom I met at the Cedar Point Convention last year, which was no small factor in bringing my heart to a right condition and the understanding of some of the very points so clearly explained in this article, and also to clear up entirely my misgivings and objections to the full acceptance of "The Finished Mystery" as the Seventh Volume of SCRIPTURE STUDIES. I am very sorry I could not see these points before, which now seem so real and true to me. I feel that in justice to you, dear brother, and the other brethren, who helped me so much in this way, I should make this statement.

I sincerely hope that I may be forgiven for my criticism of the policy of yourself and other brethren of the Society, whom I opposed up to that time last year, as I have been richly blessed of the Lord since I came to recognize his leadings, and in the blessings of the present work, together with the sweet fellowship of the brethren without restraint.

The reading of the article has especially called my attention to the V. D. M. Questions, as I have never had any rating of the answers which I made out some two years ago. I am therefore enclosing herewith my answers to these questions, which I have carefully revised and rewritten as of present date. I would appreciate your care if you would kindly pass them to the proper committee, in accordance with present arrangements.

I have received a rich blessing each time I have been privileged to make a study of the Lord's Word sufficient to compile these answers, and, in my opinion, any brother who has not availed himself of this opportunity is missing a special blessing of divine fellowship.

Assuring you of my daily prayers for spiritual wisdom and divine guidance in the handling of the many important matters coming to you daily in your official position, and also a special comfort to your heart and the hearts of the other brethren in the special trial of courage and faith which may be yours, I remain

Faithfully your brother in Christ, by grace,

GEORGE L. WILEY, N. Y.

"IT IS THE LORD'S WORK"

DEAR BROTHER RUTHERFORD:

Greetings in the name of our blessed Lord and Master! This is to inform you of the great joy that came to my heart when I read the article, "Let Us Dwell in Peace," in the April first TOWER.

This article is surely an evidence of the Master's spirit, and it would be almost impossible to read it without loving those whose broadmindedness is therein manifested. I certainly feel more drawn to you all after reading that article.

The tendency among some of the brethren (in Jamaica and other places) is to narrow down the conditions of fellowship and acceptance with the Lord, and to make the points you discuss in the article in question a test of fellowship, and if I had judged you brethren by the attitude and opinion of some who profess to be in harmony with the Society I would have stopped the TOWER and let the Society severely alone long ago. That is what the adversary wanted me to do; but I always felt perfectly sure that such things did not represent you dear ones, and I would not be led away into judging you by the doings or sayings of others. . . . Although I might not be able to see eye to eye with you in all the non-essential points—and that is not at all necessary—I am one with you on all doctrinal points, and I am certainly in harmony with the work you are doing; it is the Lord's work. That the Society is being used of the Lord to send spiritual refreshment to his people there can be no doubt.

This article came in due time: I have been greatly helped, and I am sure others have been helped too. Let us seek one thing, dear brother. Let us endeavor to become copies of God's dear Son, and love one another as he loved us. One thing will place us in the kingdom, and that is to have the love of Jesus ruling in our hearts. St. Paul says if we should have everything else and lack that it profits nothing. .

My privilege of service continues, and I am at present ministering to some bound in Babylon, who are hungering and thirsting after present truth. I think Babylon will lose them shortly. The Lord be praised!

The Lord bless you all and keep you firm to the end.

With fervent love, Your brother in the Lord,

R. L. GOUGH, Jam.

"MISTAKE IN STANDING IDLY"

DEAR BRETHREN:

For some weeks we have discovered our wrong position in being separated from the I. B. S. A. and consequently the channel. We are satisfied that the past year and more has been a mistake in standing idly by while others did the work. We wish to beg your pardon for whatever extent we may have hindered your influence or belittled your efforts. We hope that we may never more be led astray but prove faithful unto death.

Yours in the work, MR. and MRS. JAS. BEERNINK, Wash.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

BROTHER W. A. BAKER

Otsego, Mich.	Aug. 9	Charlotte, Mich.	Aug. 16
Battle Creek, Mich.	" 10	Woodland, Mich.	" 17
Marcellus, Mich.	" 11	Sunfield, Mich.	" 18
Albion, Mich.	" 12	Sparta, Mich.	" 19
Jackson, Mich.	" 13	Grand Rapids, Mich.	" 20
Lansing, Mich.	" 15	Muskegon, Mich.	" 22

BROTHER W. W. BLACK

Rollingdam, N. S.	Aug. 13	Moncton, N. S.	Aug. 22
Woodstock, N. S.	" 15	Newcastle, N. S.	Aug. 23, 27
Bath, N. S.	" 16	Burnt Church, N. S.	Aug. 26
Piercemont, N. S.	" 17	Amherst, N. S.	" 29
Fredericton, N. S.	" 19	Canaan, N. S.	" 30
Nashwaak, N. S.	" 20	Springhill, N. S.	" 31

BROTHER J. A. BOHNET

Elgin, Ill.	Aug. 1	Roseland, Ill.	Aug. 7
Geneva, Ill.	" 2	Chicago, Ill.	" 8
Rochelle, Ill.	" 3	Kankakee, Ill.	" 10
Spring Valley, Ill.	" 4	Champaign, Ill.	" 11
Aurora, Ill.	" 5	Danville, Ill.	" 12
Joliet, Ill.	" 6	Broadlands, Ill.	" 13

BROTHER B. H. BOYD

Barnum, Minn.	Aug. 2	Evansville, Minn.	Aug. 12, 13
Thor, Minn.	" 4	Fargo, N. Dak.	Aug. 15
Cambridge, Minn.	" 6	Berlin, N. Dak.	" 16
Ogilvie, Minn.	" 8	Jud, N. Dak.	" 17
Pease, Minn.	" 9	Fredonia, N. Dak.	" 19
Northome, Minn.	" 11	Wyndmere, N. Dak.	" 21

BROTHER E. F. CRIST

Outlook, Mont.	Aug. 8	Enderlin, N. Dak.	Aug. 18
Hart, Sask.	" 9	Wyndmere, N. Dak.	" 19
Scobey, Mont.	" 11	Evansville, Minn.	" 20
Bonetrail, N. Dak.	Aug. 12, 13	St. Paul, Minn.	" 22
Zahl, N. Dak.	Aug. 15	Des Plaines, Ill.	" 23
Surrey, N. Dak.	" 16	Detroit, Mich.	" 24

BROTHER A. J. ESHLEMAN

Marion, Ohio	Aug. 3	Akron, Ohio	Aug. 10
Upper Sandusky, Ohio ..	" 4	Hudson, Ohio	" 11
Crestline, Ohio	" 5	Apple Creek, Ohio	" 12
Galion, Ohio	" 6	Massillon, Ohio	" 13
Ashland, Ohio	" 8	North Canton, Ohio	" 14
Wadsworth, Ohio	" 9	Canton, Ohio	" 15

BROTHER M. L. HERR

Palouse, Wash.	Aug. 1	Union, Ore.	Aug. 9
Mesa, Wash.	Aug. 3, 4	Joseph, Ore.	" 11
Walla Walla, Wash.	Aug. 5	Troy, Ore.	" 13
Weston, Ore.	" 6	Bartlett, Ore.	" 15
Hermiston, Ore.	" 7	Welser, Ida.	" 17
Pendleton, Ore.	" 8	Ontario, Ore.	" 19

BROTHER W. M. HERSEE

St. Catharines, Ont.	Aug. 8	Brantford, Ont.	Aug. 18, 19
Thorold, Ont.	" 9	Woodstock, Ont.	Aug. 22
Niagara Falls, Ont.	Aug. 11, 12	Ingersoll, Ont.	" 27
Welland, Ont.	Aug. 13	St. Thomas, Ont.	Aug. 28, 29
Simcoe, Ont.	Aug. 15, 16	Ridgeway, Ont.	Aug. 30
Tilsonburg, Ont.	Aug. 17	Pelée Island, Ont.	" 31

BROTHER G. S. KENDALL

Bellingham, Wash.	Aug. 1	Colville, Wash.	Aug. 10
Marysville, Wash.	" 2	Boysd, Wash.	" 11
Synarep, Wash.	Aug. 4, 5	Danville, Wash.	" 12
Wenatchee, Wash.	Aug. 6	Athol, Ida.	" 13
Davenport, Wash.	" 7	Coeur d'Alene, Ida.	" 15
Spokane, Wash.	" 8	Wallace, Ida.	" 16

BROTHER S. MORTON

Ashland, Ky.	Aug. 9	Cambridge, Ohio	Aug. 16
Patrick, Ky.	" 10	Zanesville, Ohio	" 17
Paintsville, Ky.	" 11	White Cottage, Ohio	" 18
Huntington, W. Va.	" 13	Crooksville, Ohio	" 19
Parkersburg, W. Va.	" 14	Dresden, Ohio	" 20
Marietta, Ohio	" 15	Newark, Ohio	" 22

BROTHER V. C. RICE

Jamestown, Ohio	Aug. 3	Lima, Ohio	Aug. 10
Dayton, Ohio	" 4	Van Wert, Ohio	" 11
Tippecanoe City, Ohio ..	" 5	Fort Wayne, Ind.	" 12
Piqua, Ohio	" 6	Defiance, Ohio	" 13
Sidney, Ohio	" 8	Toledo, Ohio	" 15
Wapakoneta, Ohio	" 9	Alvordton, Ohio	" 16

BROTHER C. ROBERTS

Edmonton, Alta.	Aug. 2	Victoria, B. C.	Aug. 22
Camrose, Alta.	Aug. 3, 4	Malahat, B. C.	" 30
Sedgewick, Alta.	Aug. 5	Ladysmith, B. C.	" 31
Prince George, B. C.	Aug. 7, 8	Port Alberni, B. C.	Sep. 1
Hazelton, B. C.	Aug. 10, 11	Nanaimo, B. C.	" 2
Prince Rupert, B. C.	Aug. 12-15	Vancouver, B. C.	Sep. 4-6

BROTHER E. D. SEXTON

Welser, Ida.	Aug. 1	Twin Falls, Ida.	Aug. 16
Emmett, Ida.	" 2	Ogden, Utah	Aug. 12, 13
Caldwell, Ida.	Aug. 3, 4	Midvale, Utah	Aug. 14
Nampa, Ida.	" 5, 6	Salt Lake City, Utah	" 15
Boise, Ida.	" 7, 8	Grand Junction, Colo.	" 17
Glenns Ferry, Ida.	Aug. 9	Silt, Colo.	Aug. 18, 19

BROTHER O. L. SULLIVAN

Lonaconing, Md.	Aug. 1	Nitro, W. Va.	Aug. 8
Westernport, Md.	" 2	Coco, W. Va.	" 9
Parsons, W. Va.	" 3	Charleston, W. Va.	" 10
Clarksburg, W. Va.	" 4	Mt. Lookout, W. Va.	Aug. 12, 13
Parkersburg, W. Va.	" 5	Wickham, W. Va.	Aug. 15
Marietta, Ohio	" 6	Princeton, W. Va.	" 17

BROTHER W. J. THORN

Toronto, Ont.	Aug. 1	Wheeling, W. Va.	Aug. 5
Youngstown, Ohio	" 3	Burton, W. Va.	" 9
Lisbon, Ohio	" 4	Fairmont, W. Va.	" 10
East Liverpool, Ohio	" 5	Morgantown, W. Va.	" 11
Toronto, Ohio	" 6	Clarksburg, W. Va.	" 12
Steubenville, Ohio	" 7	Brown, W. Va.	" 13

BROTHER T. H. THORNTON

Washington, Pa.	Aug. 1	Ellwood City, Pa.	Aug. 9
Waynesburg, Pa.	" 2	New Castle, Pa.	" 10
New Kensington, Pa.	" 4	New Middlesex, Pa.	" 11
Vandergrift, Pa.	" 5	Sharon, Pa.	" 12
Kittanning, Pa.	" 6	New Brighton, Pa.	" 13
Butler, Pa.	" 8	Pittsburgh, Pa.	" 15

BROTHER D. TOOLE

Boulder, Colo.	Aug. 10	Casper, Wyo.	Aug. 15
Berthoud, Colo.	" 11	Sterling, Colo.	Aug. 19, 22
Loveland, Colo.	" 12	Haxtun, Colo.	Aug. 20
Greeley, Colo.	" 13	Sidney, Neb.	" 23
Laramie, Wyo.	" 15	North Platte, Neb.	" 24
Cheyenne, Wyo.	" 16	Brady Island, Neb.	" 25

BROTHER J. B. WILLIAMS

Red Deer, Alta.	Aug. 9	Chaplin, Sask.	Aug. 15
Calgary, Alta.	Aug. 10, 11	Moose Jaw, Sask.	" 19
Barons, Alta.	Aug. 12	Luella, Sask.	Aug. 21-23
Lethbridge, Alta.	" 13	Assiniboia, Sask.	Aug. 25
Medicine Hat, Alta.	" 15	Shaunavon, Sask.	Aug. 26, 27
Herbert, Sask.	Aug. 16, 17	Mossbank, Sask.	" 28, 29

BROTHER L. F. ZINK

Winkler, Man.	Aug. 10	Wawota, Sask.	Aug. 20
Darlingford, Man.	" 11	Souris, Man.	Aug. 21, 22
Carleton Place, Sask.	" 12	Brandon, Man.	" 23, 24
Oxbow, Sask.	Aug. 14, 15	Austin, Man.	Aug. 26
North Portal, Sask.	Aug. 17	Winnipeg, Man.	Aug. 27, 29
Weyburn, Sask.	Aug. 18, 19	Dauphin, Man.	Aug. 31

BETHEL HYMNS FOR OCTOBER

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered. (1) 198; (2) 190; (3) 233; (4) 70; (5) 325; (6) 259; (7) 178; (8) 150; (9) 197; (10) 196; (11) 192; (12) 63; (13) 275; (14) 198; (15) 94; (16) 328; (17) 87; (18) 177; (19) 116; (20) 74; (21) Vow; (22) 189; (23) 70; (24) 60; (25) 25; (26) 107; (27) 186; (28) 69; (29) 71; (30) 191; (31) 182