



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. 21:11-12

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

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:38, Mark 13:29, Luke 21:25

THIS JOURNAL AND ITS SACRED MISSION

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

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

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

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

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship", that its construction has been in progress throughout the gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:11; 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 1:1.

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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GENERAL EASTERN CONVENTION AT SCRANTON

Arrangements have been made for a five-day convention for the benefit of friends living in Eastern and Northeastern States. This gathering is to be held in Scranton, Pennsylvania, a city of some 150,000 people, at practically the top of the Moosic Mountains. Pure air and good water are among its attractions; the streets are shady and the nights are cool. It has long claimed to be the best-lighted city in the world, and has what is probably the most beautiful railway station in America.

We quote an attractive description of the city's environs:

"The Elmhurst Boulevard rivals in scenic attractions the very finest scenery in the East. In a few minutes one rises from the center of the city to the edge of the clouds, and below him is spread a panorama of unexcelled civic beauty and industry, stretching away from north to south within the mighty mountain walls as far as the eye can reach. The boulevard encircles Lake Scranton by a four-mile drive through the forest which reaches down to the edge of the lake throughout its entire length. Although the edge of this lake is within one and one-half miles of the center of the city, there is but one house in sight of the traveler as he encircles the lake and this can be glimpsed for but an instant.

"Cars run from the city to Moosic Lake, two thousand feet above, every thirty minutes. The ride is along the edge of the canyon wall deep within which the Lackawanna climbs to the summit of Mount Pocono on its way to Delaware Water Gap and New York. Scores of other lakes are within a short ride by trolley or automobile."

All sessions of the convention will be held in the Town Hall, 315 Adams Avenue, August 4 to 8, inclusive.

Scranton is reached by through trains from New York, Philadelphia, Albany, Utica, Syracuse, Buffalo, Cleveland, Detroit, and Chicago. In addition to this excellent service, there are direct Pullman cars to and from Wilkesbarre (only a few miles distant) and Pittsburgh, as also Hamilton and Port Huron. When purchasing full-fare one-way ticket to Scranton secure certificate account of I. B. S. A. Convention. If agent is not provided with certificate blanks, then procure a receipt. But before such a ticket is purchased inquiry should be made concerning any other possibly better summer-resort rate from your locality to, say, Chautauqua Lake, N. Y., or Asbury Park, N. J. Scranton is distant from New York, 134 miles; from Boston, 364 miles; from Philadelphia, 164 miles; from Washington, 258 miles; from Pittsburgh, 312 miles; from Cleveland, Detroit, Columbus, and Cincinnati, 445, 514, 503, and 573 miles, respectively; from Indianapolis and Louisville, 684 and 795 respectively; and from Chicago and St. Louis, 797 and 924 miles. The best service from Western points is usually via Buffalo, 262 miles distant.

This convention promises to be one of the largest, if not the largest, of the year. Scranton is well known among the readers of WATCH TOWER publications as being the place not only where "The Finished Mystery", under the Lord's providence and guidance, was collated and written, but also where the first arrests were made in this country for the selling of that book. It is a uniquely appropriate place for a convention for these reasons, in addition to those mentioned above.

Those desiring to have sleeping accommodations arranged for them will please address F. Kintner, 1505 North Sumner Ave., Scranton, Pa., stating price preferred to be paid, whether in hotel or private home; number, sex, and color in party. As far as possible such requests will be filled.

CONVENTION AT TORONTO

July 29, 30, 31 and August 1 are the dates for a convention of the International Bible Students Association at Toronto, Ontario, Canada. The first three days of the convention meetings will be held at the Masonic Temple, 880 Yonge Street; and the fourth day will be at Massey Hall, Shuter Street. This convention will furnish opportunity for fellowship and spiritual refreshing for the friends in Ontario, Quebec, and the bordering States. Communications concerning accommodations should be addressed to W. G. Brown, 51 Tiverton Avenue Toronto, Ont.

Friends from bordering States who plan to attend the convention at Toronto will doubtless be able to take advantage of the usual low summer round-trip rates to Niagara Falls—proceeding from there by train, or by trolley car and boat.

SPECIAL TRAIN TO COLUMBUS CONVENTION

The Cincinnati friends contemplate securing a special train via the B. & O. Railroad to the Columbus Convention. All the friends from Kentucky, Tennessee, and such points west of Cincinnati in Indiana and Illinois as are reached by the B. & O., should communicate with Brother H. Schultz, Box 754, Cincinnati, Ohio, in regard to the time the proposed special train will leave Cincinnati. In order to secure the advantages of fellowship on this train have your tickets read via "Baltimore and Ohio Railroad"—if not from the starting point, then from Cincinnati to Columbus.

The WATCH TOWER

AND HERALD OF CHRIST'S PRESENCE

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WALKING WITH GOD

"As for God, his way is perfect." Psalm 18:30

FROM sin to glory is an eventful and momentous, but not necessarily a long journey. In traversing this ground we make use of certain major and indispensable steps, as well as many minor and, it must be feared, often unnecessary ones. Sometimes we wander a little because an attractive bypath has claimed our attention until we become confused as to the right direction. But the main steps must be taken if we are to have and retain the Lord's approval. A brief review of these main steps or stages of our pilgrim's progress cannot be out of place for those whose eternal destiny hangs upon their faithfulness in the Lord's way.

The Bible is very plain in telling us that the most of men do not walk *with* God. Further than this, they do not even walk *toward* God with a view to attaining his fellowship and smile. "The whole world lieth in wickedness" (1 John 5:19) is the clear word of the Apostle. He cannot mean that there is no good in the worldly; for often they possess very admirable traits. But he does mean that the world, as a whole, is dominated and ruled over by Satan, "the god of this world" (2 Corinthians 4:4), who exercises dominion in the hearts of the children of disobedience (Ephesians 2:2) by encouraging the conditions which make selfishness appear easy and profitable.

NOT ALL SINNERS WILLFUL

But while it is true that "there is none righteous, no, not one" (Romans 3:10), while no one is able to do perfectly because of his inborn lacks, all do not have the same attitude of mind and heart toward their unrighteous condition. Probably the majority of people have found themselves in very good harmony with the way of the world, which means that they were in harmony with "the prince of this world", who is out of harmony with Jehovah, being his adversary, or opponent. (John 12:31; 14:30) The Scriptures imply that there has been a measure of responsibility and willfulness in mankind in this matter. It is true that all were born imperfect, because of inherent death, but this would not account for willing coöperation with Satan.

That there is some willing coöperation is shown by the Apostle when he says that "knowing God, they glorified him not as God, neither were thankful; but became vain in their reasonings, and their foolish heart was darkened. . . . And even as they refused to have God in their knowledge, God gave them up to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, malignity; whisperers,

backbiters, haters of God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unmerciful." Romans 1:21, 28-31.

Not all men have all these failings in a notable degree, but all these imperfections are easily discernible in men - some here, some there. These are they who "walk after their ungodly lusts" (Jude 18) "with froward heart". (Proverbs 6:12) Among those who are in harmony with the world's way might be found many people who do not think that they have received their share of the world's good things, but who do approve of the world's method of getting those good things and who, as soon as an opportunity offers itself, will gladly make use of selfish methods for personal aggrandizement, even at the cost of another's happiness, and feel that the method is quite all right. The world has their approval: they love both the world and the things that go to make up the world. "The ways of [such] a man are clean in his own eyes."—Proverbs 16:2.

LOOKING TOWARD GOD

Occasionally, however, is one whose judgment has ceased to approve of the world's way. To himself he thinks: There is something wrong about this; this system of doing things, this manner of acquiring advantage and prestige over others cannot bring real happiness. And is such a one a Christian? Oh, no; he is merely thinking. His condition is advanced in comparison with the great mass of people who do almost no thinking on matters higher than their mouths, but he is not *walking with* God as yet, though it may prove to be a step of walking *toward* God.

One who goes no further than this cannot be very pleasing to either Jehovah or the world. He will be a grouch, a faultfinder, an unwelcome member of human society. But this ceasing to approve the course of the world is *repentance* in its elementary sense; for repentance is a change of mind respecting one's relationship to evil. What next can he do? He can either stay in the stream, continue to float along in the ordinary practices of the world, which he has ceased to approve, or he can determine to quit those practices—he can be *converted*. Many of the so-called social and political "radicals" of the world are found in one of these two classes, probably more of them in the first than in the second class. They are able to see the discrepancies in the conduct of the "reactionaries" of earth (those who are well pleased with the world as it is), but seldom go far enough to do more than find fault.

HEATHENDOM AND CHRISTENDOM

Those whose minds and hearts are both in harmony with the world are heathen, no matter what their names, or where they were born. Those whose minds have ceased to approve of the world, but who love the things which the world has to offer—wealth, distinction, social emoluments—are in a condition comparable to “Christendom”, they are convinced of one thing and still love the thing they know to be wrong. It is a notable fact that a great deal of the preaching of Christendom is of the quit-your-meanness variety. But do we not all do imperfectly? Yes; but not all take unfair advantage of the imperfections of ourselves and others to further selfish ends.

Before our Lord's first advent there was no special inducement held out by Jehovah to the Gentile peoples to abandon their course. “The times of ignorance God therefore overlooked; but now he commandeth men that they should all everywhere repent; inasmuch as he hath appointed a day in which he will judge the world in righteousness.” (Acts 17:30, 31) While the appropriateness of repentance is thus made known, few have given the matter any heed, even as the Lord foreknew.

But surely when one has repented and is converted he is a Christian? No, not yet. Christendom is full of confusion on this very point. If he were already in covenant relationship with Jehovah, had committed some sin, then had repented of that particular sin and had converted his course away from it, such conduct would bring him into contact with the cleansing arrangements the Lord has made for his church through Christ, and would restore such an one to the covenant privileges lost. We have an example of this in the words of the Apostle Peter to the Jews on the day of Pentecost. He told them: “Repent, therefore, and be converted that your sins may be blotted out”. (Acts 3:19) But neither repentance, nor conversion, nor both together, will bring the individual, in the first place, into relationship with God Jehovah. For that still further steps are necessary.

FEELING AFTER GOD

One whose mind has ceased to approve the course of the world and whose heart has ceased to be attached to the things of the world is in the condition mentioned by the Apostle of ‘seeking God, if haply he might feel after him and find him’. (Acts 17:27) Both repentance and conversion, in their elementary meanings are negative steps. They are quitting something, presumably with a view to taking up something else more desirable. Something more definite than merely feeling after God must be attained if the individual approaches near enough to God to have his favor. Of course Jehovah looks with measurable approval upon repentance and conversion, because he has ordained both steps, but while approving the steps he cannot yet admit the searching one into his favor or fellowship. Faith, the condition of intelligent heart harmony with God, comes not by feeling but by hearing.—Romans 10:17.

There are several primary lessons concerning God which may be learned before one has a knowledge of the Bible. Indeed, some of these must be learned before the message of the Bible will appeal to one. Two of these lessons are: (1) to believe that God is; and (2) that

he is a rewarder of them that seek after him. (Hebrews 11:6) The secret of the ability to learn these lessons lies in the fragmentary faculties which men have. Alas, the fragments are too broken, too much subdued and overridden by more tangible interests in the minds of the great mass of earth's inhabitants to make it possible for them to be very much convinced of godly things now. Many there are who still say in their heart, if not with their lips, “There is no God”.—Psalm 14:1-4; 53:1-4.

“THE TESTIMONY OF THE LORD”

But the one who is seeking God is invited to “forsake the foolish and live”. (Proverbs 9:6) To do this what does he need? He needs information, instruction. And for this “the testimony of the Lord is sure, making wise the simple”. (Psalm 19:7) To those who are feeling after God, he sends forth a message through Christ Jesus his Son. This message is: “Come unto me, all ye that labor and are heavy laden, and I will give you rest”.—Matthew 11:28.

But not many believe this report, and hence to but few is the power of the Lord revealed. (Isaiah 53:1) The one who repented has said concerning the world: I don't like this condition of affairs. The one who is not only repentant but contrite, whose heart's attachments have been converted away from the world, has said: I'm tired of this and I'm going to hunt for the Lord. He feels, as all such feel, that they “have given time enough in the past to doing the things which the Gentiles delight in”. (1 Peter 4:3, *Weymouth*) On hearing the offer to supply his needs the honest seeker must come to Jesus, at least to the extent of examining the message and of finding out the ground for reconciliation with God.

“O hope of every contrite heart
O joy of all the meek;
To those who ask, how kind thou art!
How good to those who seek!

“But what to those who find? Ah! this,
Nor tongue nor pen can show;
The love of Jesus what it is,
None but his loved ones know.”

“TIS ALL THAT I CAN DO”

To become the beloved of the Lord we must not only say that we do not like the world and that we are tired of it, but that (after some knowledge of God's purposes is received) we are going to apply ourselves to the Lord's way. We say: Blessed Lord; I commit myself to thy arrangements; here I am. Until such a determination is arrived at there is no opportunity for being benefited by anything more than the most generalized providences of the Lord, such as rain, sunshine, information, etc.

But, says one, is it not necessary for a believer to have a legal standing before Jehovah in order to make such a decision? To this we reply that he could not have a legal standing before his case is taken up, and there is no case to take up until the consecration is made. As well say that a foreigner must have the standing of American citizenship before he can declare his intention to become an American citizen, as to say that justification must precede consecration. Why should the mighty Jehovah bother himself at all about one who still prefers his own way to the way of the Lord? “God resisteth the

proud." (1 Peter 5:5) And those do still prefer their own way, do still lean to their own understanding, who have not forsaken their way for God's way, who have not determined to commit themselves to the Lord's arrangements in Christ Jesus.

But is it not necessary for one to have the merit of Christ imputed to him before his consecration can be accepted by Jehovah? Yes, yes, surely; but our making of the consecration and God's acceptance of it are two very distinct matters, though usually closely connected in point of time. Suppose a man determines that it is to his best interests to have an audience with the King of Denmark. There is nothing to hinder him from making such a determination right here in America; he does not need any standing before the Danish court to make that decision. But when he reaches Denmark he may find the need of various helps, to say nothing of instructions, without which he cannot reach the King.

THE ACCEPTABLE TIME

What, then, happens when we make a consecration to the Lord? Why, our case is taken up to be decided according to the wisdom of the wisest Judge. God has not obligated himself to accept all consecrations unconditionally. They must be made in the "acceptable time" (Isaiah 49:8) and must be made with an approvable motive. The acceptable day will soon pass (Hebrews 3:13), and we have at least one example of a consecration made which was wrong in motive, and which was therefore rejected. This is the case of Simon Magus, who was excluded from the privilege of divine favor because his heart was not right before God. Acts 8:21.

The Master has promised: "Him that cometh unto me I will in no wise cast out". (John 6:37) That is, he will not decline to present any genuine consecration before the heavenly Father. But, mark you, the consecration must be made before it can be presented, and it must be presented before it can be either accepted or rejected. Jesus further said: "No one cometh unto the Father but by me". (John 14:6) This is but another way of saying that some do come to the Father, and that they come through Jesus.

"And can I yet delay
My little all to give?
To wean my soul from earth away
For Jesus to receive?"

Besides receiving or taking up the consecrator's case, Jesus as the Advocate for the consecrated, presents that case before Jehovah for his decision concerning its acceptability. Of course this presentation implies a guarantee on the part of Jesus that he will make good the bodily imperfections of the one whose case is being presented. Thus, if all the other conditions are met, the consecrating one is "accepted in the Beloved".—Ephesians 1:6; 1 Peter 2:5.

"GOD THAT JUSTIFIETH"

At that stage, then, "it is God that justifieth; who is he that condemneth?" (Romans 8:33, 34) No one, if he be well informed. God has stamped the organism of the consecrated with approval; for though that organism was inherently imperfect, it was made acceptable by the merit of Christ. What is the object of all this work;

why does not God simply accept believers into his friendship when he sees their hearts are right, without all this insistence on certain standards? Did he not do just that thing before our Lord Jesus' first advent?

That would be only a partial statement of the truth. In the first place, no one whose heart was not devoted to God ever had his friendship, and, in the second place, no one was admitted to the relationship of friend who did not acknowledge his imperfections of body, the customary manner of doing this being by offering slain sacrifices. For instance, it was not the hazy acceptance of a few facts on the part of Abraham which made him the friend of God. It does not say that he believed *facts*, but that he "believed *God*" (Romans 4:3), he trusted God, he committed his cause and himself to the divine arrangements. His heart was shown to be of righteous stamp when he so trusted God that he was willing to sacrifice his only son. And it was this act, as attestation of his faith, St. James tells us, that called forth the divine approval of his heart.—James 2:21.

The same degree of faith as was shown in all of the ancient worthies would, if shown during this gospel age, lead the individual to the fullest consecration. How is it then, that arrangements are made for the justification of the organism of believers now, whereas there was no such arrangement then? The answer is that now Jehovah is not looking merely for friends, but (1) for joint-sacrificers with his Son Jesus and (2) for children to be associated with his Son in the great future work of restoring mankind. As it is written, "Behold I and the children which God hath given me" (Hebrews 2:13) for the purpose of destroying Satan and of delivering oppressed and fear-stricken humanity.—Hebrews 2:15.

THE FAITH OF ABRAHAM

Even a free man may have a slave as a friend if there are noble qualities of heart and mind in him. But the slave could not be adopted into the free man's family until some arrangement had been made for the slave's purchase. It is just so now between Jehovah and those who "walk in the steps of the faith of our father Abraham". (Romans 4:12) He seeks to make of them *sons* in his royal family, *brethren* of Christ Jesus. As the Psalmist-Prophet long ago said for Jesus: "I will declare thy name unto my brethren".—Psalm 22:22.

Since there is no other purpose in accepting consecrations in this gospel age than the purpose of sacrifice, we have no reason to expect that any other thing will happen to our flesh, when we are accepted through the merit of Christ, than that we shall be sacrificed. This means death; and it would mean immediate and total obliteration of the being were it not for the fact that the Lord starts a new life when the old one is slain.

True, there is no cessation of activity in the body and only faith can grasp the fact that the human life is gone for ever and that all hopes of future existence shall find their fulfillment, if at all, on some other plane than the earthly. And how is this new life started? The Apostle answers: "Of his [God's] own will begat he us with the Word of truth". (James 1:18; 1 Peter 1:23) What does this mean? Does it mean that if some one of the world takes up a Bible, reads it and gets a few ideas that

he is thus begotten and that a new life has started in him, within the meaning of this text? Oh no, it is not merely the Word, but the *truth* which is used by the Lord for this begetting.

A NEW LIFE STARTED

The new will (the resolve to commit one's way unto the Lord and to take God's will as the sole deciding factor in one's life) is the ovum, so to speak, which is engendered and fructified by the truth. This new will, under the stimulus of the truth, gradually gathers around itself a set of new impressions. The only place these impressions can be retained is on the brain, exactly the same place where all other intelligent impressions are received, and where a good many old ones are retained which we could well afford to dispense with.

The new will, the new mind, coupled with the *divine authorization* for the new life, is all there is of the new creature in Christ this side the veil. This new life thus started by the spirit begetting is in a precarious position from every standpoint save that of faith. Viewed humanly, it stands about as much chance of prospering as a young bird would in a reptile's den. But from God's standpoint, all power in heaven and earth is pledged to the protection and nourishing of this priceless little life which is destined to be a prince of the royal line in glory.

And what does the Apostle mean when he speaks of walking "in newness of life"? (Romans 6:4) Some light is shed on this question in the passage which says: "If any man is in Christ, he is a new creature; the old things are passed away; behold they are become new". (2 Corinthians 5:17) There is a newness of life which results not from being transferred to some other sphere, but from being given a new dominating factor in our lives—the will of God. We have new hopes, new aims, new ambitions, new aspirations, new ideals. The old ones are gone. And since these things, rather than environment, make up our lives, when they are changed our lives are new and different, as when one puts on yellow glasses there is an added buoyancy to the landscape, an increased cheerfulness in everything seen which we never saw with our unaided eyes.

OLD LIFE AND NEW

Again the Apostle tells us: "Ye died [as human beings] and your [new] life is hid with Christ in God". (Colossians 3:3) This new life, the new man or creature, can be renewed, refreshed, invigorated, fed, and strengthened by knowledge. This is not ordinary knowledge. It is an intimate acquaintance with God's will, a deep appreciation of his motives. (Colossians 1:9) Those who learn the charm of this special knowledge have something which the world does not know.

"Let worldly minds the world pursue;
It hath no charms for me;
Once I admired its trifles too,
But grace hath set me free."

In another place we are admonished to "be not conformed to this world [the present world, which 'lieth in wickedness']"; but [to] be . . . transformed by the renewing of [our] minds". (Romans 12:2) What does this mean? How can we avoid being conformed to this

world when we are in it and when our five senses are constantly open to the impressions coming to us from the world? In general, we see about the same things which the worldly see, we hear about the same things they hear, we touch, taste, and smell about the same things which they touch, taste, and smell. What then: are not these the very influences which go to make up the world? Yes, with two important differences in the case of the new creature. One difference is the new will or new determination on our own part to do the Father's will; and the other difference is the holy determination on the Father's part to coöperate with us in our new desire. By way of effecting this coöperation Jehovah exerts on our behalf his sacred influence, or holy spirit. This spirit, power, or influence is rightly called holy because it emanates from him who is holy, Jehovah God.

Then the Father has not left us alone in this great work of keeping the new creature alive? Thank God, no. A reigning sovereign who is hoping for an heir to his earthly throne, after starting the little life, is very careful to see that it is nourished and that the best influences of his realm are brought to bear upon his unborn child. He will do this even if he does not love the mother of the child. We could not expect that the Emperor of the Universe would do less for his begotten children.

"THROUGH THY TRUTH"

The part which God plays in the care and development of the new creature is summed up largely by the word sanctification; and the Master indicates as much when, praying to the Father, he said: "Sanctify them through thy truth, thy Word is truth".

What does sanctify mean? One answers that it means sinlessness in the flesh; another, that it means a tremendous exuberance of feeling, that when one becomes so excited in religious matters that he cannot keep his seat any longer, but feels obliged to jump up and throw his hat, *that* is sanctification.

But neither of these views has support in the Scriptures. Another and very common view in Christendom is that sanctification means a *setting apart*, and that it is practically synonymous with consecration. This view has had some little substantiation by the unfortunate usage of the English word sanctify to translate the Hebrew word *kawdash* in the Old Testament. The word *kawdash* really means to consecrate, to dedicate, to hallow, and would be more happily rendered by one of these words (as it often is) than by the word sanctify.

But if there is excuse for confusion in the Old Testament there is none in the New, as the word is used in relation to new creatures. Everywhere in the New Testament *sanctify* is used to translate the Greek word *agiazō*, which means *to make holy*, or more literally, *to holify*. The Greek word is used twenty-eight times in the New Testament, usually translated *sanctify*, but twice *hallow*.

RIGHT THOUGHTS AND RIGHT WORDS

But some one suggests: What difference does it make what word is used so long as the thought is right? That is true in a sense; but if we use words which are more nearly expressive of given thoughts—and all words are only relatively expressive of thoughts—we are more likely

to retain the right thought and more able to convey the right thought to others. If we call a duck a goose, it may lead to confusion, though there is great similarity between the birds; if we say lend when we mean borrow we may get into trouble.

Consecration* is our part, as we have already seen. It is a thing which God will not do for us. He will never coerce the will. He has so much respect for even the fragmentary image of himself in man that he lets man do the deciding on matters touching his own destiny. Man may make a miserable choice, but the Lord lets him do it just the same. On the other hand, sanctification is God's part, a thing which we cannot do for ourselves, because it requires superhuman wisdom and power.

Who of Christ's followers, for even one hour, to say nothing of a lifetime, could guarantee that all things shall work together for his good? To do that it is necessary to have knowledge and foresight to an extent now impossible for us. How could we know what experiences to choose? We might choose some that would be too easy and some that would be too hard for ourselves. In no case could we be sure that all the influences which we would seek for ourselves would be such as to work to our eternal welfare. Furthermore, which of us has the power sufficient to hold back harmful influences, to divert them, or to counteract them, so that we would not be overwhelmed?

PERFECTING THE SAINTS

Sanctification, then, refers to the great process of making us "meet to be partakers of the inheritance of the saints in light" (Colossians 1:12), to the "perfecting of the saints". (Ephesians 4:12) This is the great process which begins when Jehovah accepts our consecration, when he begets or starts in us a new life, and it does not end until the termination of our Christian experiences, whenever or however that may be.

While there is considerable association between the ideas of *set apart* and *make holy*, there is a clear distinction. One might set a chair apart, and to holy purposes too, but that would not imply any change in the chair itself. But when we say to *make a thing holy*, especially to make an individual holy who was not holy to start with, it does imply a change, a transformation in the mind and in the inmost life of the person.—2 Cor. 7:1.

Consecration is a decision made in a moment, though one might be contemplating it for some time. Sanctification is an extensive process, as the Apostle implies: "The very God of peace sanctify you *wholly*". (1 Thessalonians 5:23) He begins the good work in us when, having accepted us for the purpose, he impregnates our new wills with the truth, and he continues the good work under the same influence of the truth; this grand work as a whole being completed by the time the day of the Lord Jesus shall have fully dawned.—Philippians 1:6.

PRAYER FOR THE CONSECRATED

It will be noted that the Master was praying on behalf of a class which was represented at that time by his dis-

*It is conceded that the word "consecrate" is sometimes used in the Authorized Version as indicating what the High Priest did respecting sacrifices already presented and accepted, but for this act of dedication or setting apart for sacrifice we have other words just as good or better. At all events, in this article, and in these columns generally, consecrate is used in the sense defined on page 220, column 2.

ciples, including the apostles. Sanctification, therefore, could not mean consecration: for the apostles were already consecrated. They were members of a consecrated nation, which had all been "baptized into Moses in the Red Sea and in the cloud" (1 Corinthians 10:2); they were faithful ones among that nation, being Israelites indeed in whom there was no guile; and, thirdly, they had especially consecrated themselves to follow the Master, and had done so for three and one-half years. They surely were fully consecrated. In the same prayer the Master said: "I pray for them, I pray not for the world". (John 17:9) He was not praying that goats be made sheep, as many have mistakenly prayed during this gospel age, but he was praying for those who already believed in him, had faith in him. The scope of this prayer was extended when he said: "Neither pray I for these along [the individual disciples then present], but for them also which shall believe on me through their word". (John 17:20) He was not praying for those to be sanctified who had not already believed; and *belief* in its New Testament usage means to have *more faith* in the Lord than in one's self.

But why should "saints", holy ones, need perfecting? If the divine influence which started their new lives is holy, how is it that they have to be made holy? It is true, the new creature is sinless at the time of spirit begetting, for "whosoever is begotten of God sinneth not" (1 John 5:18), but there is a distinction between being sinless and being holy. Sinlessness is a negative state. It might be said that a stone or a tree is sinless, but they would hardly be spoken of as holy.

ESTABLISHING IN HOLINESS

Holy as applied to persons means morally *pure*. As applied to inanimate things it sometimes means ceremonially *clean*, and hence acceptable. (Matthew 23:19; 1 Timothy 4:5) It is true that the holy spirit starts a holy mind, but if that mind is to predominate over the natural tendencies of the body it must be not only started but added to, and it is this adding to, this 'renewing' (Romans 12:2; 2 Corinthians 4:16; Colossians 3:10), this 'changing' (2 Corinthians 3:18), this 'establishing, strengthening, settling' (1 Peter 5:10) of the new mind, as well as the starting of it, which is included in the term sanctify. In short, it includes all the work of the holy spirit on the life of the new creature.

The Apostle tells us that he had been "made the messenger of Christ Jesus among the Gentiles, doing priestly duties in connection with God's good news, so that the sacrifice—namely the Gentiles—may be acceptable to him, being as it is an offering which *the holy spirit has made holy*". (Romans 15:16, Weymouth) Again: "Both he who sanctifies and those whom he is *sanctifying* have all one Father; and for this reason he is not ashamed to speak of them as brothers". (Hebrews 2:11, Weymouth) It is not, therefore, simply that they were sanctified when first brought into contact with God's holy power, but that that purifying, that holifying influence continues. If it does not continue, the cares of this life and the deceitfulness of riches will soon quench the little flame of new life which the spirit kindled.

If this holy life is quenched, this sacred group of im-

pressions entirely displaced by earthly things and by willful sin, then there is no hope for that soul, or individuality to be perpetuated. The opportunity for human life which it had at one time was removed when that human life was slain as a joint sacrifice with Christ: so that if the life there started, and by which the individuality was intended to be preserved, dies out, there is nothing left for that individual but the "blackness of darkness . . . for ever". (Jude 13) He is "twice dead, plucked up by the roots" (Jude 12)—both roots, both his terrestrial and his celestial promises of life, having been discarded.

"YE SHALL BE HOLY"

We are spoken of as new creatures and as new men but we are not spoken of in the Scriptures as having a new nature; for nature is determined by organism. If *faithful* we may become "partakers of the divine nature" (2 Peter 1:4); if *less faithful* we would not be worthy of it, but unless *unfaithful* the new mind can be transferred to the kind of organism which pleases heavenly wisdom best.

Going back to our Master's prayer, "Make them holy through thy truth, thy Word is truth," we are reminded of the word of the Lord through the Apostle Peter when, addressing the church, he said: "Not fashioning yourselves according to your former lusts in the time of your ignorance; but like as he who called you is holy, be ye yourselves also holy in all manner of life; because it is written, Ye shall be holy; for *I am holy*". (1 Peter 1:14-16) Here is our clue to the inspired usage of the word holy. Whatever it is, God is it. Holiness is the absolute and inherent state of Jehovah's being. And when the Master prays "Make them holy", he is praying in effect: 'Make them like thyself, which art holy'. And how can the new creature be like God now, seeing that he has but an imperfect organism to practice with? Manifestly we cannot be very much like him in wisdom until we have new mental machinery, wherewith to gather complete knowledge and to apply it where most appropriate. We shall never be distinguished for our wisdom as long as we are in our trial state. Neither can we be like Jehovah in our conception or practice of justice; try as we will, we still come far short. And we are not much like God in power. We shall never have his attributes to the same *extent* as possessed by Jehovah, but when we have a perfect body we may have them in the same *proportion* as he has them. In the realm of wisdom, of justice, of power we shall find the Lord supplying us with what is necessary; but it is only in the realm of good will that we can be just like God. It does not require a perfect organism to wish another well, to have at heart the welfare of all mankind. Unless we do wish them well we are not conformed to the image of God's dear Son, we have not responded to the holy influences which the truth has brought us.

BENEVOLENCE LIKE GOD

This settling and establishing of benevolence as a habitual attitude of mind, as the customary motive of our lives, stamps us, more than anything else, as true sons of the Highest. On the other hand: "If any man

have not the spirit of Christ he is none of his". (Romans 8:9) If we are carrying and entertaining the least spirit of ill will or malice, the least desire for revenge or retaliation, we cannot be said to have the sanctifying work sufficiently done to be in the "image of him that hath created" us, as new creatures. (Colossians 3:10) Malice may *arise* under great stress, or under extraordinary circumstances, but if we have the spirit of the Lord Jesus we will not *harbor* it but will 'commit our cause to him who judgeth righteously'.—1 Peter 2:23.

It is the truth that is to do the sanctifying. Error never makes any one holy. It cannot. For error comes, directly or indirectly, from Satan, the great opponent of God. Satan is actuated by other than the holy spirit, and influences which emanate from him could not, therefore, lead one into closer conformity with God's will and character. Are we, then, to expect that we shall be sanctified by the truth only after we have gotten rid of all error? No: for if that were so, none of us would have any chance at all. As long as we are in the flesh we shall be finding error there, as the light shines brighter and brighter toward the perfect day. We are sanctified by the truth which we see and love in *spite* of the error, but not *because* of it. Probably many a faithful saint has been sanctified by the truth that "God is love" even while he supposed that a part of God's system of judgment was to torment sinners. His supposition about torture did not help him to appreciate Jehovah; it hindered him. But he believed that God is love in spite of his erroneous conception about some of God's doings; and as a plant is turned toward the sunlight, so his mind grew in the direction of love.

SPECIFIC SANCTIFYING TRUTH

It is not truth in its general sense that is apportioned for the work of making us holy. Doubtless if we were perfectly balanced, every item of truth, every fact in the universe, would deepen our devotion for and heighten our praise of Jehovah. But since we are very imperfectly balanced we find that extraordinary knowledge in any line tends rather to puff up than to build up (1 Corinthians 14:1), if there is not something humiliating connected with the possession of that truth.

It is not, then, truth about or in mathematics, for instance, which the Lord has provided for this purpose. He has not left us in doubt, for it is "Sanctify them through thy truth, *thy Word is truth*". The Vatican Manuscript has it: "*Thy Word is the truth*," i. e., thy Word is the truth apportioned for this special purpose of purifying and edifying the minds of those who are called to be partakers with Christ in his glory. If no qualification had been made of the word truth, there would be no common basis for fellowship among the followers of Christ, and only a very hazy and distant common hope. Some would be studying mathematics with the hope of being sanctified thereby; others would be studying history; others fine arts, etc.

And are we to understand that the Bible contains everything that God knows? By no means. According to its own testimony the Bible is but a light that shineth in a dark place until the day dawn and the day star arise (2 Peter 1:19): it is but a lamp unto our feet

and a lantern to our pathway. (Psalm 119:105) But it is *truth*; and it is such an apportionment of truth as has accomplished and will accomplish its intended purpose: and it has not accomplished much else. English-speaking peoples have a childish idea (or had) that Christendom has been wonderfully influenced by God's Word. The truth is that Christendom has gone out of its way to disregard, yes, to disdain every precept that Christ ever gave.

THE WORD AND THE TRUTH

It will be noted that the Master did not say that we are to be sanctified by the Word, by the literary record of God's doings and purposes, but that we are to be sanctified by the *truth*. There is a distinction between the Word and the truth, as made elsewhere by our Lord Jesus. On one occasion he said to those who already believed: "If ye abide in my Word, then are ye truly my disciples: and ye shall know the truth, and the truth shall make you free". (John 8:31,32) It is the truth which is the active agency in God's Word; it is the truth which does the sanctifying, and it is the truth which sets us free, free from error, free from superstition, free from fear, and if followed, free from death; for Jesus himself is the Truth (John 14:6), Jehovah's most perfect lesson on heavenly justice and love.

The record we have of Jesus' doings and of Jehovah's purposes in and through him conveys, naturally, the holy influence of both Jehovah, the Supervisor of the work, and of Jesus, the principal Coöperator in the work. It conveys such impressions only if we are in harmony with them, only if our hearts respond to God's goodness as manifested through Christ Jesus his Son. It is like the personal influence of a friend which permeates his letters. Unknown to us he may go to a distant city, he may write us on a strange typewriter and not sign his name, but if we *know* him well we will easily know who the author is. That letter carries the stamp of our friend's personality. It is permeated with his spirit; it lies between the lines and between the words, as much as in them, for it has a certain style, a certain manner of expression, a certain kind of subject matter which convey to us impressions not felt by even the most learned stranger or the most curious worldling.

CERTAIN PRINCIPLES INVOLVED

It is even so with God's Word. Many of the wisest of the earth have known it in a literary way; some have known it by rote from beginning to end; and they were not always sanctified by it. To be sanctified, or to be made more like him who is holy, one must see back of all the incidents related, back of all the prophecies recorded, back of all the historical accounts, here an indication of divine wisdom, there some instruction on divine justice, now some manifestation of divine love toward a destitute and unworthy race, and again some show of divine power.

Like a friend's face behind a lattice, only parts of the visage being visible, so the Lord lets only fragmentary conceptions of his glory in upon our minds now; but if we love him we recognize him. How often does it happen that we do not recognize those we love, even in the

night? "Now we see through a mirror [God's Word] obscurely, but then face to face." (1 Corinthians 13:12) For this happy time we await the spirit birth, the first resurrection.—Revelation 20:4.

Reviewing then, we find that "all people will walk every one in the name of his god" (Micah 4:5), and that these gods are not Jehovah. Being 'fools, they walk in darkness'. (Ecclesiastes 2:14) But some of "the people who [once] walked in darkness have seen a great light". (Isaiah 9:2) The first glint of that light was the realization of the condition of the world and their own condition with it; the next shimmer of light was an appreciation of the fact that "blessed is the man that walketh not in the counsel of the ungodly". (Psalm 1:1) Another gleam of the same sacred lumination is a recognition of the principle that "it is not in man that walketh to direct his steps" (Jeremiah 10:23), but that the directing should be done by Jehovah and that the inquirer should "no longer walk as the Gentiles also walk".—Ephesians 4:17.

"WISDOM TO UNDERSTAND HIS WAY"

On behalf of such the promise is given: "The meek will he teach his way". (Psalm 25:9) It is "wisdom to understand his way" (Proverbs 14:8) and happiness to be able to say: "His way have I not declined" (Job 23:11), having responded to the advice: "Delight thyself also in the Lord, and he will give thee thy heart's desires; *commit thy way unto the Lord*; trust also in him and he will bring it to pass" (Psalm 37:5), because "the ways of the Lord are right".—Hosea 14:9.

The three requirements to walking with God are distinctly mentioned by the Prophet: "What doth the Lord require of thee, but to *do justly*, and to *love mercy*, and to *humble thyself* to walk with God". (Micah 6:8) The least of justice we can do is to recognize that the main tenor of the world's course is not right, and to cease to approve it—to repent, to change our minds from the approval that we once had for the world. The least love of mercy we can show is to separate our hearts from those things and conditions which have incurred divine wrath (Romans 1:18)—to be converted from the world. We can humble ourselves only when we 'trust in the Lord with all our heart and lean not upon our own understanding': when we 'in all our ways acknowledge him', only then will he 'direct our paths'.—Prov. 3:5, 6.

We cannot walk with God until we commit our way to him. Enoch walked with God; all the ancient worthies walked with God, though not all of them in as distinctive a manner as Enoch. But since God's footsteps now lead through a little valley of sacrifice, therefore, all those who humble themselves to walk with him during this age are directed to the way of sacrifice, Jesus making their bodies acceptable as sacrifices. (Romans 12:1) There is no merit to cover defects of the heart; if the heart is not right in God's sight the consecration is not accepted—and there an end.

THE WAY OF THE LORD

And what does walking with God mean? It means to proceed as he proceeds; to go when he goes, to stop when he stops, to wait when he waits. It means to have the

fellowship of the invisible One; and for this reason the world, who cannot see the Lord, thinks we are walking foolishly alone.

When the Lord accepts our consecration and slays us in sacrifice he starts a new life in us, a new life in Christ Jesus, and informs us that "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit". (Romans 8:1) They find that not only is a clean heart *created* in them, but also that the Lord has provided agencies for the *renewing* of right spirits within them. (Psalm 51:10) They can expectantly pray: "Quicken thou me in thy way" and "Establish my footsteps in thy Word". (Psalm 119:37, 133) Of such it can be said: "The Lord directeth his steps".—Proverbs 16:9.

Those who have started to walk with God and in the Master's footsteps "ought also so to walk even as he walked" (1 John 2:6), and that was *faithfully*. "If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." (1 John 1:6, 7) Jesus promises: "He that followeth me shall not walk in darkness, but shall have the light of life". (John 8:12) Being thus in the Lord's family, we seek to "walk worthy of the Lord" (Colossians 1:10) and worthy of that salvation which is brought "through sanctification of the spirit, even belief of the truth".—2 Thessalonians 2:13.

FROM SIN TO GLORY

The major steps from sin to glory, as presented in the holy Word, are therefore seen to be:

SIN

REPENTANCE.....	Acts 17:30
CONVERSION.....	Matt. 18:3; Acts 3:19
CONSECRATION.....	Psalm 37:5
JUSTIFICATION {	RECEPTION BY JESUS..... John 6:37
	PRESENTATION BY JESUS..... John 14:6
	ACCEPTANCE BY GOD..... Acts 10:35; Romans 8:33; Ephesians 1:6
SPIRIT-BEGETTING.....	James 1:18; 1 Peter 1:23; 1 John 5:1
SANCTIFICATION.....	John 17:17; 2 Thessalonians 2:13
SPIRIT-BIRTH.....	John 3:13; 1 Peter 3:18; 1 Cor. 15:52, 53

GLORY

PICTURES OF FACTS

Should we expect to find these New Testament facts pictured by God's Tabernacle in the wilderness? That would be a very reasonable expectation, in view of the Apostle's statement that these things were "for a testimony of those things which were afterward to be spoken". (Hebrews 3:5) And do we find them so pictured? Yes, very plainly so. Attention has been called to this in a recent article in these columns but we mention some of the main points briefly again.

Outside of the camp of Israel were the great stretches of the wilderness, picturing heathendom, the world in general, which has been 'made a wilderness' by the influence of Satan. (Isaiah 14:17) Heathendom, whether in New York, in Jokjokarta, or in Soochow, is not expecting any benefit or any manifestation of divine favor

as the result of the antitypical atonement sacrifices. Heathendom does not have divine favor and makes no pretense of having it. When the Jews expelled some one from the camp it was a way of saying that they considered that person to be unworthy of and outside of God's favor and blessing. This is clearly shown by the attitude which Judaism held toward Jesus and his followers, as it is written: "The bodies of those animals whose blood is brought into the holy places by the high priest are burned outside of the camp. Therefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate. Let us, then, now go forth to him outside of the camp [i. e., beyond the pale of the camp's esteem and commendation], bearing reproach on account of him".—Hebrews 13:12, 13.

THE CAMP PLATTED OFF

A part of the wilderness was platted off and was made into a camp, even as Christendom is charted off from heathendom. The camp considered itself in divine favor and had some basis for thinking so; it also hoped for blessings to be brought to it as a result of the sacrificial work of the atonement day. During this gospel age, and until 1881, Christendom was blessed and admonished and warned of God and had considerable basis for believing itself to be in divine favor, and it was still hoping for some special benefit to be derived from Christ's sacrificial work. Since 1881 this idea has been less and less prominent. As one soldier remarked in the recent war: "If God is on our side he has left us to do all the fighting". Christendom, even more than heathendom, is unsympathetic toward sacrifice and, like Job's "friends" of old, considers unpopularity and suffering to be a mark of divine disapproval. Yet it vaguely desires and longs for the happiness which only atonement with God can bring.

In the midst of Christendom for many centuries has been God's church, the spirit-begotten ones, antitypical under-priests, doing a work under the direction of their great High Priest. (Hebrews 3:1) In the midst of the camp of Israel was the Tabernacle where high priests and under-priests ministered on the atonement day—once each year. All the ground outside the court of the Tabernacle was common or unhallowed ground; all inside that "wall of spotless white" was holy, sacred. As faith became less and less of a factor in the Israelitish life, the Tabernacle came to be regarded as a sort of tumor on their body national. They did not know exactly what to do with it; and, after many vicissitudes, it was finally almost in disuse, until David restored it and its services.

Likewise Christendom has been at a loss to know what to do with the devout followers of Jesus; and as Christendom's faith in God's purposes for man has dwindled and dwindled, the church has come to be more and more conspicuously in the way. It is particularly inconvenient in time of war.

THE BULLOCK AND THE GOAT

Looking at the typical atonement day sacrifices we find that there were two offerings, the bullock and the Lord's goat. (Leviticus 16) In Hebrews 13 we have our Lord Jesus identified in antitype with the first of these sacrifices, which was the bullock; and those who follow in

the Master's footsteps correspond to the second phase, namely, the antitypical goat. In the sacred account no mention is made of the bullock's being taken from the congregation of the children of Israel, even as our Lord Jesus was never among those who were in need of atonement. For Jesus was always "holy, harmless, undefiled, and separate from sinners" (Hebrews 7:26); he was born in the antitypical court condition. He was always righteous; hence always had God's favor.

But mention is made of the Lord's goat, that it was taken from "the congregation of the children of Israel". (Leviticus 16:5) Even so the Lord's people of this gospel age have been drawn (John 6:44) or attracted by the message of God's goodness as contained in the gospel. (2 Corinthians 4:4) Their hearts have responded to it; the goodness of the Lord as it becomes known to these seekers after God draws them to the point of committing themselves to the Lord's arrangements for the blessing not only of Christendom, but also of heathendom. The Tabernacle was God's arrangement for blessing Israel, and that arrangement was entered by the goat only with a view to participation in the sacrificial phases of the atonement work. The goat entered those arrangements by the gate—the only means of access into the court. So Jesus assures us that he is "the way" (John 14:6) and "the door" (John 10:7), or means of access into the privileges of blessing and sacrifice. The only way we can approach to God or enter into his service is by committing our case to Jesus, for "all things are by the Son".—1 Corinthians 8:6.

PRESENTED TO GOD

The goat was led into the court and presented before the Lord, the Lord's presence being represented in the court by the pillar of cloud. The Scriptures do not inform us in just what part of the court the animal was slain, but since it is generally agreed that all animals for burnt, sin, and trespass offerings were slain on the north side of the altar,* it is not unlikely that this particular beast was slain there too, and hence, previously presented and accepted at or near that place.† But no matter, it was presented, accepted, and slain, and in any case it was led at least to the brazen or, more properly, copper altar.

The Lord's goat represented certain of the experiences of the church of Christ as a whole, although it is also a fair depiction of the experiences of faithful individual believers. They are admitted into a condition of divine favor, with a view to becoming participants in the antitypical sacrifices of this gospel age. Being naturally imperfect, they would not be acceptable as sacrifices in their own righteousness, and for this reason the merit of Jesus' sinless life (the life he ceased to live or experience at Calvary, but the right to which he did not forfeit) is made use of in the divine arrangement to make

the blemished bodies of would-be sacrificers acceptable to Jehovah for slaying and for consumption on the antitypical altar. The altar pictures Jesus' perfection as a human being, as that perfection is related to sacrifice. It was only on the basis of his perfection as a human being that Jesus' sacrifice was well pleasing to God: it is only on the basis of Jesus' human perfection that our sacrifices are acceptable to God.

JUSTIFICATION AND THE SACRIFICE

The altar therefore shows the relation of justification to the sacrifice of the goat. While the court teaches justification, it pictures much more than that. It shows divine favor as connected with sacrifice. Of the Lord Jesus it is said: "He was full of grace and truth" by nature. He always had God's favor. But to us "grace and truth came by Jesus Christ". (John 1:14, 17) Unless we are humble enough to pass the gate of consecration and to enter into the divine arrangement through Christ Jesus we cannot have divine favor (1 Peter 3:5) nor be "justified freely by his grace through the redemption that is in Christ Jesus".—Romans 3:24.

From the time of the slaying of the antitypical sacrifice the individual believer's experiences, the experiences involved in the maintenance of his life as a new creature, are pictured in the person and activities of the underpriest in the court. His membership in the composite body of Christ, and the experiences involved in the maintenance of that position in the anointed body are shown more particularly in the body of the High Priest, whose principal activities on the atonement day were in the sanctuary, consisting of the two holies, which was entered by the door, or first veil, the door which, implying spirit-begetting, really marks the time, though not the act, of spirit-anointing—for the Tabernacle proper represents the Christ company, prospective and in glory, rather than the individual new creature.

Are we, then, to understand that the new creature is represented both in the court and in the holy? Yes, but with certain qualifications. The court represents the experiences of the new creature more particularly from the standpoint of his justified flesh; while the holy represents him more particularly as a member of the Anointed One, from the standpoint of his heavenly hopes and prospects. We say *more particularly* because the "anointed" experiences of the new creature and those of his flesh are not absolutely dissociated in the picture, even as they are not dissociated in fact. In the picture the under-priests were engaged in certain activities in the court, even as certain activities of the new mind have to do with the body in the work of sacrifice. The flesh itself is influenced to a certain extent by the development of the new creature. There is a sparkle to the eye, a vivacity to the step which was not there before the organism was dominated by the new mind. On the other hand, there were, in the type, the copper sockets, the lamp wicks, and the incense powder in the holy, all of which are references to the flesh of the new creature, but only in its relationship to the work which the holy stands for—sanctification, which, beginning with the anointing, or designation to office, includes all preparation necessary for the glorified Christ station, the antitypical most holy.

*So says the Mishna (*Zebach, ch V*) a sacred, but non-canonical Hebrew work. The north side is most probable, because the east side was occupied by the ash refuse, the west was not far from the laver, and the south (according to Josephus and the Mishna) had the acclivity, or inclined approach to the altar.

†The place of presentation of sacrifices would be settled beyond question by Leviticus 17:4, 5, 9, and several other passages, as being "at the door of the tent of meeting", were it not for the statement in Leviticus 17:6 which is given apparently with a view to explaining that the phrase, "at the door of the tabernacle," signifies the general area in front of the Tabernacle, in which, of course, the altar was located. This view admits the possibility of the animals being presented, accepted and slain just by the altar, which seems most probable.

DOORS OF OPPORTUNITY

The general symbolical significance of a door is *opportunity*. The outside gate represents opportunity for entrance into God's favor and for participation in sacrifice. The door, or first vail, pictures the opportunity of being made meet for the inheritance of the saints in light, for the light of truth now and for the light of glory then. It is not by chance that the *holy* pictures *holiness*, or the process of sanctification. The antitypical holy is the condition calculated to develop in us a homelike feeling toward holiness, so that we shall not feel out of place when ushered into the holiest of all, even heaven itself. The vail leading into the most holy represents the opportunity of realizing all the hopes set before us in the gospel, even "the grace which is to be brought unto us at the revelation of Jesus Christ"—1 Pet. 1:13.

The way over which the Lord is leading us as prospective members of the body of Christ is evidently directed with a view to acquainting us with the basic principles of his character, and to conforming our hearts thereto, since these are also the dominant principles of all the universe. He is showing us enough about wisdom, justice, love, and power to test our loyalty to them as principles; and if we are faithful now in practicing at them he will give us both the capacity and the opportunity for exercising them under conditions most blessed to ourselves and to others.

JEHOVAH'S FINISHING SCHOOL

The School of Jehovah and Jesus offers us a curriculum, a course of studies, which is simple in comparison with many of the great universities of the world; yet nowhere is there instruction which is so comprehensive and so thorough. We are offered lessons in wisdom, in justice, in love, in power, as major studies, and all the fruits and graces of the spirit as daily routine applications of these principles. The better to instruct us the Lord has arranged not only for preparatory courses in repentance and conversion, but also for regular classes in consecration, justification, and sanctification. There is the transfer from the junior to the senior work in spirit-begetting; and there is the graduation exercise, spirit-birth. The campus and buildings, so to speak, of this school consist of the camp, the court, the holy, and the most holy. As the court is in the camp and the holy is in the court, so wisdom's exercise does not cease when the court is entered, nor does justice cease to be learned when one enters the holies.

We cannot pay the tuition in this school, so we give our notes in good faith; the notes receive the personal endorsement of the Vice-president of Jehovah's bank; then our notes pass as legal tender, because of Jesus' assets.

OUR CURRICULUM

Our Classes

WISDOM:

Repentance: "The fear of the Lord is the beginning of knowledge"; "the fear of the Lord is the beginning of wisdom".—Proverbs 1:7; 9:10.

Conversion: "The fear of the Lord is to hate evil." "Jesus Christ . . . of God is made unto us *wisdom*."—Proverbs 8:13; 1 Corinthians 1:30.

JUSTICE:

Consecration: "Take my yoke upon you and learn of me."—Matthew 11:29.

Justification: "Jesus Christ . . . of God is made unto us . . . *righteousness*." (1 Corinthians 1:30) Thus we learn the unalterableness of the divine standards. It was necessary that he be "raised for our justification".—Romans 4:25.

LOVE:

Spirit Begetting: "Being begotten again . . . by the Word of God."—1 Peter 1:23, 3.

Sanctification: "Jesus Christ . . . of God is made unto us . . . *sanctification*." (1 Corinthians 1:30) The new creature is a child of love, and as such has every opportunity for being well born.

POWER:

Spirit-Birth: "Jesus Christ . . . of God is made unto us . . . *deliverance*." "Raised in *power*."—1 Cor. 1:30; 15:43.

DEFINITION OF TERMS—CONSECRATION

The word *consecrate* comes from two Middle-Age Latin words, *cum* and *sacer*, which together mean to *cause to be sacred*. This etymological definition of the word corresponds very nearly to some of its usages in the Old Testament. But since we have other words to represent the thought of dedicate, hallow, and set apart to sacred purposes, it seems more clear to employ this term in its modern usage as given by the New Century Dictionary: "Consecrate: to dedicate solemnly, as from emotions of gratitude or convictions of duty; devote, as, He consecrated his life to the cause". This use of the word well describes what the individual believer does when he commits himself to the Lord and his purposes. The word *consecrate* occurs only twice in the Common Version New Testament, and in each instance is used for a different Greek word. In Hebrews 7:28 it is used to translate *teleo-o-oh*, which really means to *make perfect* or *complete*; and is so used twenty-five other times in the New Testament, as for instance, in Hebrews 2:10, "made perfect through suffering". The other time, in Hebrews 10:20, *consecrate* is used to translate *egkineozo*, which really means to *inaugurate*, and is so translated in Hebrews 9:18 by the word *dedicate*. In the Common Version Old Testament the word is used rather frequently, but careful research shows that it could almost always be better rendered by other modern words. In Exodus 28:3 the word really means *cleanse*, *hallow*, *purify*. In Joshua 6:19 it means *dedicate*, *hallow*. In Numbers 6:12 it does mean *consecrate* or *set apart* to sacred purposes.

The word *present* has been sometimes used as describing the action of the believer at the antitypical court gate. This word is accurate enough; the only difficulty is that it has such a wide use in profane matters that it seems less fitting for things of religious import.

THE MEANING OF JUSTIFY

The word *justify* means to *make right*, to declare or to render righteous. It is so used in almost every text in the Bible where the word occurs at all. Psalm 143:2 uses the Hebrew correspondent, and that same word is used everywhere in the Old Testament where the word *justify* is found in the English text. The Greek word *diki-o-oh* is employed exclusively in the New Testament for this thought. Acts 13:39 says: "They that believe are justified [made right] from all things". The word is used thirty-nine times in the New Testament; thirty-

seven times translated *justify*, once *free*, and once *be righteous*. There seems to be no room for confusion as to the meaning of this word—to make right, to render just or righteous.

Justification is the stamp of approval for sacrifice which Jehovah gives to the consecrated believer, and this depends on two things: *faith*, or heart harmony with God (Romans 5:1), and the *blood of Christ*, or the power residing in Christ's sacrificed life to cover the defects of our bodies. (Romans 5:9) There is no provision made for covering blemishes of the heart, though there is provision made in the next age for softening and mellowing hearts now out of accord with God.—Jeremiah 31:33, 34; Ezekiel 11:19; 36:26.

If our hearts have now been broken and rendered contrite by the experiences of life God will not despise us any longer, in so far as our hearts are concerned (Psalm 51:17), though we would still be judicial enemies through imperfect *works*. (Colossians 1:21) Before the sacrifice of our Lord Jesus was made and before he appeared in heaven on behalf of believers this heart harmony was the nearest approach which could be made to having God's approval and fellowship. Jehovah could and did approve the heart; and when nothing further could be done, this faith in God brought the consecrated believer into a state of friendship with him. (Romans 4:3) But full justification is in the nature of a receipt for a debt paid; and whatever friendly sentiments there may be between creditor and debtor the receipt cannot be issued until the settlement is actually made—though the account may be satisfied by a friend.

JUSTIFICATION TO LIFE

There being no opportunity for official sacrifice prior to this age, there was no provision for carrying out the justification by covering the blemishes of the body. Hence for the ancient worthies the fullest heart devotion could bring only approval of their hearts, not life justification. But since the age of sacrifice began and no one is accepted or approved for any other purpose than sacrifice as part of the great sin-offering (there being no other calling) there has been no such thing as heart approval without life justification. Any heart really devoted to the Lord would be just the kind of heart to cooperate with him and with the great High Priest in sacrifice; so the blood of Christ is applied to make his *body* acceptable, and thus both heart and organism receive the stamp of approval—justification unto life—not unlike an inspector marking certain cattle for slaughter, or certain meat for consumption.

"With the heart man believeth unto righteousness [that much righteousness, heart righteousness: and the faith that is strong enough to bring approval for the heart is also strong enough to prompt its possessor to step out boldly before all the world and say: I believe in this arrangement that God has in our midst and I am going in for it]; and [thus] with the mouth confession is made unto salvation."—Romans 10:10.

The word *sanctify*, in its application to new creatures, has already been explained. *Justify* refers more specifically to legal standing, while *sanctify* has more to do with the moral standing and development of new creatures.

THE SINS AND SORROWS OF DAVID

— AUGUST 15 — 2 SAMUEL 12:9, 10; 18:1-15 —

ABSALOM'S SHAMEFUL DISLOYALTY — PRIDE, INGRATITUDE, HYPOCRISY, REBELLION — LOVE IN RETURN FOR TREACHERY — KING DAVID'S RIPENESS OF HEART AND OF CHARACTER ILLUSTRATED — LESSONS OF CONFIDENCE IN GOD.

"Whatsoever a man soweth, that shall he also reap."—Galatians 6:7.

SOME very trying experiences marked the closing years of King David's life. These, however, under the Lord's providential care, worked out for the king a ripeness of heart and of character which are exhibited to us in the Psalms of his later writing. These disastrous experiences date from the time of his sin, and to a considerable extent they were used of the Lord as punishments for that sin. Although in the case of Absalom's rebellion we may trace the evil which there culminated to circumstances which occurred long before David's sin, we are also to remember that it was quite in the Lord's power to have shielded the king so as to prevent the success of Absalom's machinations.

Among these earlier influences may be mentioned David's marriage to Absalom's mother, who was the daughter of a foreign king. The divine counsel is to the effect that God's people should not be unequally yoked together with unbelievers; and this counsel applies to the spiritual Israelites of this gospel age. The disregard of the divine wisdom was sure to produce unfavorable results in some manner at some time. Children born to such a mismatched marriage are sure to inherit certain elements of character and disposition from the unbelieving parent which will eventually show themselves. In the story of Absalom we see an illustration of this fact. His vanity, insubordination, disloyalty, went hand in hand with an ambition which seemed to hesitate at nothing. It killed a half-brother who stood between himself and the throne, and later on stimulated a usurpation of his father's throne and the seeking of his father's life.

Absalom's murder of his half-brother under provocation led to his fleeing to his grandfather's dominion, where he remained three years. Then through intrigues in official circles King David's love for his son was prevailed upon to such an extent as to permit Absalom's return to his home land, and eventually to all the privileges of the heir apparent to the throne. The young man, remarkable for his handsome appearance, introduced from his grandfather's court a custom which still prevails in Egypt, namely, that a prince should have a special chariot and a bodyguard of fifty trained men. The people were pleased with the display of royalty in their prince, as for several years a great and sobering change had been coming over the king, who was advancing in years and who no longer showed himself among his people as much as formerly.

The vain young prince was quick to see that his spectacular course pleased the people; and quite probably he had heard that his young brother Solomon was David's choice for his successor in the kingdom. Absalom concluded to make a bid for the royal honors of his father. His method was a crafty one: he would steal the hearts of the people from his father to himself. He had no filial affection; only selfish ambition is manifested in his course. This conspiracy against his father may be considered as having begun immediately upon Absalom's return from exile or as dating from his full acceptance back to fellowship with his father and to a princely position. In the latter case it was four years in progress, in the former six years.

THE CONSPIRACY A SUCCESS

When Absalom considered that matters were ripe for action, he asked permission to go to Hebron, there to offer a great sacrifice unto the Lord in harmony with a vow made years before. Thus the occasion was made so important that the taking with him of many of the chief men of the army and of the city would not be considered remarkable, but rather an honor to the king through his son. Meantime spies had been sent throughout the twelve tribes; and trumpeters were posted in various quarters, so that when Absalom should proclaim himself king at Hebron, the whole line of trumpeters would sound almost simultaneously and the spies in Absalom's secret service would explain that now Absalom was king. The people would thus get the impression that the revolution of the kingdom was complete, that King David was thoroughly vanquished, and that their personal prosperity with the new king would depend upon their prompt manifestation of loyalty to his cause. The plot worked remarkably well, and as a result practically the entire nation was turned to Absalom in a day. The conspiracy was successful to a degree that scarcely had been anticipated. Practically the whole nation gave allegiance to Absalom in so outward and marked a manner that after his death it was necessary for King David to be publicly requested to return to the head of the tribes.

Utterly surprised and unprepared for Absalom's unfilial conduct was King David. When he learned of his son's rebellion and realized its extensiveness, he at once perceived that no other course was open to him than that of flight. It was a time of peace; and he did not have a large retinue of soldiers at Jerusalem, but merely what might be termed a bodyguard. With these and the loyal officers of the court he fled across the Jordan, where he had time and opportunity to gather a few reinforcements, and where he might feel comparatively safe in the small but strongly fortified city of Mahanaim. Meantime Absalom displayed his contempt for his father and his household and thus, so to speak, showed the people that the rebellion was one in which no quarter or reconciliation was to be expected. With a large army which had cast in their fortunes with the rebellious prince and expected under his patronage to reap large results of honor, influence and power as successors to the officers of the kingdom, Absalom pursued King David in haste. There seems to have been no doubt whatever that he was bent on capping the climax of his disgraceful course

by the murder of his father. His pursuit with a large army meant this.

Although King David's army was much the smaller of the two, they probably had the advantage in that many of the king's guard were men of special ability and large experience as warriors. The king was persuaded not to go with the army, whereupon he divided it into three parts under three of his ablest adherents. These met Absalom's army and attacked it from different quarters. The battle resulted in the slaughter of 20,000 of Absalom's forces and the routing of the remainder, including Absalom himself, who, being caught by the head in the low branches of a tree, was unhorsed and left helpless, and was slain by Joab, the chief of King David's generals.

Near the watch tower of the wall of Mahanaim King David awaited news of the battle, while the watchmen reported that he saw a messenger running and, later, another. When the first runner arrived, he announced in a general way the success of the king's army. Then the king, in harmony with his parting words to the soldiers that in any event they should spare Absalom, inquired first of all: "Is the young man Absalom safe?" As we are shocked with the unfilial conduct of Absalom toward his father, so we are deeply impressed with the fatherly love of David for his erring son, who sought not only his throne, but his life. What was the difference between the two characters? Which was the more noble, the more honorable, the more admirable? There could be but one answer from any quarter on this subject; even David's enemies could not read this record without an appreciation of his grandeur of soul. He was more anxious for Absalom than for his throne apparently, yea, than for his own life. The difference between the two characters can be accounted for in only one way, namely, that David was a man after God's own heart, one who had passed through trying experiences and had learned profitable lessons, one in whom the spirit of love had been largely developed. Absalom, on the contrary, is an illustration of selfishness and of ambition which stooped to anything in order to accomplish its ends.

The second runner was probably one of the king's household servants who had engaged in the battle. He quickly told the whole story. Upon hearing thus of the death of Absalom the king was moved to violent grief, and gave utterance to words which stand among the most pathetic on the pages of history: "O my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son!"

A PRAYER FOR PARDON

— AUGUST 22 — PSALM 51:1-17 —

PROSPERITY AND PERSONAL ADVANTAGE — DAVID'S SINS OF COVETOUSNESS, ADULTERY AND MURDER — REPROOF BY NATHAN THE PROPHET — A HUMBLE AND A CONTRITE HEART — BLESSINGS FROM STUMBLINGS.

"Wash me thoroughly from mine iniquity, and cleanse me from my sin."—Psalm 51:2.

PROSPERITY did not work to King David's personal advantage. After years of phenomenal success under the Lord's blessing, when his kingdom was mighty and his name honorable, and the necessity for his personal participation in wars was passed, and his heart had begun to gravitate towards earthly pleasures and was less zealous for the Lord and the law than at first, the king fell into grievous sins, which appear all the more black in contrast with the high moral character shown by him in his earlier life, when he was the man after God's own heart. The story of his sins, how he became enamored of Bathsheba and committed adultery with her, and subsequently, to shield himself, caused her husband Uriah to be placed in the forefront of the battle that he might be killed by the enemy, involving the loss of several other lives as well, is told in the Scriptures in a most straightforward manner, without the slightest effort to condone the king's wrong-doing. No excuses are offered in connection with the account; the full weight of these awful crimes is laid directly on the king's head. What-

ever excuses may be offered on his behalf must come from the reader of the account. We may suggest some thoughts along this line: In that day the kings of the world exercised a despotic authority, and it was a theory among the people that the king could do no wrong—that whatever he pleased to do was proper to him because of his high position as the head and ruler of the nation. We could in no sense of the word agree with such a thought. Nevertheless we can reasonably suppose that a sentiment so general would have more or less influence upon the mind of the king. He who respected Saul's life because he was the Lord's anointed may have to some extent fallen into the misconception that his own anointing by the Lord relieved him in some degree from the responsibilities resting upon others of his nation.

For about two years after these crimes were committed the king sought to stifle his conscience, and to consider that he was only using kingly liberties in what he had done. Nevertheless his conscience smote him, and he felt an alienation from God and a condemnation under his law such as

he would not have felt had he been of a different stamp of character. God was not hasty in reproving him, either. He allowed him to have a full taste of heart bitterness—allowed him to feel the darkness of soul, absence of joy, resulting from the cloud which had come between him and the Lord. It was at the appropriate time, after David had passed through secret mournings and travailings of the soul, that the Lord sent him a reproof through Nathan the Prophet to bring the whole matter clearly before his mind. Nathan, under the figure of a parable, excited the king's sympathies and drew forth declaration of a very severe judgment—a death sentence—against the person offending, and then the Prophet brought home to him the lesson, saying, "Thou art the man!"

King David, we are to remember, did not belong to the spiritual house of sons, and hence had a far less clear view of such matters than that which would properly belong to every member of the house of sons, begotten of the spirit and "taught of God". We are not, therefore, to expect to draw a lesson to ourselves along similar lines. Rather we of the spiritual house, under the clearer conceptions of the divine will, are to remember the interpretation of adultery and murder set forth in the New Testament: that whoever desires adultery, and is merely restrained from it by outward circumstances or fears, is really an adulterer in his heart (Matthew 5:28); that he that is angry with his brother, he who hates his brother, is a murderer—because the spirit of anger is that which, unrestrained, would lead to murder (Matthew 5:22); and that the person who covets the things of another is merely restrained from taking them for lack of opportunity or fear of consequence, is at heart a thief. If these principles be applied by the new creation in the examination of their hearts, it is entirely probable that some of the "house of sons" today may find themselves very near the plane of King David as respects sin, and so viewing

matters they will exercise proportionately greater compassion in their judgment of the royal transgressor. Such, too, will find great consolation in the Lord's compassion, provided they are exercised in respect to their offenses as David was concerning his.

THE PSALM OF CONTRITION

The Fifty-first Psalm is generally recognized as being the one in which the Psalmist expressed to God his contrition for his sins, and the fact that it is dedicated to the Chief Musician implies that it was the king's intention that it, in common with other of the Psalms, should be chanted in the Tabernacle services, for which he had set apart a large number of singers. We thus perceive that if the sin was flagrant and gross, the atonement which the king endeavored to make was a most public one.

Here again we see why David was described as a man after God's own heart. His sins were not pleasant to God—quite the reverse; but the after-appreciation of the enormity of the sins and the hearty repentance therefor to the Lord, and the desire to be cleansed from every evil way, were pleasing to the Lord. Here we have an illustration of how all things may work together for good to those who love God. By reason of his heart-loyalty to the Lord and the principles of righteousness even these terrible sins resulted in bringing a great blessing to David's own heart—humbling him—giving him an appreciation of his weakness and littleness, and of his need to abide close to the Lord, if he would have the Lord's fellowship and compassion and be safe from the temptations of his own fallen flesh. So, too, with the new creation. How many of them have realized profitable lessons and blessings out of some of their stumblings—not that the stumblings were good nor of the Lord, but that the Lord was able to overrule such circumstances for good to those who are of the proper mind—rightly exercised by them to repentance and reformation.

BEGINNINGS OF SOLOMON'S REIGN

—AUGUST 29—1 KINGS 1:1-3:15—

DAVID'S LATER YEARS AND THE DESIGNS OF ADONIJAH—ADONIJAH FAILS TO WAIT ON THE LORD—SOLOMON ANOINTED.

"The fear of the Lord, that is wisdom; and to depart from evil is understanding."—Job 28:28.

KING DAVID was seventy years of age; Absalom, his eldest son, had died in rebellion not long before the present lesson opens. David's next oldest son was Adonijah, whom the death of Absalom had made the heir-apparent to the throne, and who is supposed to have been between thirty and forty years of age at this time. Joab, for a long time the head of David's army, must have been well-advanced in years, too, and probably was on the retired list, not merely on account of age but because he had deeply wounded King David's feelings in disregarding his instructions that Absalom's life should not be taken.

Adonijah thought the time ripe for him to proclaim himself king, and especially as he had succeeded in gaining the friendship of Joab, the long-time military leader, and the friendship, too, of one of the prominent priests. He made a feast, to which were invited, apparently, all of King David's sons except Solomon, who was known to be more or less a favorite with his father. The feast was held not far from Jerusalem, and the arrangement was made that in the midst of the feast one of the company should salute Adonijah as king. The others of his company were expected to echo the sentiment; and thus the movement would seemingly be a popular one and not a rebellion. It carried out much as planned thus far.

However, in God's providence, the matter was brought to the notice of King David, who promptly made the arrangement with the new general, Benaiah, with Nathan the Prophet, and with Zadok the priest, to have Solomon immediately placed upon the king's white mule, as a sign that the king had approved him as his successor. Then he was anointed in the name of the Lord; and forthwith the military salute was given, and the people of the whole city of Jerusalem shouted their joy, "Long live King Solomon".

Next in turn, by King David's direction, King Solomon was brought to the throne and publicly crowned.

Adonijah, whose plans seemed to be working thoroughly, was astounded, and so were those with him, when they heard the clamor of the people, blowing of horns, etc., and later learned that it meant that Solomon had been crowned and enthroned. Adonijah feared for his life and fled; and his adherents melted away. Later, however, Solomon sent word to his brother Adonijah, assuring him of peace.

Thus beautifully King David's public career ended, not in an eclipse, but at his zenith, in his full maturity of old age, and in his perpetuation upon the throne in the person of his chosen son. Solomon's name has come to signify wisdom; but originally, primarily, it meant peaceful. It surely was a prophecy of his wonderful life, in which was no war.

Solomon initiated his reign by making a feast to some of his friends and the prominent people of his realm. It was during this feast, which probably lasted several days, that Solomon had the wonderful dream narrated in the latter part of our lesson. The dream was from the Lord. In it the Lord suggested the question to Solomon, and also a proper answer to the question. Then he expressed his pleasure at the suggested answer, and told how he would reward the spirit which it manifested. "And Solomon awoke, and behold it was a dream." Yet in all the subsequent years of his reign Solomon realized the blessings mentioned in that dream just as surely as if the suggested prayer had been actually his, and, indeed, we may assume that upon awakening Solomon endorsed the wise prayer of his dream, although his subsequent course as a king does not indicate that those noble sentiments always actuated him. God was using Solomon as a type, and his reign in some sense prefigured the glorious reign of Christ, "the Prince of Peace".

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Duluth, Minn.	Aug. 1	Northome, Minn.	Aug. 11
Barnum, Minn.	" 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

BROTHER E. F. CRIST

Great Falls, Mont.	Aug. 1	Hart, Sask.	Aug. 9
Virgelle, Mont.	" 2	Scobey, Mont.	" 11
Shelby, Mont.	Aug. 3, 4	Bonetrail, N. Dak.	Aug. 12, 13
Bainville, Mont.	Aug. 5	Zahl, N. Dak.	" 14, 15
Reserve, Mont.	" 6	Surrey, N. Dak.	Aug. 16
Outlook, Mont.	Aug. 7, 8	Enderlin, N. Dak.	Aug. 17, 18

BROTHER A. J. ESHLEMAN

Columbus, Ohio	July 27-Aug. 1	Ashland, Ohio	Aug. 8
Delaware, Ohio	Aug. 2	Wadsworth, Ohio	" 9
Marion, Ohio	" 3	Akron, Ohio	" 10
Upper Sandusky, Ohio	" 4	Hudson, Ohio	" 11
Crestline, Ohio	" 5	Apple Creek, Ohio	" 12
Galion, Ohio	" 6	Massillon, Ohio	" 13

BROTHER M. L. HERR

Pomeroy, Wash.	July 28, 29	Hermiston, Ore.	Aug. 7
Latah, Wash.	July 30	Pendleton, Ore.	" 8
Palouse, Wash.	Aug. 1	Union, Ore.	" 9
Mesa, Wash.	Aug. 3, 4	Joseph, Ore.	Aug. 10, 11
Walla Walla, Wash.	Aug. 5	Troy, Ore.	" 13, 14
Weston, Ore.	" 6	Bartlett, Ore.	Aug. 15

BROTHER W. M. HERSEE

Toronto, Ont.	Aug. 1	Niagara Falls, Ont.	Aug. 11, 12
Hamilton, Ont.	Aug. 2, 3	Welland, Ont.	Aug. 13
Caledonia, Ont.	Aug. 4	Simcoe, Ont.	Aug. 14, 15
Beamsville, Ont.	Aug. 5, 6	Tilsonburg, Ont.	Aug. 17
St. Catharines, Ont.	Aug. 7, 8	Brantford, Ont.	Aug. 18, 19
Thorold, Ont.	Aug. 9	Woodstock, Ont.	Aug. 22

BROTHER G. S. KENDALL

Bellingham, Wash.	Aug. 1	Colville, Wash.	Aug. 10
Marysville, Wash.	" 2	Boyd's, 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

Lancaster, Ohio	Aug. 2	Ashland, Ky.	Aug. 9
Nelsonville, Ohio	" 3	Patrick, Ky.	" 10
Wellston, Ohio	" 4	Paintsville, Ky.	" 11
Chillicothe, Ohio	" 5	Huntington, W. Va.	" 13
Portsmouth, Ohio	" 6	Parkersburg, W. Va.	" 14
Ironton, Ohio	" 8	Marietta, Ohio	" 15

BROTHER V. C. RICE

Columbus, Ohio	July 27-Aug. 1	Sidney, Ohio	Aug. 8
Springfield, Ohio	Aug. 2	Wapakoneta, Ohio	" 9
Jamestown, Ohio	" 3	Lima, Ohio	" 10
Dayton, Ohio	" 4	Van Wert, Ohio	" 11
Tippecanoe City, Ohio	" 5	Fort Wayne, Ind.	" 12
Piqua, Ohio	" 6	Defiance, Ohio	" 13

BROTHER C. ROBERTS

Lacombe, Alta.	July 20	Edmonton, Alta.	July 31-Aug. 2
Red Deer, Alta.	" 21	Camrose, Alta.	Aug. 3, 4
Ponoka, Alta.	" 22	Sedgewick, Alta.	Aug. 5
Leduc, Alta.	" 23	Prince George, B. C.	Aug. 7, 8
Calmar, Alta.	July 24, 25	Hazleton, B. C.	Aug. 10, 11
Buford, Alta.	" 27, 28	Prince Rupert, B. C.	" 12, 15

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.	July 28-Aug. 1	Wheeling, W. Va.	Aug. 8
Youngstown, Ohio	Aug. 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.	" 3	W. Middlesex, Pa.	" 11
Vandergrift, Pa.	" 4	Sharon, Pa.	" 12
Kittanning, Pa.	" 5	New Brighton, Pa.	" 13
Butler, Pa.	" 6	Pittsburgh, Pa.	" 15

BROTHER D. TOOLE

Rocky Ford, Colo.	Aug. 1	Denver, Colo.	Aug. 9
Florence, Colo.	" 2	Boulder, Colo.	" 10
Grand Junction, Colo.	" 3	Berthoud, Colo.	" 11
Silt, Colo.	" 4	Loveland, Colo.	" 12
Basalt, Colo.	" 5	Greeley, Colo.	" 13
Colorado Springs, Colo.	" 8	Laramie, Wyo.	" 15

BROTHER J. B. WILLIAMS

Red Deer, Alta.	Aug. 9	Chaplin, Sask.	Aug. 18
Calgary, Alta.	Aug. 10, 11	Moose Jaw, Sask.	" 19
Barons, Alta.	Aug. 12	Luella, Sask.	Aug. 21-23
Leithbridge, Alta.	" 13	Assiniboia, Sask.	Aug. 25
Medicine Hat, Alta.	Aug. 14, 15	Shaunavon, Sask.	Aug. 26, 27
Herbert, Sask.	" 16, 17	Mossbank, Sask.	Aug. 28

BROTHER L. F. ZINK

Timmins, Ont.	Aug. 1	Carleton Place, Ont.	Aug. 12
Winnipeg, Man.	" 4	Oxbow, Sask.	Aug. 14, 15
Neve-ton, Man.	Aug. 5, 6	North Portal, Sask.	Aug. 17
Morris, Man.	Aug. 9	Weyburn, Sask.	Aug. 18, 19
Winkler, Man.	" 10	Wawota, Sask.	Aug. 20
Darlingford, Man.	" 11	Souris, Man.	Aug. 21, 22

Conventions to be Addressed by Brother J. F. Rutherford

Minneapolis, Minn.	July 15-18	Toronto, Ont.	July 29-Aug. 1
Columbus, Ohio	July 27-Aug. 1	Scranton, Pa.	Aug. 4-8

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Study XVII: "Resurrection Inheritance of N. Creation"

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