

your hearts no little to hear the fervent prayers that ascend in your behalf at each time of our assembling together for worship.

The last TOWER has been another sup from the Lord's cup containing the new wine of our Father's kingdom; and we are rejoicing in the blessedness of the "hope set before us." Also there seems to be a deep humility and sense of gratitude pervading the hearts and minds of the Lord's faithful children in our city.

All seem to be buckling on the armors still closer; and with facial expression of peace and joy they group themselves together before and after each study hour, discussing these wonderful, glorious things now being brought out from the storehouse of our Father's Word by those "set" in the body for that very purpose.

Truly do our hearts burn within us as we talk together, recognizing our Lord's continued leading through the one faithful channel. Praise his holy name! May we each and every one be more and more filled with his holy Spirit from day to day that we may increasingly honor him now, and be fitted for a place in the rapidly approaching kingdom for which we have so ardently hoped and prayed.

With exceeding joy may we now lift up our heads, knowing that our deliverance draweth nigh. With renewal of assurance of my continued endorsement and my earnest desire to co-operate in every way possible in what there may remain to be done before we go home, I earnestly entreat an interest in your prayers for a fuller measure of the holy Spirit of promise.

For many years the friends here have been so handicapped by poverty that all we had to give was given to our local expenses—hiring halls for public meetings, etc., but now that there may be nothing more along that line we hope to send in all we can to headquarters in order to co-operate with you.

The Lord is indeed pouring out upon us spiritual blessings and our desire is to show our appreciation in the near future. Our Father's abounding grace be with you, beloved fellow-pilgrims, and grant you always his peace that passeth understanding, and courage to press forward all along the line. Your sister by his favor and goodness,

MRS. C. E. K.—Texas.

CHRISTIAN LOVE TO ALL WHO SUFFER

MY VERY DEAR BRETHREN:—

"Grace be unto you, and peace, from God our Father, and from our Lord Jesus Christ."

I wish to write you just a few lines to assure you of my hearty co-operation to the best of my ability and opportunity in all of the work of the Society, no matter who may hold the position of visible head. If it is possible to be more convinced, I am more and more convinced every day that the Lord is using that channel, and will continue to use it; and

therefore that whoever he is permitting to manage the work is doing his will.

Is this all the reason I can have for confidence in you—just that I believe that God is using that channel, and that therefore it must be all right? No, indeed! Besides this, we have abundant evidence that the Lord is with you, and that the Society continually has his approval, not only in what the dear friends are permitted to bear for his sake, but also in the rich spiritual food they are dealing out to us in conventions and in THE WATCH TOWER. I have long been wishing that I had the proper words to convey my love and approbation to the dear ones here and elsewhere.

The Lord opened the windows of heaven and poured out on the St. Joseph convention a blessing that there was not room to contain. He also richly blessed me in permitting me to be there throughout the entire four days. Oh, what a blessed feast we had! It cannot help but bear rich fruit in the Kingdom; and I trust that part of it will be in my own heart; for I am sure that I received not only sweet joy there, but needed strength as well.

Feeling that I must not take more of your time, I will close now, hoping that in the Kingdom I shall be able to tell your more perfectly how much I love you all.

Your Sister by his grace,

L. W.—Mo.

THE CONSOLATION OF THE KINGDOM

DEAR BRETHREN:—

Being blessed by the ministries of yourself and your co-laborers, whom the Lord has ordained to serve his church after the departure of dear Brother Russell, the special messenger of the last epoch of the church, we take the opportunity of sending you this note, which we hope will help to impart a word of comfort in this hour of trial which is upon the church, as well as upon the world, and which the Scriptures call "the hour of temptation."

We pray for you always, that in the hour of stress you may remember that this is the condition of our consecration. (Rom. 8:17) We know, dear Brethren, that in all our experiences the Lord has a purpose to be served, even as it was in the case of St. Paul and the other faithful apostles. So may you take comfort and courage from the examples of our Master and those gone before. The glorious Messianic Kingdom, which shall furnish the desire of all nations, will soon be here, and its honors will more than repay for all our trials. So we are consoled.

"For God has marked each sorrowing day,

And numbered every secret tear;

And blissful ages yet shall pay

For all his children suffer here."

With much Christian love to you and all the dear Bethel Family, I remain

Your brother in Christ,

G. W. T.—CANAL ZONE.

THE PURPOSE SERVED BY THE LAW COVENANT

"Wherefore the law was our pedagogue to bring us unto Christ, that we might be justified by faith." "The law had a shadow of good things to come."—Galatians 3:24; Hebrews 10:1.

In coming into the family of God as sons, we are not to get the impression that we are thenceforth freed from all divine law. On the contrary, we may say that, so surely as God himself had no beginning, just so surely had law no beginning. But from the time that God's intelligent creatures began to be created, law began to operate; for his righteous will has always been the law incumbent upon those of his creatures who were made in his own image.

Since the government of Jehovah is universal and eternal, it follows that there never has been and never can be a time or a place without law, nor a being not subject to Jehovah's law, or under its control. God's will is the standard of righteousness; and this will be true throughout the eternity of the future, as it has been throughout the eternity of the past.

In the creation of angels, God gave them intelligence to distinguish between right and wrong. Their minds are so perfectly balanced that right is always seen to be right and wrong seen to be wrong. Those in heart-harmony with their Creator never mistake wrong for right. This capability of moral discernment on the part of the creature is said to be God's "image" which, when possessed, obviates the necessity for the written law. The "image" was possessed not only by all on the spirit planes of life, but likewise by our father Adam in his creation.

With the law of God—briefly comprehended in the one word love—written in their very being, how strange it would

have seemed to the angels if Jehovah had set up in heaven the tables of the law afterwards given to Israel! Of what service could such a statement of the law of God be to beings who had a much higher conception of it? Such a presentation of the law of Adam in the garden of Eden would have been similarly inappropriate; and none was given.

LAW IN MAN'S HEART BLURRED BY SIN

After Adam had violated the law of God written in his being, he passed under the sentence of death, which, working in his members, affected him mentally and morally as well as physically. Thus began the effacement from his heart of that power of discernment, or knowing right from wrong instinctively. This fallen condition and the state of the unprepared earth into which Adam was driven, where he was compelled to labor in sweat of face for daily sustenance, were all conducive to the cultivation of selfishness; and hence selfishness soon became the rule of life, instead of love, as in God's original creation.

As selfishness gradually gained control, the law of God became proportionately erased from man's heart. The effects of the fall continuing naturally from parent to child as the years rolled on, it is safe to say that in Moses' day the original law of God was almost obliterated with the vast majority. A general picture of the race aside from Israel is given by the Apostle Paul in the first chapter of the Epistle to the Romans, with an account of just what led to so dreadful a condition.

God chose, or elected, to give the law on tables of stone to the seed, or descendants, of his friend Abraham, according to a promise made to him, that God would especially use and bless his posterity, and make them a blessing to the remainder of the world. But as if to assure mankind that the Hebrews were not naturally superior to other men, God permitted them to go for centuries into slavery to the Egyptians, then the greatest nation on earth. That law given at Mount Sinai was given, doubtless, because the law originally expressed in Adam's nature had become unintelligible; and it was given to a chosen people, at the hands of an especially chosen leader.

God's law could not have been re-written in the hearts of the people of Israel; for that would have implied the restoration of that nation to Edenic perfection; and such restoration was then impossible, because the penalty of death rested upon Israel as well as all others of mankind, and would continue until a ransom for Adam was found and made effective.

THE TWO CLASSES OF ELECT

But the question naturally arises, Why did God give the law upon tables of stone to Israel? Why did he not wait until the "due time" to send his Son to be the ransom price for all mankind, and until that price had been applied for all, and then begin the work of "restitution of all things" (Acts 3:19-21)—the rewriting of the original law in the human heart? The Apostle Paul answers this important question. He declares that when God promised to bless all nations and families of the earth through Abraham's seed, he referred not to the patriarch's offspring as a people, but to Christ Jesus, who according to the flesh would be born of Abraham's descendants; and that for this Son the Father would select a "bride," a companion, of many members, but all of one spirit with the Son to be joined with him in his sacrificial sufferings, and later to be perfected with him in glory, to share in his great work of salvation and blessing for the whole world.—Galatians 3:16, 29; Romans 8:17, 18.

The Apostle points out that the "due time" for the Lord Jesus to come to the earth to die as a sacrifice for sin must be before the selection and preparation of his bride; for the bride class must be redeemed before its members could be called and chosen. He shows that it was the Father's purpose that the merit of Jesus' sacrifice should be applied for this elect class before it would be applied for the world; that in the Father's purpose the sacrifice of these was to be joined to that of their Head as a part of the great Sin-offering for the world. Jesus, then, must first "appear in the presence of God" for this class.

Moreover, it was a part of the Father's purpose that, before the age in which the bride should be chosen, another elect class should be prepared by testings and disciplinings during the interval between the fall of man and the coming of Jesus to die, but for the most part during the period when God dealt with Israel under the Law Covenant. Hence the greater number were chosen from Israel.

IMPORTANT OFFICE OF THE LAW COVENANT

This covenant which the Lord made with Israel, Abraham's children according to the flesh, would do them great good, even though they might thereby pass through some very severe experiences. It would keep them from sinking lower into degradation in proportion as they would endeavor to keep God's law, thus preventing their losing the image of God as completely as did other nations, and thus making the original law of God so much the more discernible. And not only so, but this law given to Israel would be to some extent a standard before the world; and in this way Abraham's natural seed might "lift up a standard for the people," and to a slight extent bless all nations even in the present life, by calling a halt in the downward course and by reviving in all to some degree the dying influence of the original law of conscience.

Of this covenant with Israel St. Paul declares, "The Law [Covenant] was added [to the Abrahamic Covenant] because of transgressions [because sin was spreading and men were becoming degraded very rapidly], till the promised seed should come [not only Christ Jesus the Head, but also the church, which is his body, to do the real work] to whom the promise [Abrahamic Covenant] was made." "For the Law [Covenant] made nothing perfect"; moreover, "the Law [Covenant], which was [given] 430 years after [the Covenant made with Abraham], cannot disannul [or in any manner change the terms or conditions of that covenant], that it should make the promise of none effect."—Galatians 3:19, 17; Hebrews 7:19.

There was more done at Sinai than is generally supposed. Not only was the law written upon tables of stone given there, but a covenant based upon the law was there entered

into, between God on the one part and Israel on the other part, Moses being the mediator of that Law Covenant. The covenant was the important thing! With hearts leaping for joy Israel accepted the proposal to become God's covenant people. It seems not to have occurred to them, however, that theirs was a different covenant from the one made by God with Abraham.

Great confusion of thought has resulted from a failure to notice the point just made; namely, that the transaction at Sinai was important, not because God there began to have a law over his creatures—for we have seen that God's empire never was without law—but because God there made a covenant with Israel according to the terms of which they were no longer to be treated as sinners, but to be accepted as God's servants, if faithful to the requirements of that covenant. The law written upon tables of stone was the basis of that covenant; for every blessing under their covenant was made dependent upon absolute obedience to the law.—Exodus 19:7, 8; 34:27, 28.

Hence in speaking of their covenant, it became customary to think and speak of the law, upon which everything depended. Thus in the New Testament, when speaking of the Law Covenant, the Apostle calls it "the law," leaving the word "covenant" to be understood. Yet in every instance a glance at the language and the context shows unquestionably that the Law Covenant is meant, and not merely the written Law of the Ten Commandments. For instance, the expression, "the law made nothing perfect," could not refer to the law alone; for laws never make anything perfect. They merely show the perfect requirements.

The law on tables of stone showed Israel God's requirements, but it remained for the covenant to try to make the people perfect by promising blessings for obedience and curses for disobedience to the law. And this the Law Covenant failed to do; for it made nothing perfect. It served, however, to restrain sin in a measure, with those who endeavored to obey the law; but it could not lift any out of the mire of sin and out of the horrible pit of death. It could not give life. It left Israel under the same death penalty as they were under before the law was given. Additionally, as they were bound to it by a contract with God, it brought them under the additional penalty of their broken law. And this God knew when he made the covenant with them.

THE LAW A COVENANT UNTO DEATH

God's covenant with Abraham was not hampered by a law. It was unconditional, and was made as soon as Abraham entered Canaan—"In thy seed shall all the families of the earth be blessed." The seed was promised and was sure, and so was the blessing. But not so with the Law Covenant. It said, "The man that doeth these things shall live by them."—Leviticus 18:5; Romans 10:5.

Israel did not seem to consider that they might be unable to keep the law perfectly. They promptly accepted the terms of the covenant, little realizing that it was a covenant "unto death," and not unto life. Its promise of life was on terms easy enough for perfect men, although impossible for fallen men; but having agreed to the terms, they were bound by them. Thus the Law Covenant "slew them," or took away from them the very hope of life it had helped to enkindle. It left them in a condition of despair. The Apostle Paul voices this hopelessness when he explains: "I was alive without the law once, but when the commandment came, sin revived, and I died! . . . O wretched man that I am! Who shall deliver me from this body of death?"—Romans 7:7, 24.

Is it asked, "In what way was the Apostle Paul or any Jew alive without the law covenant? Were the Israelites not under Adamic condemnation like the remainder of the world?" We understand the thought here to be that in his promise made just after the fall, that the seed of the woman should bruise (crush) the serpent's head, and in his promise to Abraham that in his seed all the families of the earth should be blessed, God had given clear intimation that mankind should in some manner be delivered from the penalty of death resting upon them. Before the children of Israel came under the Law Covenant, they had a share in that general hope of life. But now, having made a covenant with God that promised life if kept, but death if broken, they had lost the hope of the world in general and had come under an additional penalty of death.

But God, in his infinite wisdom and mercy, purposed that the One who should redeem the world from the curse resting upon them as a whole, should at the same time redeem Israel, both from the Adamic penalty and from the curse of their Law Covenant; for "Cursed is every one that continueth not in all the words of the law to do them." This he would accomplish by dying upon a tree—a cross, thus be-

coming a curse for Israel. "Cursed is every one that hangeth on a tree." (Galatians 3:13; Deuteronomy 21:23) This "curse" of the Law Covenant, as well as its "blessings," belonged only to the nation of Israel; for no other nations were under that covenant. This fact needs to be clearly seen, in order to understand why our Lord could not have redeemed Israel if he had not been a Jew. That the "one man," Christ Jesus, could justly give the redemption price for our race is stated positively by the Apostle Paul, and the reason is given; namely, that all mankind died in the "one man" Adam. But how could one man redeem the entire nation of Israel from the curse of their Law Covenant?

HOW MOSES COULD MEDIATE FOR ISRAEL

We answer that in connection with Israel's covenant there is a point that few seem to have noticed. It is that God dealt with only one man in connection with the making of that Law Covenant; and that man was Moses, who stood in the position of a father to the whole nation, the nation being regarded and treated as children under age. (Numbers 11:11-15) The Lord talked with Moses in the mount. He gave the tables of the law to Moses, and Moses gave the law to the people. Moses mediated between Israel and God in the establishment of the Law Covenant. (Exodus 24:1-8) All Israel were "baptized into Moses in the cloud and in the sea." "He that despised Moses' law died without mercy."—1 Cor. 10:2; Heb. 10:28.

So thoroughly was the one man, Moses, the representative and typical father of the nation of Israel, that because of Israel's rebellion, God could purpose its destruction and the fulfillment of all his engagements with Moses' family instead. (Exodus 32:10, 31, 32) It was thus, as God's representative on the one hand and as Israel's representative on the other, that Moses could be the mediator of the Law Covenant between God and that nation.

When the Man Christ Jesus, by full obedience to that Law Covenant, became entitled to life everlasting under its provisions, he had the right to "Moses' seat"—the right to supersede Moses as the law-giver and representative of that nation. Moses, being a sinner like the remainder of Israel, could not give the Israelites life, nor gain it himself, under the law. But Jesus, by fulfilling its requirements, became the heir of the promise of life, and could bring them to perfection, where they could keep God's perfect law. And this same Jesus could redeem them from the curse of their Law by becoming a curse for them in his death on the cross, thus giving the redemption price for Moses and all in him, at the same time that he was laying down his life for the world.

The law given to Israel was to accomplish various purposes. While they could not have perfectly kept the law, yet as a nation they did not make earnest effort to obey the requirements of their covenant. They did not do what they might have done. The humbling experiences which have come to them as a result of their experience under their Law Covenant will prove eventually a blessing to many of this people. Through the Prophet Ezekiel, God declares of Israel: "Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers' idols, wherefore I gave them also statutes that were not good, and judgments whereby they should live."—Ezekiel 20:24, 25.

THE LAW A PEDAGOGUE

From the beginning God designed that the Law Covenant should prove "a pedagogue [a servant who in olden days led children to school] to lead them [Israel] to Christ," as our first text declares. It has done a good work in convincing them that they are sinners and unable to save themselves by their good works; for they have never gained life through their law, but have continued to die; and for many centuries they have realized the Lord's disfavor.

At the time that Jesus came there was quite a goodly number of Jews who were in a holy condition of heart. When the number of Israelites then in Palestine and the surrounding territory is compared with the number of Gentiles throughout the world, it is remarkable that so many Jews were found to respond to the Gospel call. In the same length of time we believe that but a small proportion of that number from the Gentiles would have been ready to give a hearing ear. While only something over five hundred were found to become Jesus' disciples up to the time of his death, yet within a comparatively few days thereafter many thousands accepted him as the Messiah and were baptized, as the result of the preaching of the Apostles on Pentecost and the days following.

THE FULL SCOPE OF THE LAW

Many Israelites, however, were in the condition of the young ruler who came to Jesus asking, "Good Master, what

good thing shall I do that I may inherit eternal life?" The Master told him that if he would enter into life he must keep the commandments, must obey the law. Then Jesus enumerated the commands, ending with the comprehensive one, "Thou shalt love thy neighbor as thyself." The young ruler replied, "All these things have I kept from my youth up; what lack I yet?" Jesus looking upon him loved him, as any noble person would love a character of that kind. Then the Lord pointed out to the young ruler that he had not comprehended the full essence of the law, that there was a degree of consecration to which he had not attained. If he loved God with all his heart, he would wish to serve God with all that he had, whatever the cost. If he loved his neighbor as himself, he would wish to use his means for the blessing of others.

Evidently the young man had not previously realized his responsibility. He was very rich and inclined to be selfish. Jesus struck right at the root of his trouble: "Go, sell all that thou hast, and give to the poor; and thou shalt have treasure in heaven; and come, take up thy cross and follow me." (Matthew 19:16-22; Mark 10:17-22) Ah, this was too much! The relinquishing of his great fortune was requiring more than he was willing to give. He went away sorrowful. Never before had he surmised his real heart attitude. He had been merely keeping the letter of the law, while missing its spirit.

MORE JEWS THAN GENTILES WERE READY

When we turn to the Gentiles to see how the Gospel prospered amongst them, we perceive that it progressed very slowly. In every new city the first convert was a Jew, one who had been under the law. Evidently the Jews had the basis for faith in God. After the door of favor had been opened to the Gentiles, the Apostle Paul went to Athens, the center of Greek culture and learning, and preached the message of the kingdom there. But apparently he did not make even one convert to Christianity. It has required more than eighteen hundred years to gather a sufficiency from among the Gentiles to complete the 144,000 which God has designed as the full number of the Gospel Church.—Revelation 7:4; 14:3.

So we can see that while the Law Covenant was not one that could give to the Jews everlasting life because of their own imperfections and the imperfections of their mediator, nevertheless it was not a curse to them, but a blessing—not only to those Jews who were living at the time when Jesus came, but to many previously; namely, the prophets and all the faithful ones who by their faith and heart obedience had won the favor of God. (Hebrews 11) All other Israelites we understand, will come up in the Millennial age as Gentiles; "for they are not all Israel who are of Israel," as the Apostle declares, but only those who exercise the proper faith and render full obedience.

METHOD OF DEALING WITH THE GOSPEL CHURCH

God's dealings with the church of Christ differ widely from his dealings with natural Israel. The sanctified in Christ Jesus, spiritual Israel, need no such law of commands as was given to Abraham's natural seed. Love to God and to man, and sacrificial love for the brethren, is all that is enjoined upon the new creature in Christ. Love is the very essence of his new mind; for it is the spirit, or mind, of his Master. As we examine the commands of "Thou shalt" and "Thou shalt not," given to natural Israel, we realize how unfitting these would be for spiritual Israel. What saint would even think of being guilty of the sins enumerated in the Ten Commandments!

The preface to these Ten Commandments (Exodus 20:2) shows that these commands were given only to Israel after the flesh: "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage." Moses also declares (Deuteronomy 5:1-15): "Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them and observe to do them. The Lord our God made not this covenant with our fathers, but with us, even us who are all of us here alive this day." (See also Ezekiel 20:10-13; Nehemiah 9:4-37) All God's commands to the Hebrew people are proper and suitable for any fallen man. But they are surely quite inappropriate to any new creature in Christ Jesus, whose very nature as a child of God is to do right and to please the Lord.

Under our Lord's teachings we can see that to keep the law means more than its surface indicates; that he who hates his brother has the murder spirit, and is a murderer; that he who desires to commit adultery lacking only a favorable opportunity, is in heart an adulterer (Matthew 5:28); that he who loves and serves money, and spends time and talents in seeking earthly riches of any kind, is an idolator. Indeed,

the full complement of the law is this: "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength; and thou shalt love thy neighbor as thyself." So broad and deep is this injunction, so all embracing, that even new creatures in Christ cannot measure up fully to it in spirit. Because of the hindering weaknesses of our imperfect human body, we need the covering robe of righteousness furnished by our dear Redeemer. How thankful we are that we have been assured by the Lord through the Apostle that we are not under the law but under grace!—Romans 6:14.

THE SUM OF THE MATTER

We see, then, the blessing that the Law Covenant was designed to be to those to whom it was given—Israel after the flesh. It was indeed a pedagogue to lead them all to Christ—not only those who then became united to him; for it will prove a blessing in the time now near at hand, when the blindness which has afflicted Israel for nearly nineteen centuries shall be removed, and when the Jews shall recognize their long-looked-for Messiah. Their schooling under their law will be a great assistance to them, when the "time of their visitation" as a nation shall again have come.

FOR LOVE OF THEE, O LORD

For love of thee, for love of thee, with every friend I'd part,
If only thou, my blessed Lord, wilt dwell within my heart.

I'm willing, Lord, for love of thee, to be misunderstood,
Accept whate'er thou dost permit of evil or of good.

For love of thee, for love of thee, I'll dread no scorn nor shame,
But seek each day, for love of thee, to honor thy dear name.

As spiritual Israelites, we should exercise care that our liberty in Christ is not made an occasion of stumbling to others who do not see the Christian's liberty, who do not realize that Israel's law is not binding upon those who are in Christ. Our law of love demands this, as St. Paul forcefully points out. (1 Corinthians 8:9-13) But while thus seeking to exercise forbearing love toward the weak, we may rejoice indeed in our glorious liberty as sons of God. Let us stand fast in it! Let us enjoy to the full our rest of faith—the Christian's Sabbath!

Our Sabbath abides seven days in the week, and twenty-four hours of the day. It is not broken by physical labor, nor is it dependent upon physical ease. It is a deep abiding rest of faith, and can be broken only by doubt, by unbelief, by disobedience to our God. We now see that Israel's Law Covenant was a foreshadowing of the good things which the Christian church enjoys. (Hebrew 10:1) We realize that Israel's Law Covenant was as far inferior to our covenant of sacrifice as their sacrifices are to the "better sacrifices" of the Gospel age, as their altar is to our altar, and as their candlestick and their table of shew-bread are to ours. In all these things the realities are far greater than were their shadows.

Content, my Lord, for love of thee, to be ignored, unknown,
No joy to know in any love save only thine alone.

For love of thee I'll strive, dear Lord, to keep the narrow way.
For love of thee, I'll watch and pray and trust thee, come what may.

For love of thee, of thee, dear Lord, the heaviest cross I'll bear,
Assured that, through thy love for me, thy glory I shall share.

GOD THE HELPER OF THE NEW CREATURE

"The Lord is my helper, and I will not fear what man shall do unto me."—Hebrews 13:6.

Whoever would come to God finds that in order to do so he must possess a certain amount of knowledge of him and of his glorious character. The heathen, for instance, cannot come to him; for they do not know him, nor do they know of the arrangements which he has made for human salvation. Quite a large number of those living in America and Europe have very little opportunity for knowing God; for during the dark ages "the faith once delivered to the saints" became contaminated with the teachings of pagan philosophy, and the resulting mixture brought a measurable degree of darkness. As a consequence, there is a great difference in the teachings of the different denominations which purport to be Christian, although they agree to some extent. But so little is known of the fundamental truths of Christianity that many who accept our Lord Jesus as their Savior have not the remotest idea of the divine plan for the salvation of the children of Adam.

Coming to the Bible teaching upon the subject, we perceive that God created man a glorious being, a human being, a little lower than the angels. In his perfect condition man had fellowship with God. He had the divine parental care, together with all the rights and privileges of a son of God. (Luke 3:38) But when Adam became disobedient to the divine law, he forfeited his right to be a son of God; and because of his disobedience he was condemned to death. Because of the laws of heredity, all of Adam's posterity share with him in this alienation from God.

For more than two thousand years the matter continued. The race of Adam were without God and having no hope in the world. True, God made slight manifestations of favor toward a few men, such as Enoch, Noah and Abraham. He did not receive these few back into sonship, however. Then the children of Israel were accepted as a nation, and had certain promises made to them on condition that they would keep the Law of God. But although they were granted an opportunity of demonstrating whether they could keep that Law, yet not one of them could do so perfectly. Therefore they could not come back into harmony with God and receive the divine blessing. They must remain under the curse pronounced in Eden.

THE HIGH CALLING OF THE GOSPEL AGE

Now we see that the six thousand years which have passed since Adam disobeyed the divine law were six great thousand-year days, man's work week, during which he has labored with sweat of face; and that now we are living in the great seventh day, earth's Sabbath Day. The six great thousand-year days of man's labor and sweat of face under the curse are ended; and the great seventh day is God's time for blessing all the families of the earth, for rolling away the curse and rolling in the blessing. The Scriptures show us that God

has a basis for the blessing of the world. That basis of restitution to all that was lost in Eden is the fact that Christ died for the sin of the whole world, that in due time he will make an application of the merit of his sacrifice on behalf of the whole world. This glorious message is the Gospel—the glad tidings that God is willing to be reconciled to mankind, that he has appointed our Lord Jesus as the One through whom he may be reached, and through whom the world may come back to God.

Meantime, God sent word through the apostles that he was willing to make a covenant with those who would desire, during this Gospel age, to be in fellowship with him. Those who could exercise the faith he invited to become sons of God—not on the human plane, as Adam was, but on the spirit plane—and promised that in the resurrection they should have a change to the spirit nature, the divine nature. This invitation went forth. Whoever heard of it was privileged to avail himself of it, if he wished to do so.

When first we heard that God was willing to permit us to be his children, we inquired whether there were any conditions attached to the invitation; and we were told that there were very stringent ones. Our Lord Jesus declared that no man can come unto the Father except through him. In some way all of God's mercy and love is hidden in Christ. "He that hath the Son hath life." We wished to get away from the death penalty, to be free from sin and death, and to return to God's favor. Those who heard the words of our Lord Jesus or of his twelve apostles, those who read the epistles written by those apostles or those who read hymns containing the message—no matter how they received it—had the terms and conditions in their minds; namely, that God was willing to receive us through Christ, and that to become Christ's we must become his disciples.

JUSTIFICATION BY FAITH

A disciple is one who follows, one who imitates, one who seeks to do as his master does. So we had before us the proposition that whoever would come to God must believe that he is, and that he is the rewarded of those who diligently seek him. We believed that our Lord Jesus Christ had given his life for the sins of the whole world, and that we must become disciples or followers of him. We learned that if we would reign with him we must also suffer with him. Our Lord himself said: "If any man will be my disciple, let him take up his cross and follow me." That is, let him practise self-denial and put it into effect; and then, as a reward, he will share with Christ in his kingdom.

As we sought for further information, the Bible told us that the first thing for us to do was to take the step of justification, to be made right, made just. By nature we were

sinners. Not only had we transgressed in the past, but we were imperfect and did not know how to do perfectly. To be justified is to be made right, not only as respects past sins, but also as to further sins, so that God would be willing to receive us back into relationship with himself. The Bible shows us that God's plan for the world in the future is that then whosoever will shall be made right actually. As mankind accept the divine terms, they will grow stronger mentally, morally and physically, until finally at the end of Christ's Millennial reign they will be perfect human beings, ready to be approved of God and accepted to life everlasting, made fully right in the sense that Adam was right in the beginning.

With the Church, however, it has been different. God did not justify them actually, but reckonedly—"justified by faith." Should any one ask, "What do you mean by justification by faith?" we reply: The Bible explains that in those who become the church God operates along the lines of their minds; that is to say, when we gave our hearts to him he henceforth reckoned our flesh as dead—not to be restored to the world by and by, but as consecrated to death. Our Lord Jesus Christ consecrated his human life to death; and whoever follows in his steps must do likewise.

After we had agreed to consecrate our life unto death, God accounted it as done. He accounted us dead as human beings, but alive as embryonic new creatures—not perfectly alive as spirit beings, however. In order that he might test our loyalty to himself and to the principles of righteousness, he permitted the new will, the new creature, the newly begotten spirit being, to use the old body and thus to demonstrate what we would like to do, to manifest whether we really wished to keep the covenant into which we had entered with him, whether we would use our time, our strength, our energy—all that we had—in the doing of the divine will. If our testing revealed the fact that we merely made a lip agreement instead of a heart consecration, then our covenant meant nothing; for God is not seeking those who worship him in a formal manner, but those who worship him in spirit and in truth.

IMPORTANCE OF CONTROLLING THE TONGUE

In testing us, the Lord was willing to take us according to our intentions. If we found that we had done something for which an apology should be made, he expected us to demonstrate that our intention was right by going to the injured person and making the proper amends. Whoever is able to conquer his tongue is able to rule his entire body. While the tongue is a little member, yet it is very unruly. Therewith bless we God, and therewith curse we men (James 3:1-12). But the Scriptures give us the proper thought—"Speak evil of no man." How many Christians there are who are continually stirring up strife with their tongues! The adversary controls many in this manner long after they have escaped from his domination in many other respects. This is largely due to the fact that they do not detect that they are doing Satan service, do not even detect that they are stirrers up of strife, hatred, envy, malice and are planters of roots of bitterness whereby many are defiled.—Hebrews 12:15.

So by these various means we are demonstrating to God our obedience to his will. All this is because we have been justified by faith. Until we were justified by faith, we had no dealings with God. One who is not in justified relationship with God might be doing very good work; and yet he could get no credit whatever as a new creature. The only way to obtain such credit is, first of all, to become a new creature, by taking the necessary steps. We are not actually justified now,

but are justified by faith in the blood of Jesus Christ.

By faith we accepted the divine invitation to become followers of the Lord Jesus Christ. By faith we presented our bodies a living sacrifice, recognizing that these bodies were not actually justified, but that God was willing to accept them through the merit of our Lord's sacrificial death. By faith we go on to fulfil the terms of our Covenant of Sacrifice, and to lay down our lives in the service of God and of the brethren. By faith we live in the world, although not of the world. By faith we live a life of resurrection; for we are reckoned dead as human beings, but alive as new creatures. While we are actually walking about in our old bodies, we are "risen with Christ" to "walk in newness of life." If we finish our course faithfully to the end, we shall be granted a share in the first resurrection.—Romans 6:4; 8:1-4; Colossians 3:1-4.

THOSE WHOM GOD HELPS

All this is by faith. Everything is of faith in the time of faith—the Gospel age. But after our Lord has brought actual salvation to us, it will no longer be of faith. It will then be actual. (1 Peter 1:3-9) Whoever will not walk by faith now cannot be of this class; for God is now seeking a class who are walking by faith, not by sight. To this class he has given promises and many strong evidences of his love; and yet it is all by faith, so that with the Psalmist we can say: "The Lord is my helper."

As children of God the church have a special reason for having faith that he is guiding all their affairs. As St. Paul says: "We know that all things work together for good to them that love God, to them who are the called according to his purpose." (Romans 8:28) Whoever would apply this promise to himself must first have come into personal relationship to God, under the special covenant of this Gospel age. (Psalm 50:5) Christ Jesus and his body members have entered into this covenant relationship with the heavenly Father, who has become their helper, their care-taker. But since our flesh has been laid on the altar of sacrifice, God is not to be expected to be the helper of our flesh. In some instances it may be to the advantage of his cause that our flesh should be spared; but as a rule the flesh is to be offered up.

What then does God help? The answer is that the new creature is represented as saying, "The Lord is my helper." All things will work together for the good of the new creature and for the good of the Father's work, which we have been invited to share through Jesus Christ. In other words, our spiritual interests will be forwarded, cared for. God being thus our helper, we need not fear what man might be able to do unto us. Although man might be able to do many things to hinder us and to cause trouble for us, yet we may be content that, since all our interests are in the Father's care, his grace will be sufficient for us, according to his promise. He will not permit us to be tempted above what we are able to stand, but with every temptation will provide a way of escape.

God's people need not fear. It is the fear of man that bringeth a snare. (Proverbs 29:25) New creatures are to be free from this fear of man. They are to use the best judgment they have; they are to use the spirit of a sound mind. Thus doing, they are not to fear what man shall do unto them. On the contrary, they are to be perfectly restful in God's hands; for he will not permit anything to occur to them that will not be overruled for good. He will not permit us to endure any sufferings which we cannot bear. Therefore we are to trust him, and thus we shall receive a great blessing of mind, a rest of heart in Jehovah God.

ENTIRE SUBMISSION

Haste thou on from grace to glory,
Armed by faith and winged by prayer;
Heaven's eternal day before thee,
God's own hand shall guide thee there.

Soon shall close thine earthly mission,
Soon shall pass thy pilgrim days;
Hope shall change to glad fruition,
Faith to sight and prayer to praise.

JACOB FLEEING FROM HIS ANGRY BROTHER

[This article was a reprint of that entitled, "Responding to Divine Promise," published in issue of March 15, 1907, which please see.]

JACOB WINS ESAU

[This article was a reprint of that entitled, "Making Friends With Mammon," published in issue of March 15, 1913, which please see.]

CHARTS OF EZEKIEL'S TEMPLE

We are preparing a very fine chart of Ezekiel's Temple, in eight colors, size 33x36 inches, on white tax cloth, printed on both sides. The measurements of the various parts of the

Temple are as accurate as we knew how to make them. These charts will be found to be very helpful in conjunction with the study of the vision of Ezekiel. Price \$2.00 prepaid.

PUTTING OFF ADAM AND PUTTING ON CHRIST

"Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him."—Colossians 3:9, 10.

In the above text the Apostle does not say: "Ye are intending to put off the old man, and intend to put on the new"; nor does he say: "Ye are putting off the old man, and putting on the new man." He says very definitely that the thing has been done: "Ye have put off the old man, and ye have put on the new man." What does he mean? Who is "the old man" to be put off? Who is "the new man" to be put on? When did we put off the one, and put on the other?

Apparently the Apostle is considering the whole human family as being part and parcel of Adam, who is the old man. God created the old man perfect, "in his own image and likeness"; but sin wrought great havoc and alienated Adam and his race from God and from perfection. We are all therefore steeped in sin; we have become slaves of sin, under the dominion of Satan, the Bible says. Thus the old man is in a very bad condition, and his Creator refuses to acknowledge him. But God has made preparation for the old man through the great Messiah, so that in due time restitution may come to him. Those "times of restitution" have been deferred for 6,000 years and are only now at the door.

When the Apostle wrote these words, the restitution times were nearly 2,000 years in the future. We see that he did not mean that the natural man, the world, had put off Adam. He was speaking of the church. This class have put off relationship with father Adam. They have disowned that relationship. They have separated themselves from him. They have become united to another, a new man.

FORGETTING OUR "FATHER'S HOUSE"

We inquire, Who is this new man? The Bible answers that the Head of this new man, this person we have joined, is Christ; the church are members of his body. The Apostle says that some of the early members of this body were taken from the Jews, and that then the call went to the Gentiles, to complete the foreordained number. So this new man has now been in process of creation for eighteen hundred years and more. This man is the new Adam, the second Adam; the old man was the first Adam. The first Adam and his race having become enslaved, his works are bad. Anger, malice, hatred, envy and strife are represented in his children, because they have deflected from the heavenly Father and have been led astray by the sophistries of Satan. But nearly nineteen hundred years ago the Father began to take some out of the world who with our Lord are in a sense to take the place of the first Adam; and he gives them this name—the new man—showing that this class is in some respects the antitype of Adam. "The first man was of the earth, earthy; the second man is the Lord from heaven." Here we have what the Scriptures style "the old man" and "the new man."

When we consecrated ourselves to God we renounced Father Adam and all the things pertaining to him, all hope from that source. This is not something we are doing now, but something we have done, not by the flesh, but by the spirit, the mind, the will. In our minds we have renounced sin, renounced self, renounced Satan; we have forgotten our "father's house," the human hopes; we have completely turned over a new leaf. We have given ourselves to God, having learned of his arrangement whereby he is able to accept us, without violating the principles of his own government; and this acceptance, we see, is through our Lord Jesus Christ. Our Lord Jesus by giving himself a ransom thus provided a way by which we might become associated with him, and he himself has been glorified to become the spiritual Head of this new spiritual body, of this new spiritual man—the Messiah.

We heard this heavenly invitation, that we might step out of the old condition and into the new. The Lord's people have made this consecration of themselves, this renouncement of sin, renouncement of all hope of restitution. They gave up all earthly rights and privileges when they became members of the new man, when they became associated with Christ as members of his body.

THE WILL THE NEW CREATURE

This whole proceeding is in our minds, our human bodies being reckoned dead from the moment when we made this renouncement; for the body is a part of the old man. Yet this body is not actually dead. Hence our wills as new creatures have the work of operating for a time in the old body. This body belongs to the old nature; it was formerly under the control of the old will, which is now dead. The new will, having taken the place of the old will, is controlling and directing our bodies, and should do so, the Apostle tells us. Our human bodies are now owned by the new creature, who is the master, and they have become quickened to serve the Lord.—Romans 8:11.

This new man is "renewed in knowledge." The Lord does not give us new bodies when we come into membership in the body of Christ. He has promised that he will give us new bodies by and by, in the glorious change of the first resurrection. The new creature will then receive the spirit body which God has designed for it. But now he wishes us to use the old bodies and to bring them under control, thus developing and crystallizing, through discipline, the character of the new creature. It is of God's provision that we have come to know of these glorious heavenly things through his message, his word; and it is this Word of God that has worked so powerfully thus far.

By faith we accepted these wonderful provisions, and now, since we have come into God's family, his holy Spirit, which he gives through his Word, is working in us "to will and to do of his good pleasure." This is the message of God which St. Peter speaks of when he says that God "hath given unto us exceeding great and precious promises, that by these we might become partakers of the divine nature." (2 Peter 1:4) The promises of God reached us at the time when we were begotten of the holy Spirit. Then we began to grow; and we continue to grow in knowledge and in grace more and more in proportion as we feed upon the truth which God's Word supplies.

THE BRIDE OF THE "SECOND ADAM"

But this knowledge, this transforming power, has had more effect upon some than upon others. If it has had its legitimate and proper effect upon us, and has done a thoroughly transforming work, so that it has quickened us to earnest zeal and love, then we shall become in due time partakers of the divine nature in the resurrection. So whoever of God's children will not permit the heavenly message and the Spirit of God to work in them unhindered, will receive less of divine favor. Such will not be accounted worthy of that high position of membership in the body of Christ, but must take a lower position, as members of the great company class. Such will have failed to make their calling and election sure to membership in the new man, the Christ.

In contrasting the first Adam and the second Adam the Apostle indicates that it is not Jesus in the flesh who is the second Adam, but that "The Lord of glory" is the second Adam. "The first Adam was of the earth, earthy." Jesus also was of the earth, earthy, when he was the man Jesus; but he was begotten of the holy Spirit at the time of his consecration of his earthly being to death, at Jordan, and the new creature there begun was developed to perfection. Finally, when he was "put to death in the flesh," it was that he might subsequently be "quickened in spirit," in the resurrection. Having become thus quickened and made perfect, as a new creature, as a spirit being, he became the glorified head of that class who will also become spirit beings of the divine order. He became "the Lord from heaven"—the One to be expected at the second advent.

Our Lord's footstep followers are sometimes called his members, and sometimes called his bride. Either of these two pictures fits well the circumstances and conditions. In the case of the natural man, Adam, Eve was his mate, his bride, and was also a member of his body; for she was taken from his side. Similarly the church is a part of her Lord's body; and it was through him that life was made possible to her. She is to be the bride of the second Adam, who is to be the Life-giver to the world.

The new man is "renewed in knowledge after the image of him that created him." God is creating this new man; and so the Scriptures tell us that we "are God's workmanship, created of God in Christ Jesus unto good works." This image of himself which God is working in us, he is not working by arbitrary power. He is not compelling us to become like himself. He is merely working by his promises, with our hearty co-operation. There is no compulsion in any sense of the word. He is working in us first to will, and then after we have willed, after we have become Jesus' disciples, he works in us to do. But all this work is through his word, through his promises. His providences, of course, co-operate with these promises; and their influences upon us is that of transformation.

"We are changed into the same image from glory to glory"—the image of our Lord. (2 Corinthians 3:18) That is to say, in proportion as we are faithful to the Lord and are led by his Spirit, guided by his Word, in that proportion we come to understand our heavenly Father better; and as we seek to do those things which we see to be his will, we are develop-

ing in ourselves his glorious likeness, his character. Thus we are being transformed day by day; and we can readily see that unless we become thus developed spiritually we shall not be ready for the glorious resurrection change, which St. Paul tells us will come in an instant—"changed in a mo-

ment, in the twinkling of an eye"; for "flesh and blood cannot inherit the kingdom of God." So long as we are in the flesh we are not perfect as new creatures. We are waiting, therefore, for the grand consummation, when we shall be perfected with the Lord and sharers of his glory.

INTERESTING QUESTIONS

1. *Question*.—Does a fear of death indicate a want of faith or a low grade of spiritual health or what?

Answer.—We are to remember that our physical condition has much to do with our feelings, and that therefore these are not a trustworthy guide as to our spiritual condition. One might be in so nervous a condition that even a slight noise would make him very uncomfortable. Any one thus super-sensitive might even have a fear of death. But that physical condition would by no means prove that he was not a true child of God. Some people have the organ of vivativeness, love of life, much larger than do others. All such would naturally have a greater dread of death than would one in whom this organ was relatively small. Our Lord Jesus seemed to have this natural dread of death, which did not leave him until God had assured him that he had made his calling and election sure, and would have a resurrection from the death condition.—Hebrews 5:7.

If one of the Lord's children should have a dread of death, it would be well for him to seek the Father's face in prayer, to seek the assurance that he had divine approval. God's Word enables us to know when we are acceptable children; and as Christians we should endeavor to drive away our fears by giving heed to that Word, keeping it before our minds and meditating upon the precious promises of divine love and care, and asking for the promised grace to help in time of need. If we do this faithfully, we shall find in our hearts more and more a loyalty and a willingness to walk in the footsteps of Jesus unto the end, cost what it may. Then we can say: "I will fear no evil; for thou art with me."

2. *Question*.—What is included in the name "Church of the First-born"?

Answer.—To our understanding this term includes both the little flock and the great company. In the type the tribe of Levi was in two parts, the priests and the Levites. By divine arrangement this tribe represented all the first-born of the children of Israel. (Numbers 8:5-18) In the antitype the Church of the First-born is a name used to include all the spirit-begotten of the Gospel age, whether of the priestly little flock or of the great company.

3. *Question*.—What is the difference between the soul and the body?

Answer.—There is a marked difference between soul and body. A body might lie here before us, but have no intelligence. Thus it was in the creation of father Adam. God formed him out of the dust of the ground; but the inanimate body thus formed had not yet become a soul. The second step was to "breathe into his nostrils the breath of life," to vitalize the inanimate body. As soon as the breath of life was given, the eyes began to see, the ears to hear, the brain to think. In other words, intelligence began. From that time on, Adam was called "a living soul." (Genesis 2:7) When he died, however, the process was reversed. The body was there, but bereft of life. Adam was no longer a soul. Indeed, in one sense the soul might be said to have perished. But the Bible tells us that in his great plan for human salvation God has arranged for the revival of that soul in the resurrection. Therefore we are privileged to speak of that soul as not dead, but asleep, inanimate, to be awakened in the Millennium.

CONVENTION REPORTS

Four general conventions were planned by the Society for August 30, 31—September 1 and 2, so located as to serve the friends to the best advantage across the continent, the cities of Boston, Cleveland, Milwaukee and Oakland being chosen for this purpose. These conventions are now matters of history; and with one accord those who were privileged to attend them are agreed that they were "the best yet." We subjoin brief reports by brethren who attended.

THE BOSTON CONVENTION

Those who attended the Boston Convention realized "how good and how pleasant it is for brethren to dwell together in unity"; for there the dear Lord poured out such blessings that we could not contain them all. The Boston friends did all in their power to make the visiting brethren comfortable, and succeeded to a remarkable degree. That the Lord blessed their efforts, and their loving hearts as well, was evidenced by their beaming, happy faces, and testified to by all.

At this convention thirty-four were immersed; and the earnestness, the determination shown, as well as the spirit of the occasion, told us that great blessings still follow the consecration of our wills to God. Every discourse was pregnant with helpful thoughts; and these covered such a wide range that all present found just what their souls could feast upon. Surely it was the Master himself who guided and who came forth to serve us! If this convention was a foretaste of what the "General Assembly of the Church of the First-born," will be, then we should all strive with all that in us lies to be found worthy of a share therein.

The closing love feast was especially enjoyable; and not a few tear-stained faces were seen. How our hearts yearned for the grand feast of love beyond the veil, where no parting hand-shakings will cause us heartaches, but where we shall be forever with the Lord and be satisfied, yes really satisfied! Oh, what a hope! All our tears and trials will then be past; but their memory will be as pearls.

At the closing session the audience voted thanks to the Society for providing the convention and its speakers and to the Boston Church for its loving efforts to serve them so efficiently. The chairman then called upon all to rise who desired to express, if possible, a more complete consecration to our heavenly Father and a more cheerful sacrifice henceforth in his service. Forthwith the audience arose en masse.

BRIEF REPORT OF CLEVELAND CONVENTION

At Cleveland God's kind providence had arranged all essentials for a joyful time of fellowship and spiritual uplift. The attendance ranged from 800 to 1200. The stress of present

conditions, together with the realization that the hour is very near for the great convention in glory, had developed in our hearts a deep desire for a special manifestation of God's power to strengthen and encourage. From the start the spirit of sweet fellowship and joy often witnessed toward the close of a convention seemed to pervade.

On the first day of the convention inspiring messages on "Fellowship" were delivered by Brothers Bridges, Spring and Herr. On the second day the testimonials and discourses were in accord with the topic "Examination." The earnest searchings of hearts seemed to produce in those present a deep longing that the work of self-subjugation might be hastened to completion at whatever cost, and that our Lord's glorious image might shine where hideous Self once stood in the foreground. Brother Bohnet, Hooper and Barker gave excellent discourses.

Sunday was scheduled as "Our Lord's Day." Discourses were given by Brothers Crist, Nash and Baeuerlein. Many were the expressions of regret that but one day of the convention remained. Monday was "Kingdom Day" on the program. Following a discourse on Baptism forty-two symbolized their full consecration to God. Among these was a boy seemingly about nine years old, but with an appreciation of God and of consecration which would put to shame many of mature years. By unanimous vote of the convention a love feast followed the afternoon discourse by Brother Baker, to permit participation by those whom necessity compelled to leave before the closing session. Later in the day, after an inspiring sermon by Brother Boyd, with loveliest countenances and expressions of deep joy evidenced by voice, by smiles and by tears the convention closed with the singing of "God be with you till we meet again."

ECHOES FROM MILWAUKEE CONVENTION

The convention at Milwaukee was acknowledged by all in attendance to be one of the best ever held. The sweet spirit of the Master seemed to pervade the whole atmosphere; and all were determined to be a blessing to one another. It was estimated that about 850 attended. Peace, joy and contentment seemed to shine out from each face; and the determination to be loyal to the Lord, the truth and the brethren was the keynote of all remarks. To realize that we are three and a half years into the great time of trouble and then to note the smiling faces of all present was a most wonderful evidence of our precious Master's promise: "Lo, I am with you alway"; and again, the assurance: "I will never leave thee nor forsake thee."