

vine law upon which it was based was faulty, nor because it was an unreasonable demand, but because men were imperfect, "born in sin and shapen in iniquity," and already under a death sentence, because of Adam's transgression. The Law Covenant had in Moses a faithful mediator, loyal both to God and to the Israelites, but he was incapable because his own life also was forfeited. God has made provision, therefore, that a New Law Covenant take the place of the Old, and has provided a new Mediator, who has already given his life as a redemption price—Jesus, the Head, and the church, the body. The finish of the sacrifice is in sight. The Head and many of his members have already, as new creatures, passed beyond the veil. Soon the last member of the body will have been thus "changed" and then the blood of the New Covenant will be sprinkled on behalf of "the sins of all the people"—the people of the Covenant, Israel, with an open door for all peoples to become sharers of their New Covenant blessings, even as we (Gentiles) are now privileged to share the Sarah Covenant blessings which belonged "to the Jew first." That sprinkling will be acceptable to God and efficacious for the blotting out of the sins of the whole world. This is abundantly attested in the Scriptures and in the types of these "better sacrifices."—Heb. 9:23.

Forthwith the Great Prophet, Head and members; the Great Priest, Head and members; the Great Judge, Head and members; the Great King, Head and members, will begin dealing with Israel and through Israel with the world. They will rule, bless, instruct and uplift so many as are willing, "And it shall come to pass that every soul that will not hearken to that Prophet, shall be utterly destroyed from among the people." (Acts 3:23) The New Law Covenant will operate exactly as the Old Law Covenant did, except that the "better sacrifices" sealing it will be fully efficacious, and not need to be repeated from year to year; and the power and glory of its Mediator will be superior, and the results of his work correspondingly great and lasting.

This is testified to additionally by the statement of Revelation, which pictures the Millennial epoch, with its great white throne of justice and mercy, before which all the dead, small and great, will stand—for trial; not to see whether they were sinners or not, for that is conceded. All were sinners. Nor will it be to see whether or not God is willing to forgive them, for that is conceded—the sacrifice of Christ will then have been accepted as a full "satisfaction for the sins of the whole world." Their judgment or trial, like ours, will be to determine whether or not they will come into fullest harmony with God, and have his blessing of joy and eternal life, or, otherwise, be "destroyed from amongst the people." They will not be judged according to their faith, because they will be under the New Covenant of Law and works. As it is written, "They were judged every man according to their works."—Rev. 20:13.

They will be assisted step by step out of imperfection of mind and body up to perfection, including perfect works, which will be their standard or test. On the contrary the Gospel church and the ancient worthies have not been judged according to their works, but according to their faith—works having been demanded to the extent of ability, as attesting faith. We are not helped out of the blemishes of the fallen nature, but instantly reckoned as lifted out of them, or as having them covered with a mantle of grace.

Bearing in mind the facts and conclusions above will assist us greatly in understanding our subject, the relationship of the covenants to each other and to mankind. The original covenant promised a blessing that should reach all mankind—a redemption from the divine sentence, and an opportunity for

the return to harmony with God, through faith and heart obedience. This promise has in some respects already had its fulfillment, as we have seen. God has already accepted, yea, been willing to lead or to draw, all who exercised faith in him and a hearty desire to live in harmony with him. Already, in this sense of the word, the original covenant operated before the flood, and since the flood, and toward Abraham, and toward all of Israel, who had the spirit of obedience and faith, and during this Gospel age has operated amongst mankind in all nations and tongues. But a comparatively small portion of the race has received the blessing, because so small a proportion were in a condition to exercise "the faith of Abraham."

While at first it might appear that the adding of the Law Covenant was a disadvantage and similarly that the adding of the New Covenant might, in some respects, be a disadvantage or a curtailment or abridgement of the original, all-comprehensive Grace or Sarah Covenant, yet this is really not so. While the Law Covenant did condemn the nation, because they did not have the faith, it did bring a blessing to many of that nation—many more than were developed in other nations, which had no such Law Covenant, with its limitations, threatenings, chastisements, etc. The New Covenant will be still more successful. It will follow the reign of Grace under the Sarah Covenant and be a reign of law. As it is written, "Righteousness shall he lay to the line and justice to the plummet, and the hail shall sweep away the refuge of misrepresentations."—Isa. 28:17.

The Redeemer and his followers will no longer be a flock of sheep for the slaughter, reviled amongst men, but the contrary, they shall be the kings and priests, clothed with glory, honor and immortality, before whom "Every knee shall bow and every tongue confess to the glory of God." (Rom. 14:11) The King shall rule in righteousness and princes shall execute judgments in the earth.

Faith, giving place to sight, the test will be work, according to the ability; and everything less than the ability will receive stripes and corrections in righteousness. That reign of Law and good works will thus be rightly tempered to the condition of each individual, and the result, we believe, will be marvelous—the bringing of thousands of millions to perfection, in harmony with God. So far from the New (Law) Covenant being an abridgement of the Abrahamic (Sarah) Covenant it will be an extension of it which will make its blessings much farther reaching. The original covenant now gathers those who can and will exercise faith and obedience. Its usefulness would thus be at an end, were it not for the added New (Law) Covenant, which, ignoring the lack of faith and obedience, will take hold of the world and, by chastisement and instructions, force obedience and knowledge and then gradually develop the heart-obedience of Abraham in so many of them as possible and destroy the others. Thus Abraham, "the father of the faithful," will become under the New (Law) Covenant the "father of many nations"—a multitude, as the sand of the sea—as well as the father of the faithful under the original Sarah Covenant of faith and grace.

Thus we see that the influence of the original covenant, after electing a Faith Seed (both natural and spiritual, will, through these by the New (Law) Covenant, bless a far greater number than by any other method conceivable. Thus again the Lord shows us how much greater are his arrangements than any which the human mind could have planned. Surely no flesh can glory in his sight. The more we see of his plans, his purposes, his methods, the more must we glorify him and realize our own nothingness, insignificance!

"ABLE MINISTERS OF THE NEW COVENANT"

2 COR. 3:6.

St. Paul says, "Our sufficiency is of God: who also hath made us able ministers (servants) of the new testament (New Covenant); not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."—2 Cor. 3:5, 6.

How could St. Paul and the other apostles be servants of a New Covenant, if no such New Covenant is yet in existence? A similar question might be raised respecting our Lord's statement that his memorial cup represented the blood of the New Testament, the New Covenant. The answer to these queries is: (1) There will be no blood of or from the New Covenant after it has been completed. The blood of the New Covenant is the blood prepared in advance of the covenant, wherewith to seal it and make it obligatory—make it a covenant. Our Lord's words respecting the cup were uttered before he died. The cup was symbolical and pointed forward

to his own death. It was offered only to his followers, and not to the world. It was shed for them, and was the basis for their reconciliation to the Father; but it was to be in due time the blood of the New Covenant—the blood with which the New Covenant would be sprinkled, sealed, made efficacious. It was offered to the church more than eighteen centuries before the time for the sealing of the New Covenant, to grant the church, the overcomers, the privileges of participation with Christ in his sacrifice, not only in the sense of justification, but also in the sense of sanctification, or death with him.

This St. Paul most distinctly asserts in 1 Cor. 10:16, saying, "The cup of blessing, is it not the communion of the blood of Christ?" The drinking of that cup symbolizes our fellowship in the sufferings of Christ, our common union in

all of the afflictions that came upon him—our death with him. By the time all of the members of the body of Christ shall have taken part in this cup, the time will have come for the application of the merit of that communion cup, that united sacrifice of the body, with and under the Head sealing the New (Law) Covenant with Israel, and, through Israel, for the benefit of mankind. When the disciples asked if they might not sit in his throne, the one on the right hand and the other on his left, he asked, "Are ye able to drink of the cup that I drink of?" (Mark 10:38) All who would sit in the throne must drink of the cup. All who will faithfully drink of the cup shall sit in the throne as members of the body of Christ—"the bride, the Lamb's wife."

Take an illustration: Suppose the Declaration of Independence or some important document were about to be signed and sealed. The document itself might be printed and while in the process of being signed might be spoken of as the covenant, agreement or declaration, although it would not be such a document, even after being printed, until duly signed and sealed. Similarly the ink might by law be specified to be of a certain kind, and the person having charge of it might speak of it as the ink used, in the sense that it was the ink designed to be used in the signing of that covenant, when the proper time should come. Similarly the person designated to be the mediator of that covenant might be so spoken of in advance of the signing. Similarly those of his suite, who would accompany him as assistants and who would need certain preparation before they would engage in this service, might be spoken of as the ministers or servants of that covenant, even though it had not yet been signed and really made a covenant.

Thus the Apostle speaks of himself and others as able servants of the New Covenant. He does not mean that the New Covenant is in effect, in operation, but that in view of this New Covenant which God has promised shall ultimately be signed and sealed and made effective, he and others, the entire royal priesthood, are servants of that covenant, ministering, or serving its interests and fully qualified of the Lord to do so. Of ourselves we have no righteousness, no merit, that could be made effective for the sealing of that New Covenant with Israel. But, being justified by faith in the blood of Christ, we are made able or competent to serve the interests of the New Covenant. We serve it by laying down our lives as Joint-Heirs with our Redeemer for its sealing, and subsequently putting it into operation.

Our position is that of ambassadors for God, explaining to men his mercy and his provision of the New Covenant, through which all may be blessed and recovered if they will. So many as receive our message with joy and turn from sin to follow our Lord may be invited to become members of the body of Christ, the body of Messiah, the body of the Mediator, the body of the great Prophet, the body of the great Priest, the body of the great King of the Millennial age. So, then, we are ministers of the New Covenant in that we are

laying down our lives in its service, in its interest, although it is not yet a covenant, but merely a promise. We are not only laying down our lives, but seeking out fellow-members of the body of the Anointed One and assisting them in the laying down of their lives, under the assurance that these better sacrifices will soon be finished and their application be made by our glorious Head, and we with him in glory.

NOT OF THE LETTER, BUT OF THE SPIRIT

Even with our dealing with the world we can serve them to some extent, as servants of the New Covenant, for we can make known to them something of its terms, which some of them may grasp by faith and others may not. We can explain to them that this New Covenant which will go into effect evidences divine mercy and sympathy for mankind. We cannot minister to them the letter of the New Covenant, because it has not been sealed. We can merely tell them of its spirit and endeavor to show to them the import, as respects the future, that justice and mercy will be tempered together for all. If the New Covenant were sealed now, the conditions are not such as would make it a blessing, for Satan is still the Prince of this world, sin abounds, and the kingdom which is to bring deliverance has not yet been set up. The New Covenant is a covenant of law and of works made possible—the same exactly as the Law Covenant, except with a better Mediator. If, therefore, the letter of the New (Law) Covenant could be enforced now, it would be a great disadvantage to all coming under it, and, as the Apostle suggests, it would be unto death. Hence it is much better for the world that it is not sealed and operative and that we who are connected with it as prospective members of its Mediator merely explain to the opposing world the spirit of that covenant, which can profit and enlighten and encourage only those who are feeling after God, and who have no heart rebellion against him.

Thus a believer in the Lord Jesus, justified by faith in his blood, would have the right to look forward to the Millennial age and the blessed privileges of the New Covenant then to be inaugurated. And to the extent that he would live in accord with the conditions of that New Covenant, he would be the better prepared for the blessed privileges which will then be brought to the world. But he could not come under the letter of the New Covenant if he chose, for it has not yet been sealed. He could merely by faith come under its spirit.

But the special work of these ministers or servants of the New (Law) Covenant is to make known to such as are interested in a looking forward to the New Covenant and its blessing by faith, that God has some better thing for us—for the called and chosen and faithful, namely, that by consecration unto death, by "drinking of his 'cup,'" we may be counted in as members of the body of the Mediator, under the higher, the Abrahamic Covenant. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29.

BROTHER RUSSELL'S THANKS AND APOLOGIES

Brother Russell desires to thank the dear friends for their many, many kind expressions (by cards, letters and telegrams), congratulating him on his entering his fifty-eighth year, and wishing him showers of divine blessings. These were from individuals and from classes or churches—one

signed by 122 of the Philadelphia ecclesia. Brother Russell would gladly respond to all letters; but as this would hinder other features of the harvest work he asks that you accept the WATCH TOWER articles as though they were personal letters from him.

VOLUME SIX IN OTHER LANGUAGES

The sixth volume in Swedish. WATCH TOWER style, is now ready; in cloth binding, at \$1.50 per copy.

Volume six, German, is temporarily out of stock. Will have a new supply upon our arrival at Brooklyn.

"EXCEPT SOME ONE SHALL GUIDE ME"

ACTS 8:26-40.—MARCH 7.

GOLDEN TEXT:—"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."—John 5:39.

The pith of this lesson is the divine supervision of the Gospel work and use of consecrated talents in the unfolding of the divine purposes. Deacon Philip, whose ministries of the truth were so abundantly blessed of the Lord in Samaria, evidently continued humble, so that the Lord could use him further as his agent and mouthpiece. The message of the Gospel was to be sent into Africa. An Ethiopian eunuch in high station under Candace, the Ethiopian Queen, was a suitable person to bear the message. For a considerable time he had knowledge of the true religion of the Jews. Because a

eunuch he could not become a Jew (Deut 23:1), except as "a proselyte of the gate"—one who adopted the Jewish worship. He had come to Jerusalem to worship on one of the holy festivals. Under the Lord's providence, the hope of Israel, Messiah, was prominent before his mind. He was returning to his home in Ethiopia and, after the custom of the time, was reading aloud from a scroll. It was Isaiah's prophecy, which he had probably purchased at Jerusalem at considerable cost. He was puzzled by what he read, which seemed to relate to Messiah. Some statements implied his great glory,

honor, dignity, power, while others seemed to mention him as despised and rejected of men—led as a lamb to the slaughter. Many other men had read the same passages for centuries with similar perplexity. Why? Because the right time had not come for them to be understood and God had not sent servants or messengers to interpret them.

"THE SPIRIT SAID UNTO PHILIP, GO!"

Meantime the Lord, as able as willing to make "all things work together for good," directed Deacon Philip on a journey which, at the right time, brought him in contact with the eunuch's company, for it is entirely probable that so notable a man would travel with considerable escort besides the driver of his chariot. Philip did not expostulate with the messenger sending him. He did not urge that he had business matters which required his attention, for it was his first business to serve the interests of the kingdom. If the Lord ever sends us on a mission and makes it possible for us to fulfil it, that should be considered the chief business of life for the time, and everything else secondary, inferior.

Arriving at the appointed place, Philip was on the lookout for service. How we wish that all of the Lord's people might more and more attain to this attitude of heart and mind—a readiness, waiting, looking, to note the divine providences in their affairs and to use them wisely, as did Philip!

Evidently the chariot had passed Philip and he had heard the reading. He knew that this meant that the eunuch was a man interested in the Word of God and that his mind was centered upon it. He may even have surmised that the Lord had directed the eunuch's attention to this very part of the Scripture at this very moment, so as to make Philip's mission opportune. The Spirit of the Lord told Philip to run after the chariot and get into communication with the reader. In what way the Lord's Spirit thus prompted him we are not informed. We may consider, however, that the holy Spirit dwelt richly in Philip, quickened his perceptive powers to a realization of the opportunities of the moment and suggested to him that this was a way in which his knowledge of the Lord and his consecrated powers might be used in proclaiming the good tidings. So each of us should be so full of zeal for the message, so full of the desire to assist others into the grace of God, that the Spirit of the Lord in us would prompt us to speak a word in season.

Paraphrasing the account we may suppose that Philip, running near to the reader in the chariot, called out, "Friend, do you understand that which you are reading?" So much depends upon a word in season, and the right word! Not only our words, but our tone of voice should be considered, when we attempt to represent the great King as his ambassadors. Kindness and brotherly love should be indicated in our faces and by our words, and made a part of the message we deliver.

The honesty of the eunuch, his readiness for the Truth, his humility of mind, are all indicated by his reply, "How can I understand, except some one shall guide me?" The arrogance which would have given Philip a haughty stare would have meant a heart unready for the Gospel—unworthy of it. The pride which would have said, "I suppose that I understand it as well as you do, sir," would have indicated a heart not meek enough for the truth, and to be its servant in Africa. A superstitious reverence which would have said, "None but the doctors of the law are supposed to understand these writings," would have meant a bounden condition of heart, unready for the message. The eunuch's answer was the proper one for a heart in the right condition towards God and the truth. It admitted his ignorance of the prophet's meaning, and it admitted the divine power which would explain the seeming contradiction in due time, and it admitted that the Lord would probably in his own time and way send the interpretation through human instrumentality. His invitation to Philip to ride with him in his chariot was a further indication of his meekness and that he realized that in Philip he had found one who, like himself, was deeply interested in the Word of the Lord and his promises to Israel. He would give Philip a lift on his journey and would, doubtless, the while enjoy fellowship with him in holy things.

Many in our day are hindered from receiving a proper knowledge of the divine word and plan through a lack of meekness, humbleness of mind, teachableness. Some of these have concluded that because the Scriptures declare "They shall all be taught of God," therefore they should expect angels or angel voices to guide them individually in the understanding of the Scriptures. Under this error many have been led claudiently of the evil spirits into various fanaticisms. Rather we should give heed to the Lord's Word on this subject, and note how all of his true people will be taught of him. The Apostle explains how, saying, "And he gave some

apostles, some prophets and teachers for the work of the ministry, for the edifying of the body of Christ." (Eph. 4:11, 12) He who rejects the Lord's way evidences the fact that he is not in the right condition of heart and hence is not taught of God.

"SO HE OPENED NOT HIS MOUTH"

The portion of the prophecy which the eunuch was reading referred to Messiah as meekly enduring the opposition of sinners against himself, saying all manner of evil against him possible, and declaring that in this respect he was like a lamb dumb before his shearers. And what was true of the Master should be increasingly true of all those who are seeking to walk in his steps, in proportion as they make progress in the good way and become copies of God's dear Son.

The eunuch further manifested his humility of mind by asking Philip's interpretation of this prophecy. Did it relate to Isaiah himself or to some one else? We read that this opened Philip's mouth to preach unto him Jesus as the antitypical Lamb of God, as the one who suffered severe humiliations, even unto death, even the death of the cross. We can imagine his explanation of the prophecy, "His generation, who shall declare? for his life is taken from the earth." Philip doubtless explained that although our Lord had ceased to be of the earth, earthy, and had been resurrected to the spirit plane of being and the divine nature, nevertheless he would have a generation, or a posterity. His posterity, his children, will be on the earthly plane and will be Adam's children, whom he has adopted as his own. In due time, under the Millennial kingdom, he will become their life-giver or father, their regenerator or deliverer, freeing them from the power of the tomb and then restoring to full human perfection as his children all who will receive and profit by the blessed knowledge and opportunities of that time. Thus he will become in due time "the everlasting Father" of the redeemed and restored race of Adam. We can imagine that his preaching of Jesus went still further than this and showed the eunuch that before that glorious day of the world's regeneration another feature of the divine program will be called out, namely, the selection of a church to be the members of the glorious body, under the headship of Jesus—the body otherwise styled, "the bride, the Lamb's wife." He doubtless explained to the eunuch that this is the message of the present time, the message or invitation to become heirs of God and joint-heirs with Jesus Christ our Lord, and members of the great antitypical Messiah, the antitypical Prophet, Priest, King and Judge of the world. He doubtless explained the two steps necessary as an entrance into this grace, this privilege, namely, (1) the abandonment of sin and the acceptance of Christ as Redeemer; (2) a full consecration of the justified humanity to the service of the Lord and of his brethren and of his truth.

The eunuch's meek, teachable, honest attitude made it easy for him to receive this glorious message in its simplicity and beauty. He was already a believer, to the extent that he knew. He was already justified by his faith in the Redeemer promised. Now that justification became actually his, as his mind and heart grasped the thought that the Crucified One was the Son of God who bought us with his own precious blood. He was already devoted to the Lord, so far as he knew his will. So now, with clear knowledge directly sent to him through Philip, his consecration was revived, renewed, enlarged, practically applied. Evidently Philip explained to him the new baptism, not only in the sense in which we are baptized into Christ's death, but also the appropriateness of symbolizing this by water immersion. Note the promptness of the eunuch to confess his full submission to the Lord and to symbolize this in water immersion. Had he not been in ready condition of heart, this, too, would have been put off with some excuse. How evident that God had chosen in him a suitable vessel to bear his message to the Ethiopians—to be a foreign missionary!

Ancient manuscripts omit verse 37. It evidently was added later as a marginal note, as an answer to the question of verse 36. Quite probably such words, or many more, were used by Philip. Evidently the account does not pretend to be a report of all that was said, but merely of the leading features of the conversation. The eunuch commanded the driver of his chariot to stop. Philip and he alighted and he was baptized—immersed. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more. But the latter went on his way rejoicing in the glorious message he had received, which "satisfied his longings as nothing else could do." Doubtless he talked with his charioteer or others of his company and ran by-times on his homeward journey. Tradition has it that amongst his converts in Ethiopia was a queen herself.

As to how the spirit caught Philip away we may not certainly know. But that was the day of miracles and doubtless his miraculous transportation would not only serve as an encouragement to himself and assurance that his service was under the Lord's supervision, but his vanishing would give the eunuch additional faith in what he had taught him, for it would testify that God was with him, and that he was being used as the angels had been used previously.

The general lesson to us is, (1) readiness, alertness, to serve the Lord in season and out of season, when convenient to ourselves, and when not convenient—glad of any opportunity and at any cost to be the ambassadors of the King; (2) the necessity for humility and promptness of obedience, if we would make progress, and either maintain, or attain to usefulness in the Lord's service.

RESPECTING THE GREAT MEDIATOR

It seems strange how long it requires for an idea to really work itself into some of our minds. A brother of apparently discerning mind has recently published a little pamphlet in which he sets forth that Brother Russell evidently believes and teaches that The Christ is composed of many members—Jesus the Head and the various overcomers, members of his body; and that through this great Christ God proposes to seal the New Covenant and through it to bring blessings to Israel and to all the families of the earth. The brother states this as something new and wonderful which he has just discovered, although he has been a reader of our publications for ten years. We are glad that finally the thought has broken into his mind. Our belief is, however, that he got this thought long ago from our writings, and was in full sympathy therewith until his heart got soured. Then spiritual indigestion set in, and finally blindness of "the eyes of his understanding" has resulted, so that the things which he once saw as reasonable and beautiful are no longer so to him. In other words, after having come into the light of present truth, he apparently has gone out of it into the "outer darkness," in which he previously was, and in which mankind in general still are. Why did the Lord expel him? We cannot surely know. We can and do note the fact. And our Lord's words indicate what is the probable difficulty. Our Lord assures us that "If any man will do his (the Father's) will, he shall know of the doctrine." (John 7:17) The intimation is that wrong-heartedness is intimately associated with wrong-headedness, as respects doctrine.

But we cannot judge each other's hearts. We are incapable; and, besides, are forbidden. In any event we should prefer to think well, rather than ill, of each other's sentiments and motives. Our only judgment must be as respects outward conduct—whether the thorny disposition or the wolfish spirit; or whether, on the other hand, the fruits and graces of the true grape Vine are in evidence. Again, ability to see, to discern spiritual things, is another evidence the Lord has given to those who are in proper relationship to himself. If obedience to the Lord and to the truth brought us into the light, disobedience or loss of the Spirit of the Lord undoubtedly will lead out of the light into the darkness prevalent all about us—not necessarily on every subject, for amongst those outside the light of present truth, truth and error prevail in a mixed and confusing manner. Only to the consecrated is it given to "know the mysteries of the kingdom of God." To all outsiders these things are more or less parabolic and dark sayings.

"THE HIDDEN MYSTERY"

For forty years we have been endeavoring to show to those who have the spiritual eyes and the ears of understanding that the "hidden mystery" is "Christ in you, the hope of glory."—Col. 1:27.

The Spirit of Christ in you leads now to self-sacrifice, self-denial, cross-bearing, etc.—"filling up that which is behind of the afflictions of Christ." This is a mystery to the Jews, Gentiles and nominal Christians who understand not why we should be called to fellowship in Christ's sufferings and who make light of our rejoicing that soon we shall be made sharers of Christ's glory in the first resurrection. This mystery, hidden from past ages and dispensations, is now made known to the saints and none others; and if the saintliness be lost, the understanding of the mystery undoubtedly goes with it.

The Apostle explains that the mystery class (Jesus the Head, and the church his body) are the antitypical Isaac, the heirs of the Abrahamic Covenant—the offspring of the Sarah Covenant. (Gal. 3:16-29) The Jews know this not, but are still trusting to their Law Covenant, made at Sinai. The majority of Christians know not of it, but still think of

THE GOLDEN TEXT

As our Golden Text points out, the Lord is revealed in the holy Scriptures, and those who would know him should seek their information from that quarter. Under Divine providence, apostles, prophets and teachers are necessary, indispensable. But no words of man are to be taken as instead of the Word of God. On the contrary, their presentations are to find acceptance only in proportion as they are found to be in harmony with the Scriptures, and to discern this harmony, the holy Spirit is necessary. The Scriptures must be searched, but only by coming into a condition of heart harmony and teachableness, and then by a full consecration receiving the holy Spirit, can we hope to understand the divine message and to obtain therewith the eternal life which it promises to those guided and taught of the Lord.

themselves as having once been under the Law Covenant as Jews, until, as they think, at our Lord's first advent, he sealed the New Covenant with Spiritual Israel. How often we sang, "Free from the Law, oh happy condition," and "Cursed by the Law and bruised by the fall, Christ hath redeemed us, once for all."

There is an admixture of both truth and error in these statements, and we were unable to differentiate until the "mystery" began to dissolve. The truth on the subject is a "mystery" to the nominal Christian, even though it be plainly stated in the inspired Word, namely, that natural Israel and their covenant have been cast off from divine favor; that Christ Jesus won the prize of the Law Covenant and is the Head of the church, The Christ, the Isaac seed of the Abrahamic Covenant. The members of Christ's "body" are being called and chosen and found faithful during this Gospel age and will be complete with its termination. The sacrifice of this antitypical Isaac (Head and body) yields the blood of the New Covenant, which will shortly seal or ratify it and make it operative to Israel as a New (Law) Covenant, as instead of their Old Law Covenant. It will have an antitypical Mediator, instead of Moses, and everlasting blessings, instead of temporal ones, and living works of faith and obedience as instead of dead ones. We are glad to have assistance from any quarter in setting these things before the "household of faith."

A few points, however, the brother, doubtless unintentionally, misrepresents. Our writings clipped from here and there, may be made to appear contradictory, just as contradictions of the Scriptures are claimed and pointed out by those who do not understand them, and are in opposition to them. If our presentations be read in their proper connections, they will be found to be harmoniously progressive, as the Scriptures intimate should be expected, saying, "The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18.

The Reformation movement was in the right direction—each successive reform attempting to get nearer to the true light. The close of the 2300 days of sanctuary cleansing (Vol. III, Chap. x) found us free from traditions of Babylon and reestablished upon the testimony of Jesus, the apostles and the prophets, and following on to know the Lord. But freedom from falsities did not mean that all the precious things of divine truth were properly located and fixed in our understandings. Thus, for instance, the New Covenant, its sealing and its work are precious facts, not at all erroneous; but we had misplaced these facts, following the traditions of Babylon. We still have the New Covenant and still appreciate its every feature just the same, but perceive that it was misplaced; that it is the New (Law) Covenant which will be sealed or made effective with the blood of Christ, by the merit of Christ's death, at the close of this Gospel age, instead of at its beginning. We now see clearly that the Scriptures everywhere teach that the New Covenant is to be made "with the House of Israel and the House of Judah," and not with Spiritual Israel. We now see that we are under the Faith or Grace Covenant, the original or Abrahamic Covenant, and not at all under a Covenant of Law and Works, such as the Old Law Covenant was, and such as the New (Law) Covenant will be. We now see the full force of the Apostle's statement, "Now we, brethren, as Isaac was, are the children of promise"—the children of the Abrahamic Covenant.—Gal. 4:28.

Jesus was the Head of that Isaac, and the church the members of the Isaac body. The entire antitypical Isaac, "the Seed of Abraham," was represented by the typical Isaac and in his sacrifice. It is the blood (sacrifice—death) of the entire antitypical Isaac which will seal the New Covenant

with Israel, "After those days." (Jer. 31:31) The fact that the antitypical Isaac was to be not only Jesus, but also the church, is the Mystery which the Jews could not comprehend, and which Babylon cannot comprehend, and which only "The wise shall understand."—Dan. 12:10.

Our critic is in error in supposing that we claim that the church is any part of the "Passover" sacrifice. We hold, on the contrary, that the Passover Lamb found its antitype in our Lord alone. This is in harmony with the words, "Christ our Passover is sacrificed for us; therefore let us keep the feast." (1 Cor. 5:7, 8) The Passover Lamb was prepared whole, not a bone being broken. It thus represented our Lord alone, and not his "members," the church. On the contrary, in one of the atonement day sacrifices, the ram of the burnt-offering was cut into pieces, and the parts washed, and then laid with the head on the altar, thus representing Christ and his members separately, yet unitedly, offered up to God—the members under the merit of the Head.

The Passover was not for all the people, but only for the first-born. This symbolized, therefore, the work of Christ for the church of this Gospel age, which is elsewhere designated the "church of the first-born." Evidently the church

has no share in her own deliverance, which is entirely a work of grace and love divine. As the passing over of the first-born of Israel led to the making of the Law Covenant with Israel at Mt. Sinai, so the passing over of the church of the first-born during this Gospel age leads to the inauguration of the New Covenant for the blessing of natural Israel and the world, Moses, representing The Christ, Head and body (which God is selecting from amongst mankind during this Gospel age) became the Mediator of the Law Covenant. And he took the blood of a bullock and a goat and sprinkled the book of the law, representing God or divine justice, and subsequently sprinkled the people, thus binding God and the people by that covenant. The blood of the antitypical bullock (Jesus) and of the antitypical goat, the church, will both together seal the New (Law) Covenant. The antitype will soon be here. The raising up of the antitypical Moses, the antitypical Mediator, will soon be accomplished.

As Moses ascended Mt. Sinai and received the law and brought it down to Israel and sealed the covenant thereupon, so the antitypical Moses ere long will have gone into the Mount of God, the kingdom, and soon thereafter will appear but under a vail, invisible to mankind, to seal the New Covenant, and to put all of its beneficent mercies into operation.

"FULL OF GOOD WORKS AND ALMS DEEDS"

ACTS 9:31-43.—MARCH 14.

GOLDEN TEXT:—"And Peter said unto him, *Æneas, Jesus Christ maketh thee whole; arise and make thy bed. And he arose immediately.*"—Acts 9:34.

The opening verse of our lesson informs us that after the persecution which scattered the church (following Stephen's death) there came a lull and rest time. "So the church throughout all Judea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the holy Spirit, was multiplied." How much is here recorded in a few words! And how will the principles here set forth apply to the Lord's dealing with his people today? The Scriptures give us the illustration of the Lord's dealings with his people in the words, "As an eagle stirreth up her nest." (Deut. 32:11) Thus does the Lord at times permit trials, persecutions, etc., which outwardly seem to imply the wrecking of most precious interests, and sometimes cause surprise to his people by the roughness and jarring conditions. Nevertheless, under divine supervision, the stirring up of the nest and the throwing of responsibility upon his people can be made advantageous to them, strengthening, helping them. Then comes a time of rest and opportunity for spiritual edification, comfort, growth in grace and knowledge. Happy are those who, in the time of the stirring up of the nest, are rightly exercised by the Lord's providences and taught of him and made more and more active in his service—the service of righteousness, truth and love. It brings them preparation for the period of rest and development.

But to others who are not rightly exercised by the siftings, the shakings, the stirrings up of the nest, the experience is different. They are sifted out, alienated, and develop a hard spirit, foreign to the Lord, and out of accord with his Word. The one class goes on from grace to grace and from strength to strength; the other goes back into the outer darkness of the world. Thus, as the Apostle says, our message is a "savor of life unto life to some, but of death unto death to others."—2 Cor. 2:16.

"THE SAINTS WHICH DWELT AT LYDDA"

This lesson gives a little insight to the condition of things in the early church. The truth was sufficiently unpopular to keep out the majority of those who love this present life and the praise of men more than the future life and the divine approval. The edification, the comfort of the holy Spirit, and the walking in the fear or reverence of the Lord already mentioned (v. 31), is illustrated by the statement of verse 32, that St. Peter in his travels came to Lydda, to the saints who dwelt there. At that time, under those conditions, to be a Christian was to be a saint, a holy person, a sanctified or set apart person. And so it should be still. But, alas! popularity has brought under the name Christian not only wolves in sheep's clothing, but goats and ring-streaked and speckled and black sheep, as well as saintly ones. We are to remember, however, the declaration, "The Lord knoweth them that are his." Therefore, "Let every one that nameth the name of Christ depart from iniquity"—depart from iniquity (injustice) and from everything that is unrighteous (2 Tim. 2:19); in other words, let them all be saints, "For this is the will of God (concerning you), even your sanctification."—1 Thess. 4:3.

We can, without pride or boastfulness, record that the

number of saints for whom the light of present truth has an attraction are saintly, and also that it is leading the honest-hearted who receive it into a condition of consecration or saintship. The multiplying evidences to this effect, borne in upon us day by day and year by year, are comforting, strengthening assurances of divine favor accompanying the divine Word, just as we should expect. And more than this: The saintliness of heart seems to be increasing in lengths and breadths and heights and depths of Christian character. Incidentally, we remark, that nothing that has been presented in these columns for many years seems to have been more helpful to the saintly and those seeking saintliness than "the vow." We doubt if the same number of people, able and willing to take that vow, could be found in all the denominations of Christendom. We believe that as saintliness progresses amongst our readers, our lists of those who have taken this solemn vow, this solemn promise to the Lord in the name and strength of Jesus, will continue to increase, and that it will mean an increase of spiritual power and Christian grace and strength of character to them all.

At Lydda St. Peter found a palsied man bed-ridden for eight years. He was not one of the saints, for miracles of healing were rarely, if ever, performed by the Lord and the apostles upon believers. If sickness comes to those who are of the "household of faith," it is to be considered as of divine permission, with a view to correction or to opportunities for growth in grace—as amongst the "all things" which shall work together for good to those rightly exercised thereby. The instantaneous healing of Æneas was used of the Lord to advertise the truth, after a manner not necessary at the present time. We read, "All that dwelt at Lydda and Sharon saw and turned to the Lord." The work at that time was of setting up the church, bringing it into notice, establishing it, and gathering to it all "Israelites indeed" worthy of the truth, worthy of being saved out of their own nation and the blindness and the trouble coming upon the same. The work of the present time is different. It is a gathering out of the wheat from the tares. We walk by faith, not by sight and by miracles.

"SHE WAS SICK AND DIED"

St. Peter stopped at Joppa, near to Lydda. There one of the saints took sick, but was not healed and died. Similarly Jesus healed many of the sick; but he allowed his special friend, Lazarus, to be sick and to die, without relieving the distress. As subsequently Lazarus was awakened from the sleep of death as an evidence of divine power and an evidence of Restitution times (Acts 3:19-21), so with Tabitha (Greek, Dorcas), she died, but, through St. Peter, the Lord awakened her from the sleep of death as a miracle and demonstration of the divine power accomplishing the work of the Gospel message and making it forceful to the people.

A BEAUTIFUL CHRISTIAN WOMAN

Tabitha, in the Syrian language, then and there prevalent, signifies beautiful, and its Greek equivalent, which carries the same thought of beauty, signifies gazelle; the gentleness, the timidity and the bright, sparkling eye of the gazelle are the

characteristics indicated by the name. We know not if the saintly woman revived from death was beautiful of face, but the account justifies us in acknowledging her to have been beautiful of heart, of character. The statement, "This woman was full of good works and alms deeds which she did," tells us that she was beautiful in the Lord's sight and in the sight of all his saints—provided, of course, that her good deeds were prompted by love of heart. For we should always remember the Apostle's words, "If I should give my body to be burned as a martyr, or if I should give all my goods to the poor, yet have not love, it would profit me nothing"—it would be without esteem in the mind of him who searcheth the heart and to whom motives in those of this age are every-thing.

We read that "All the widows stood by weeping and showing the coats and garments which Dorcas made while she was with them." These words remind us of our Lord's expression respecting another woman. "She has done what she could." Such mourners at the death-bed give eloquent testimony to saintship. It is not recorded that all of the widows were saints, and quite probably some of them were not, for St. Peter put them all forth while he prayed. We are to have in mind that while the saints are God's peculiar care and should, therefore, be likewise the peculiar care of one another, nevertheless we have in a broad, general sense, a relationship to the entire world of mankind and whensoever we will may do them good. The Apostle urges us to "Do good unto all men, especially unto them who are of the household of faith."—Eph. 6:10.

The widows of olden times had a peculiarly hard lot for

various reasons; hence the frequent reference to them in the Scriptures as objects of charity. Under the civilized arrangements of our time, induced and fostered by the spirit of Christianity, good provision is made for widows and orphans and thus in some measure our opportunities for charity are diminished. Nor is it either Scriptural or wise to always pass by the provisions of civilization for the care of the poor, the afflicted widows and orphans, and to institute private benefactions, more expensive, and, in some cases, more troublesome, and, in some instances, less advantageous. The "saints" should seek upon this, as upon every subject, the spirit of a sound mind, which cometh from above. There are still, however, opportunities for the exercise of benevolence in matters temporal—and especially along spiritual lines. Few know of the heavenly manna of the Gospel. Few are able to prepare and to give to others the Bread that came down from heaven. Few are able to help sinners to wash and be clean, and to point them to the robe of Christ's righteousness and to assist them in putting it on, and to show them how it is to be kept "without spot or wrinkle" or any such thing.

Few are ready to counsel others on how to get rid of the spots and wrinkles if they do get these upon their robes—that the blood of Jesus Christ our Lord cleanseth us from all of our errors and misdeeds of ignorance. These are the real saints, and they should all be so diligent, so zealous, that when their "change" shall come, there may be many able and willing to praise God on their behalf, many living epistles, to be known and read of all men, and changed from knowledge to knowledge and from glory to glory, through their active assistance as brethren, as saints, as ambassadors for God!

THE JACKSONVILLE (FLORIDA) CONVENTION

Very enjoyable and profitable to all who were present—about one hundred—was the first convention of the year. The attendance from outside points was not very large. Florida was specially represented; Georgia next. There was a fair sprinkling from a number of the Northern States, including Indiana, Pennsylvania, New York, Massachusetts and Ohio. Commencing February 12th and closing the 16th the time was well occupied. Pilgrim Brothers Hall, Wise, Sullivan, Bundy, and Brother Moffatt and Brother Russell delivered public addresses, besides which a number of brethren took part in the symposium on Love on the last day. We have not a memoranda of all the names; hence think it preferable not to give any of them. The number who embraced the opportunity for symbolizing their consecration by water baptism was quite large for the attendance—twenty-one brethren and seventeen sisters.

The Sunday afternoon meeting in the Opera House, of course, was the most largely attended, so far as the public was concerned, the house being crowded and some standing. The attendance was estimated at twelve hundred.

All seemed agreed that while there is a certain amount of enthusiasm engendered at such conventions as that of Put-in-Bay last summer, nevertheless the smaller conventions in other respects have their advantages. We heard numerous expressions to the effect that this was the very best of all the conventions: that none had ever been more enjoyable, etc.

On the closing day of the convention Brother Russell was ushered to the platform on a pretext and then informed that the convention, aware of the fact that the day was the anniversary of his birth, desired to express their love in some substantial manner and, concluding that Brother Russell would most enjoy a birthday token which he could enjoy with the Bible House family, they had shipped to him at Allegheny a box of grape fruit, a crate of pineapples and two boxes of sweet Florida oranges. He was handed the receipted bill and express receipt, accompanied by some very comforting words by the Chairman of the meeting in the name of the entire convention. He spoke with a great deal of feeling, in which the moist eyes of quite a number of the audience showed deep sympathy. Brother Russell replied in a few words, thanking the dear friends and assuring them that, most of all, he appreciated the love that prompted it and wished them to know that next to the Lord's love and esteem he prized the love of the brethren.

The love feast in the evening was a very inspiring occasion. Quite a number of the dear friends were moved to tears in connection with the adieus that were then given and received amidst expressions of love and sympathy and hopes of a future meeting, if not on this side of the veil, then in the kingdom. This closed the convention proper, although a colporteur meeting was arranged for the evening of the 16th, which, no doubt, proved both interesting and profitable.

LESSON REVIEW

MARCH 21.

GOLDEN TEXT:—"Therefore, they that were scattered abroad went everywhere preaching the Word."—Acts 8:4.

The lesson for the quarter covered the first ten years of the church's history, dating from our Lord's ascension. It is interesting to note the simplicity of the divine arrangement. We find no mention of popes, cardinals, archbishops, doctors of divinity or reverends. On the contrary even the apostles are recorded as "ignorant and unlearned." Indeed, the terms evangelist, pastor, teacher, elder, deacon, apostle are the only titles recognized in the church, according to the New Testament records. And these terms all signify, directly or indirectly, service rather than authority or dignity. Notice again that in that period of divinely guided progress of the infant church, no mention is made of fairs, festivals, suppers or shows to raise money for salaries or for church erection; indeed, none of these subjects is ever mentioned in the New Testament—subjects which today seem to constitute the principal feature of "church work." The church work then was "preaching the Word." Does it not appear evident that the great change in these particulars has not been favorable to spiritual development?

We congratulate our readers that as associates in faith

and service we find ourselves peculiarly different from the majority of Christian people of today, and peculiarly like the early church in the particulars specified. Like them we have no formulated creed aside from the Bible. Like them, we have no church "officers" or "rulers." Like them, we give little attention to church edifices, but are content to meet in private houses, or in public buildings, otherwise used on week days, or in synagogues already built and dedicated, if they are placed at our disposal, or in "upper rooms." Like them our chief business is "preaching the Word"—not preaching ourselves, nor human theories and traditions, nor Theosophy, nor philosophy, nor Evolution, nor "Science falsely so-called," nor even social reforms, good as some of them may be. Like them our preaching is sometimes in the street-car chariots, to Ethiopians or Whites, to rich or poor, to Pharisees and Doctors of the Law, and to the poor of every nation and tongue and sect and party. Like them we know the truth and the truth has made us free, and it is our pleasure to assist others into the same freedom, from ignorance, superstition and the wiles of the adversary.

Like them the hope before us is the kingdom of God's dear Son, and the prospect of a share in that kingdom at the second coming of our Lord. Like them we have heard the good tidings of great joy which shall be unto all people, and we are glad to sacrifice time, energy, strength, money, influence, all, for the privilege of being co-workers together with God in the calling of the bride class; in the preparation for the kingdom of God's dear Son. Like them we need no inducements of name, fame, salary, honor of men. Like them we delight to meet one with the other, and so much the more as we see the day drawing near. We need no operas, we need no salaried singers, we need no pulpit vaudeville to attract us. Like them we were hungering and thirsting for the truth, and, having tasted of the good Word of God and been made partakers of the holy Spirit, we find that with the strength derived our appetite continues to increase, and we desire more and more of the Bread which came down from heaven, and of the Water of Life.

True, there are changes, adaptations to our time and present conditions. We do not wear turbans nor flowing robes nor sandals. We do not journey on camels, nor so much afoot, nor in sailing vessels. We use the printing press, the mail, the various means of rapid transit, etc. We do most of our evangelizing through the printed page, the public prints, the Volunteer matter, the colporteur work, etc. Yet these are not differences, but adaptations of the same principles to our time.

The work done in Judea during the thirty-seven years following our Lord's crucifixion and closing with the destruction of Jerusalem, A. D. 70, was a harvesting work to that nation. During that time we may be sure every grain of "wheat" was separated from the chaff and gathered into the garner—the higher or Gospel dispensation—into the spirit-begotten condition. That harvest extended beyond Palestine, but even then it always applied "to the Jew first," until A. D. 70.

A similar work, the harvesting of this age, we understand

has been in progress since 1878, and will terminate in 1914, with the beginning of a great time of trouble upon Christendom, corresponding to and antityping the trouble which destroyed the Jewish nation. The harvest work there had a radius of but a few hundred miles. The harvest of today extends all over the civilized world, a circuit of about ten thousand miles. Since the reapers are few, how necessary it is that the Lord should provide the extraordinary agencies which are now at our disposal for the circulation of the harvest message—the gathering of the wheat. May we not well say that the Lord times the inventions of our day so as to provide for the necessity of this harvest work, that every grain of wheat the whole world around may be found and gathered into the garner of the high dispensation, the heavenly? We believe that the principle noted in our Golden Text is still applicable—that the Lord does not wish his consecrated people, when they come into the light of present truth, to congregate specially in special cities, States, etc., but rather wills that they be scattered abroad, so that everywhere the truth shall be preached and that they shall have the inestimable privilege of proclaiming it, serving it, and thus being blessed and upbuilt themselves and prepared for a share in the glory of the kingdom.

Dear brethren, he who was with and guided the early church is with us with equal power. He who guided in that harvest time is guiding now, and will continue to guide his work to the end. We may have experience with similar characters to that of Judas, Alexander the coppersmith, Jannes and Jambres. But the Lord is able to make all these things work together for good to us and through them all to fulfill his gracious promises. He may permit persecutions, imprisonments or things corresponding on a different plane, but let us never doubt the presence and power of our Lord.

The glorious results will more than compensate the trials and difficulties.

"Faith can firmly trust him, come what may"

QUARTERLY TEMPERANCE LESSON

PROVERBS 23:29-35.—MARCH 28.

GOLDEN TEXT:—"At last it biteth like a serpent, and stingeth like an adder."—Prov. 23:32.

A very encouraging sign of progress in many parts of Christendom, our own land being considerably in the lead, is the wave of sentiment in favor of total abstinence from intoxicating liquors and the refusal of the masses to countenance the liquor traffic. The one message which the Lord gave to his people when he instructed them to preach the Word did not include total abstinence, and hence the Lord's consecrated people, faithful as priests, may not turn aside from their more important message, the calling of the bride class, to urge upon the worldly this excellent but temporary and partial reformation. The message to the church, to those called to be of the "elect," is the attainment of the spirit of a sound mind, which certainly would not permit them to take anything into their system which would befuddle their reason. Temperance, moderation, sobriety, is the inculcation of the Word of God and its spirit upon all who have named the name of Christ and proclaimed themselves followers of the Lamb.

The Apostle's words intimate that the consecrated are to do good unto all men as they have opportunity, especially to the household of faith; and this exhortation seems to justify us in occasionally saying just a word on the temperance question. It is right that our sympathies for temperance and every reformatory measure should be distinctly known to friends and foes in order that our good may not be evil spoken of by those zealous friends who, not understanding the divine program and its "hidden mystery," think it strange that we run not with them into larger activities along the lines of social uplift and reforms. Having but small personal experience along these lines, we think it best to present chiefly the words of others on this subject, as below:

The Rev. Dr. Smith's book, *Industrial Conflict*, says:

"In England, in three years of plenty in the seventies, wages were increased annually \$200,000,000. That made \$600,000,000 for the three years, but \$600,000,000 was just the amount of gold in circulation in Great Britain at that time. Did the workingmen by a common impulse, fired by a great ambition, save this \$200,000,000 a year? Did they change the savings into gold? Did they control the banks and dictate terms to financiers?

"If these things had been done, the past thirty years would have seen a new England, and the whole world would have been filled with the songs of the great achievements that had at last been wrought by the working classes. They would

have superannuated the aristocracy; they would have swept out age-worn traditions and institutions; they would have come into their own empire. The working people of England earned \$200,000,000 extra per annum, and the sad companion fact is that the drink bill of England during each of those three years increased just \$200,000,000. All the increase of that bill did not come from the working classes, but enough of it came from those classes to leave the argument still sound that what is wanted is not so much better opportunity as the capacity to make wiser use of such opportunities as men have.

"In the United States we spend about \$1,200,000,000 a year in drink. Would it not be worth while for the workingmen of America to take from that drink bill, say, \$250,000,000 a year, and put it in an industrial fund for the development of industrial enterprises owned by workingmen, managed by workingmen, and the profits of which should be received by workingmen?"

From Orison Swett Marden, Editor of *Success*, New York City:—

"My observation of cigarette smokers has confirmed my belief that no man or boy who is a victim of the cigarette habit can keep himself up to a high mental or physical standard. Cigarette smoking leads boys into bad company and a demoralizing environment. A New York City magistrate says that ninety-nine out of a hundred of all the lads charged with crime, from misdemeanors to burglary, have had their moral sense weakened by the poison of cigarettes. . . . In fact, the moral depravity which follows the cigarette habit is appalling. Lying, cheating, impurity, loss of moral courage and manhood, a complete dropping of life's standards along the line, are its general results."

The Honorable Ben B. Lindsey, Judge of the Juvenile Court, Denver, Colorado, says:—

"Our lives depend a great deal upon our habits. Habits make or unmake men. The boy who starts with bad habits is almost sure to be a worthless man. If he starts with good habits, he is just as sure to be a good man; therefore boyhood is the most important part of life. One of the worst habits in boyhood is the cigarette habit. Persisted in, it dulls and deadens all the finer moral sentiments; it makes a physical and moral wreck of any boy. It is sure to lead the victim to other habits just as dangerous and disgusting.

Years in the Juvenile Court of Denver convince me that it is one of the chief evils met in boyhood, and responsible for much weakness, misery and crime."

The Pittsburgh Railways Company served this notice to its employees:—

"For the betterment of the service and the safety of the public, it will from this date be the policy of this company to NOT retain in its employ men who use intoxicating liquors or cigarettes or are in the habit of gambling. While it is the privilege of each individual to eat, drink, and smoke what he pleases, it becomes the duty of this management to have in its service only men of sober and temperate habits, physically and mentally able to perform the duties to which they may be assigned."

The superintendent gave his reasons for issuing the order as follows:—

"It is my aim and intention to pursue this policy without abatement, since I have by it proved beyond all doubt that it has raised the standard of our men. I have been criticised for the stringency of the order, especially the prohibition of the use of cigarettes; but on the other hand I have the assurance of our division superintendents (of which we have twelve), aided by my own observations, that persons addicted

to the use of cigarettes, especially young men, are the most careless in their duties and less able to perform them than men using liquor in moderation. I may also mention that in seventeen years' experience as manager of public utility corporations I have had occasion to promote many of our men from the rank of conductors and motormen to officers, and in no case has a man using whiskey come up to the requirements."

* * *

Our chief objections to many of the utterances of social reformers is that in their zeal they make of their reformation movement an antagonistic Gospel, proclaiming that by the methods they are advocating the Millennial blessings might all be introduced, regardless of Emmanuel and the kingdom which he is to establish, and which the Scriptures declare to be the only power under heaven or amongst men authorized and capable of bringing in everlasting joy and blessing and Paradise restored. Reforms are merely palliative at very most; nothing but a change of heart can bring the desired condition, and nothing but the establishment of Messiah's kingdom, the overthrow of Satan's empire, and the deliverance of the slaves of sin and death from ignorance and superstition, etc., can bring the permanent blessings needed.

"PRESERVE THE UNITY OF THE SPIRIT"

St. Paul's exhortation that we preserve the unity of the spirit in the bond of peace, was never more necessary to the church than now. We have already adverted to the fact that a peculiar bitterness of spirit and word seems to attach to those who oppose the vow, and we wish to caution those who have taken the vow against any participation in the spirit of strife, anger, bitterness. We cannot help what others may do or say to us, but we can see to it, each for himself, "that no man render evil for evil or railing for railing, but contrariwise blessing."

Some time ago our attention was especially called in a variety of ways to the fact that the fallen angels are coming into a greater degree of liberty than they have had since the flood and their condemnation to chains of darkness. All that we said respecting the probable materializations, counterfeiting both the dead and the living, we still believe, and advise all to be on guard against; but we think it not improbable that while we were thus looking out for and exposing some of the adversary's wiles, he was getting in his work along other lines—stirring up evil surmising, evil speaking, insinuations, malice, envy, hatred, strife—lovelessness. It is our present thought that the greatest danger to the Household of Faith lies along these subtle lines. "If any man have not the Spirit of Christ, he is none of his." Hence, to whatever extent the adversary may be able to inject into us an evil spirit, and to drive out the holy Spirit, to that extent he will be separating, alienating us from the Lord. Nor can we wonder that our Master would permit such trials to come upon us as a people. We have had much advantage every way above others—in knowledge, in appreciation of the deep things of God, in an opportunity for the development of the fruits and graces of the holy Spirit. Having preached to others, have we applied to ourselves these precious truths and graces, or shall we eventually be castaways, because of being merely preachers of the Word and not doers of it?—because while preaching love for God and for the brethren, this love was not allowed to permeate and sanctify all the avenues of our hearts, our words, our thoughts, our deeds. We cannot complain that the Lord should test us along these lines.

For years we have been teaching respecting the peculiar trials of this hour, and calling attention to the statement of the Word that "A thousand shall fall at our side." Have we profited by the knowledge, or does the fact that some are now falling cause us surprise? The question is for each one of us. It is time for drawing near to the Captain of our Salvation, and time for complete separation from everything that would not have his and our Father's hearty approval. We believe that the Lord especially brought forward the vow for this very time, and that it is doing a wonderful work of purifying in the hearts of God's children, as is abundantly evidenced by the letters which we are daily receiving and which tell of the showers of blessings enjoyed, and nearness to the Lord, as a result of this fresh statement of the original consecration.

We promised to announce from time to time the growth of our list of those taking the vow, and we are pleased to mention now that the six thousand mark has been reached. In this connection we offer the suggestion that everywhere, so far as possible, the vow be read daily, by everyone who

has taken it, either publicly at the breakfast table for instance; or individually and privately. We are assured that there is a blessing in it, not only for the Bible House family, but for all. How wonderful it seems that without our so thinking of it, or intending it, the Lord has used this vow so that it should call into existence a prayer-circle of six thousand of his consecrated ones who remember each other daily at the throne of grace.

With the vow freshly before the mind each morning, reminding us of our resolution to guard, if possible, every word and every thought still more carefully than in the past, is it any wonder if more progress is being made in self-control and in the development of the fruits and graces of the holy Spirit? Such results are what we should expect. And those who have not taken the vow and who realize frequently their shortcomings in word and thought and act, and lament over these—is it not worth their while to consider the help they would gain by this fresh resolution to the Lord, and the increased carefulness that it would bring to them?

We suggest that those who have taken the vow remember also the dear ones who have not yet taken it, soliciting for them the Lord's blessing and guidance, and that they be careful in every sense of the word to exemplify the Gospel of peace and love and good will implied by their vow, to more carefully than ever, if possible, scrutinize their words and thoughts. Let this greater carefulness be manifest to those who have not taken the vow, that they may see your better self-control and be glad to glorify our Father in heaven.

While we deprecate anything looking toward a division or schism in the body of Christ, and while we believe that there is no ground for a division in connection with the vow, and that no one who has taken the vow has a right to make it a test of fellowship with his brethren; nevertheless, we are free to admit that with those who oppose the vow the case is different. In opposing it they seem to forfeit a measure of their confidence. They are either less wise or less good than we thought them to be; for we cannot see how either a wise or a good heart could place hindrances and opposition in the way of those who by this vow are seeking to bind their sacrifice to the altar.

As before stated, the test of the Scripturalness or unscripturalness of the vow is a very simple one. Take its statements one by one and see whether any Scripture can be found in opposition to any of them; then see how many Scriptures can be found favoring these very propositions either in the word or in spirit. Thus we determine that the vow is Scriptural to the very last degree, and unscriptural in no degree. Does someone suggest that the taking of the vow is not demanded in the Scriptures? We reply that the taking of the WATCH TOWER, the Cincinnati *Enquirer*, the *Dispatch* or the *World* is not stipulated in the Scriptures; neither is the publication of our tracts and SCRIPTURE-STUDIES directly commanded. Is it unscriptural to wear shoes, or trousers, or hats, because these are not mentioned in the Scriptures? Are they not all thoroughly Scriptural if they do not conflict with any of the holy provisions and regulations; just as any matter is thoroughly legal which does not conflict with any law? We are surprised at the weakness of the arguments by which some

of the dear friends have confused themselves and hindered their reception of a great blessing through the taking of the

vow or resolution to the Lord, that theirs shall hereafter be a still closer walk with God.

SOME INTERESTING LETTERS

DEAR BROTHER RUSSELL:—

We desire to express our appreciation and love to you and the dear friends at the Bible House, for your devotion to the work so dear to us all. Your sacrificing spirit and zeal and devotion to the flock over which the Lord has placed you, and your capacity for hard work, have been an inspiration to us. Beyond any doubt the present Lord has been and is your helper; otherwise your poor body would surely sink beneath the heavy cross you have to bear. We thank you and express our admiration for your courage and boldness in not compromising in any matter the truth, but have always given to the household of faith "things both new and old."

In regard to "the vow," we have been very much helped and blessed since we advised you that we have subscribed to it; and we have also been very much helped since we have seen the truth in its fuller light, as explained by you in the TOWERS, and by some of the pilgrims, in regard to the covenants and our relation thereto. As stated by one brother, Psa. 50:5 and other Scriptures intimate that when Jesus sacrificed himself he made a covenant with Jehovah, "a covenant by sacrifice." Jehovah, on the other hand, had made his part of the covenant with Abraham and not with Jesus, but Jesus, by giving his flesh for the life of the world, came under the conditions of the covenant made with Abraham 2,000 years before. All persons since justified by faith in Jesus' work of sacrifice, and having presented their justified bodies a living sacrifice, these, together, Jesus the Head and the church his body, constitute that seed class which shall do the work through which all the families of the earth will be blessed. This Abrahamic Covenant, therefore, needs no mediator, because it includes only those who are actually or reckonedly perfect. Our dear Lord did not need a Mediator on account of being absolutely perfect, and since we have been accepted in the Beloved, we do not require a mediator, because we become members of his body as new creatures—the seed of Abraham. (Gal. 3:27, 29) God deals with the body during their trial day through Jesus the Head, the Advocate. (1 John 2:1) But the poor world during their trial day will require a mediator, otherwise justice would require their execution. This office of mediator is surely one of the hopes set before us in the Gospel.

We feel very humble and thankful to our Master that we are permitted to see these grand truths, while some others, blessed with larger opportunities, having for so many years been associated so closely with yourself and received the light and truth through your ministry, are now asking you to accept their resignations on account of not being able to see eye to eye with you on the covenants and vow. I have been given a copy of the letter Brother Hennings sent you under date of November 22, 1908. The knowledge of these facts, dear Brother, has inspired this letter in the hope that it may help to comfort you in the assurance of your being in the heavenly Father's favor, and we can only say, as you have so often said to us through the TOWERS, "Let not your heart be troubled, neither let it be afraid;" "No weapon formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord and their righteousness is of me, saith the Lord."

We pray for you and the Bible House family every day many times. And we ask you to remember us in your prayers. With much love,

Yours in the One Hope,

J. P. HEMPHILL.

MY DEAR BROTHER RUSSELL:—

On January first we began the New Testament reading, a chapter every evening. It is now looked forward to with much eagerness. The doing of this regularly is proving a great blessing. Also the reading of twelve pages of DAWN daily in the morning.

After you suggested the twelve pages daily to me at Halifax, I went back to Montreal and tried so hard to keep it up, but it seemed almost impossible, and I occasionally had as many as thirty-six pages for one day. Since making the resolution to the Lord to do this it has been possible every day thus far. This further proves to me the help of resolutions or vows made to the Lord.

I feel that it is as it was with Jesus when he took a positive stand and said, "Get thee hence, Satan. . . . Then the devil leaveth him, and behold, angels came and ministered unto him."—Matt. 4:10, 11.

Is it not the same with us when we take a positive stand on any question—that we then have the special help from the Lord along those lines? I have felt it so in my own case.

Endeavoring not to murmur nor complain about any condition or experience has been very helpful. It many times keeps me from mentioning little things which I otherwise might.

I want to thank you also for the joint-letter in regard to our vows. It is a great encouragement and help in remembering daily why these vows are made—"to promote our spiritual interests and to assist in the mortifying of the mortal bodies."

I thank our Father daily and oftener for the continued help through his dear Servant.

Your sister through his merit.

ETHEL WHITE.

BELoved PASTOR AND BROTHER:—

My dear husband is so earnest, so eager to do the Lord's will whatever the cost may be. Since the taking of "Our Precious Vow," as he calls it, the change has been something wonderful—a change that must be felt; it cannot be described. What that vow has been and is to me I can never tell. I incorporated each section so as to make a prayer of the whole, and twice every day, if no oftener, I offer that up with my other petitions, and the dear Father is hearing me. How could it be otherwise? He has promised, and "He is faithful that promised." My Consecration Vow seems so infinitely more comprehensive since taking this later one emphasizing the first, and this bringing it before the Father in words makes everything so much clearer and more real. I can approach the heavenly Father in a manner I never understood before, and realize that he hears and will answer. I thank the Lord for the vow, and you, dear brother, as his servant, in bringing it to his people—"in due time."

We sometimes talk of how easy and blessed it would be to die: but to live in these evil days how hard it is! The closer we come to our heavenly Father, the greater the anxiety to be with him. "How can we keep the longing back and how suppress the groan?"

Yet we realize that each passing hour shall, if we are faithful, prepare us more for the kingdom, and we are content. But how blessed it will be to have passed through the trials, the testings, and to have been found "faithful!" Oh it is so hard to live, so hard really to live and develop as the Lord would have us grow as new creatures. Will we all who are so faithful, be able to say at the end, "I have finished the work which thou gavest me to do?" Pray for us, dear Brother, for my husband and self, even as we pray for you, that we may be always able to say from the heart, "I do always those things which please him."

With much Christian love, your sister in our blessed Lord.

I. P. W.

AN OPEN LETTER TO THE HOUSEHOLD OF FAITH

Love, truth and honesty, and sorrow for sin, constrain me to confess my shameful course during my opposition to the vow, and which I now see to be but a reiteration of my consecration vow, more clearly outlined in some essential details because of the present evil day.

That expert, Satan, whispered some apparently very plausible suggestions against the vow, and which, yielded to, soon led me to look at it from a very prejudiced and improper standpoint. Thus I quickly took the bait that the suggestion of the vow was purely of and by man to ensnare the simple minded, and was not in harmony with the spirit of true Bible teaching. This view soon roused my zeal to not touch, taste nor handle anything that did not have a direct, pointed "Thus saith the Lord" attached to it. Very soon I seemed to lose all the spirit of a sound mind and of love, and began to back-bite Brother Russell, not only orally, but also by writing back-biting letters. In fact, I became a first-rate back-biter. I compared Brother Russell to Moses, when he said to Israel, "Must I bring water for you?" and to David in his prohibited work of numbering the Israelites. I likened the presentation of the vow to the claimed inspiration of the Mormon Prophet Smith, and the vow itself to the harmonious sound of a plague of frogs.

Now, Brother Russell, it needs no argument to show such

thoughts to be the product of a very unsound mind; yes, I must say, the product of a Satanic mind or a mind dominated by demons.

I am sorry for such conduct and want you to publish my expression of my sorrow for my sin. I can assure you it

found me out. Make a heartfelt prayer for me that I may be kept from the sin of presumption.

I take the vow today (January 25th), my 66th birthday, and remain,

Your penitent brother,

ELIAS M. GIBBS.

"WHO GAVE HIMSELF A RANSOM"

"There is one God, and one Mediator between God and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time."—1 Tim. 2:5, 6.

Our Lord Jesus gave himself a ransom (corresponding price for all mankind) at the beginning of his ministry, at the moment of his consecration. He continued that giving throughout his public ministry for three and one-half years. He finished the sacrifice of himself, the "man Christ Jesus," at Calvary. When the Father raised him from the dead, he was the possessor, so to speak, of the value of his previous sacrifice, which he was at liberty to offer as he pleased. The making of the sacrifice was one thing and the applying of its merits was another thing. As, for instance: Mr. A is in trouble, requiring \$5,000 for his relief. Mr. B has a property which he can sell for \$5,000—enough to pay A's debt. When he sells the property A's debt is not paid, but merely B now has the amount, the price, which he can give for A's relief, if he will; and it is for him to elect how, when and where it shall be applied. Christ gave all that he had in order to purchase the world and the treasure which he saw therein—Adam and his family, sold under sin and death. When our Lord ascended up on high he did something with the merit of his sacrifice which brought a blessing to a certain class (the household of faith). That he made reconciliation for their sins is the Apostolic statement, and the giving of the holy Spirit at Pentecost was in demonstration of the fact. But it is equally clear that our Lord did not make an application of his blood to all mankind, because the holy Spirit did not come upon all mankind, nor did any message come to them declaring the forgiveness of their sins.

On the contrary, the subsequent Apostolic declaration was that "the whole world lieth in the wicked one," and that only the church, the household of faith, has "escaped the condemnation that is upon the world." Furthermore, the Apostle's declaration is not that our Lord appeared in the presence of God as our Mediator, nor as the world's Mediator, but that he appeared in the presence of God as our Advocate—but not as the world's Advocate. All this is very plain, if our minds and hearts are in condition to receive it; but of course it will not be clear, and is not to be understood nor to be clear under any other circumstances.

Just what Jesus did when he ascended up on high we are not more particularly informed by the Apostle; but he pointed us to the types, the law. Looking there we note the various details of the typical atonement day of Israel, which foreshadowed:

(1) The forgiveness of sins for the **HOUSEHOLD OF FAITH**, under the Abrahamic Covenant with believers.

(2) The subsequent forgiveness of the sins of all the remainder of the world by preparing for the sealing of the New (Law) Covenant with the blood of Christ.

This division separating the Gospel church from the world was very distinct in the picture, and also distinct in the teachings of our Lord and the apostles. Our Lord said, "They are not of the world, even as I am not of the world." (John 17:16) He ordained them to go and bring forth fruit—permanent fruit, everlasting fruitage. The Apostle declares of our Lord, "He is a propitiation (satisfaction) for our sins (the church's) and not for ours only, but also for the sins of the whole world." (1 John 2:2) Here again a sharp line of distinction is drawn between the "elect" church and its blessing, and the non-elect world and the blessing that will come to it in due time.

Looking into the type again (Leviticus 16) we see that there are two separate and distinct sacrifices, and that they were not offered to God upon the mercy-seat both at the same time:—

(1) The blood of the bullock was first shed and first offered.

(2) The blood of the goat was subsequently offered. Our Lord did not die twice and the two animals did not represent him—except as Head and body. Not only so, but the type distinctly tells us that the two offerings of the blood upon the mercy-seat were applicable to different classes, the first, applied to the tribe of Levi, included the priests. The second applied to all the remainder of the people of Israel. Will anyone claim that our Lord Jesus died twice, first for

the antitypical Levites, and second for the remainder of mankind? Christ certainly died once for all. What, then, is the meaning of these two sacrifices and distinctly separate application and separate acceptances and separate blessings.

We have already answered this question in great detail in the little booklet entitled, "Tabernacle Shadows of Better Sacrifices," a fresh reading of which we commend to you all as an elaboration of the "hidden mystery" of the fellowship of the church, the royal priesthood, with Jesus, the great High Priest, in the sufferings, the sacrificings of this present time, and in the glorious work and blessings of the future. Remember, too, that this treatise was first published in 1880. We therein show that no man can redeem his brother, and that it is because all are sinners, all under death sentence. We show also that our Lord's death, represented by that of the bullock, applied on behalf of the household of faith, justifies them freely from all sin and permits them to become "holy and acceptable sacrifices." (Rom. 12:1) We show that the sacrificing was all done by the Lord, that our part ends in our presentation of ourselves living sacrifices, and that if we maintain this condition of self-denial our Lord counts us as new creatures, members of his body, and our flesh his flesh, and its sufferings and death his sufferings and death.

Thus the sacrifice of Christ, Head and body, has progressed for over eighteen centuries. We believe that the consummation is near at hand. When the High Priest shall have accepted the last member of his body, and shall have finished the sacrificing he will apply, beyond the veil, the blood, his own blood—the blood of his members—on the mercy-seat, on behalf of all the people. Then will be due that which the Lord promised through the Prophet Joel—that he would pour out his "Spirit upon all flesh," just as at the completion and offering of the first sacrifice he poured out his "Spirit upon his servants and handmaidens" at Pentecost. Who that has spiritual eyesight cannot see this? And if we once saw it and it is now becoming dim to any of us, what is the remedy? All such should go immediately to the great Physician for eyesalve. They should haste in fear lest complete blindness and outer darkness overtake them. Fasting, prayer and heart-searching and a hearty acceptance of the vow we earnestly recommend.

Note that it is not our Lord in some pre-human condition who gave himself a ransom for all, but the **MAN** Christ Jesus. His is a ransom for all, in that through his sacrifice alone all mankind shall be rescued from the sentence of sin and death and given an opportunity to hear and accept the good tidings of eternal life. The ransom is none the less for all mankind, because it was first applied to the church and then made applicable through the church. The water we drink is none the less from the sky because it comes to us through pipes and faucets.

"MEDIATOR BETWEEN GOD AND MEN"

As already noted, we believe that whenever the word mediator is used in the Scriptures it relates to a covenant between parties who are alienated. God and the world are at enmity. God has condemned the world, because of sin. That condemnation still rests upon the world (except that small portion of it which has been justified by faith.) The "world still lies in the Wicked One"—is still under condemnation. A mediator was necessary—someone to go between and reconcile these alienated parties. Our Lord Jesus came into the world to be the Savior of the world as well as the Savior of the church. The work which Jesus did, his sacrifice, was in the divine program with a view to his becoming the Mediator between God and mankind in general—the world, sinners. That purpose will be carried out, though it has not yet been done. It is proper to speak of our Lord Jesus as Mediator and to speak of the New (Law) Covenant as though it were already mediated, because the matter is fully intimated, foretold, promised, by the Lord, who cannot lie, and is in process of accomplishment. God will make such a covenant with the House of Judah and the House of Israel after these Gospel days. (Heb. 8:8-10) He will provide a Mediator, who will then, during the Millennium, mediate between

God and man. It is a part of the divine program that our Lord Jesus will be that Mediator. It is, therefore, proper to speak of him as such now—to speak of the things which are not yet as though they were. This in no degree contradicts the thought that this Mediator is growing day by day—adding members.

Why should there be any delay? If the man Christ Jesus was the Mediator and the plan for a New Covenant was unalterably fixed in advance, why should it not be ratified at once? We answer again that this was one feature of the "Hidden Mystery"—"Christ in you, the hope of glory." (Col. 1:26, 27) It is a part of the divine purpose that Jesus, the Mediator of the New Covenant (he whose merit furnishes the price and who shortly will apply that price for the sealing of the New (Law) Covenant) be the Head of the church, which is his body—"members in particular of the body of Christ." (1 Cor. 12:27) In the divine purpose the antitypical Isaac is to include the church. "Now we, brethren, as Isaac was, are the children of the promise"—the children of the Faith Covenant (Gal. 4:28) Jesus the Mediator, by divine arrangement, accepts members, who must be his joint-sacrificers, and by and by be his joint-heirs.

This church class is not included in the "men" of our text—not included in the world, "Ye are not of the world, even as I am not of the world." (John 17:16) "The world," "men," need the great Mediator to reconcile them to God. And the New Covenant and the kingdom which it will inaugurate are divine provisions which shall bring blessings for the world, for men, to chasten them, to break their hearts, to cause every knee to bow and every tongue to confess to God's glory. The church, as the bride, not only shares in the sufferings of this present time, but also in that glorious work of reconciling "men," "the world," to God by the power and forces and influences of the Millennial kingdom.

The class now accepted by the Lord as separate from the world needs not the drastic measures of the Millennium to cause them to bow and to confess. They are a special class, who, in the midst of sin, love righteousness and hate iniquity. They are like their Lord and Redeemer, of whom it is written, "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness (holy Spirit) above (Head-over) thy fellows."—Heb. 1:9.

WORKS ENEMIES—NOT HEART ENEMIES

But some one may inquire, Does not the Apostle speak of some of the "household of faith" as having once been aliens, strangers, foreigners, from the commonwealth of Israel? Yes; so was Cornelius all of that as a Gentile, yet he revered God and gave much alms to the people. But as a Gentile he was naturally an alien from Israel's privileges and blessings until, so far as the Gentiles were concerned, Christ made an end to the Law Covenant, nailed it to his cross, and admitted Gentiles to his favor and to the still greater blessings of the original Covenant.

But does not the Apostle say that some who had become saints had been liars and abominable persons, "alienated, and enemies in their mind by wicked works," and could the world be worse than this description? (Col. 1:21) We answer, So far as works are concerned, and the divine standards, Yes, "that every mouth may be stopped, and all the world may become guilty before God," both Jews and Gentiles. (Rom. 3:19) But such as at heart were not opposed to the light and truth, had a different standing in the divine estimation.

Through ignorance and weaknesses they were like the whole world, yet in other respects they were very different and differently estimated by the Lord. These, because of their right-heartedness, were blessed in being drawn to Christ by the Father, that they might be justified by faith in the precious blood, and that they might be sanctified by a knowledge of the truth, and that thus they might become associates in the sufferings of Christ and in his coming glory and work. During this age only such are drawn, and only such received: "No man can come unto me, except the Father which sent me, draw him." (John 6:44) Of such "elect" St. Paul says, "If God be for us who can be against us." "He who began a good work in us is able to complete it." These needed the blood and could not be justified without the Redeemer's sacrifice, but they do not need that he should mediate the New (Law) Covenant for them, since they are acceptable under the better, the Faith Covenant, made with Abraham.

We see the difference in the present time: Some, under the influence of error, are terrified with fear of eternal torment, and may live outwardly according to high standards, loving sin, but fearing to practice it. When the truth reaches such and their fears are dispelled, they have no special inclination toward piety. Others, on the contrary, hearing of the Lord's grace and wonderful providences, are drawn, constrained, to become followers of Jesus, even at a cost of sacrifice and temporal interests. This latter class need no mediator to whip them into harmony with the divine laws. To the extent of their ability they delight to do God's will. This faith and its spirit of obedience God counts to them for righteousness. These, after justification by faith in his blood, are invited to become members of The Christ. A sufficient number of these will be found to complete the membership of his Body, and to fill up the sufferings of Christ, and to constitute the very "elect" members of the mediator for the world—men.

Let us remember that Moses was the mediator of the Law Covenant, which failed, not because of being a poor law, but merely because its mediator was incapable of doing for the people all that they needed. God purposes to give to that nation, and other nations through them, The Christ, the better Mediator under a New Covenant or Agreement, to be sealed with his blood—the merit of his sacrifice applied indirectly through the church. Remember how St. Peter, after telling about the times of restitution to be inaugurated at the second coming of Jesus, says, "For verily Moses said unto the fathers, A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me." (Acts 3:22) The Prophet like unto Moses began to be raised up in the person of our Lord Jesus, the Head. The raising up process has continued throughout this age, and shortly will be completed. That antitypical Moses, Christ and the church, Head and body, is to mediate the New Covenant so long promised between God and Israel. That the Apostle is not speaking of anything yet accomplished is evident from the context, "It shall come to pass that the soul that will not obey that Prophet shall be utterly destroyed from amongst the people." (Acts 3:23) All who do not obey Jesus during this Gospel age are not destroyed; but, under the great Mediator between God and men, the antitypical Moses, who shall rule the world during the Millennium, the Scriptures will be fulfilled—all that will refuse divine favor under that New Covenant will be utterly destroyed.

QUESTIONS RE THE COVENANTS

What is the Abrahamic Covenant?

(1) Is it for the selection of the Seed?

Its promise is THE SEED: (1) Jesus; (2) The Christ; (3) The earthly seed through them.

(2) Or is it the blessing of all the families of the earth? Ultimately, yes. The result will bless all the nations.

(3) When did it begin—with Abraham, Isaac or Abel?

With Jesus Christ: but its provisions extend backward and forward to all who have exercised "the faith of Abraham."

What is the Sarah Covenant?

(1) Is it proper to say that the Sarah and Abrahamic Covenants are one and the same thing?

The Abrahamic Covenant primarily is the Sarah Covenant—the Faith or Promise Covenant.

(2) Under what Covenant were the ancient worthies developed, Abrahamic or Sarah?

The Abrahamic or Faith Covenant, typified by Sarah. All justified by faith are of this Covenant. The others are covenants of works.

(3) Are the ancient worthies the fleshly seed, or are the

Jews who come under the New Covenant in the Millennial age the fleshly seed?

The ancient worthies primarily, but all who ever come to the faith and works relationship under the New Covenant will, as children of "the Anointed," be grandchildren of Abraham, who typified God—the Father.

(4) Is the Sarah Covenant as comprehensive as the Abrahamic Covenant?

No! It relates only to the "Seed of Promise."

(5) Does the Sarah Covenant come to an end at the close of the Gospel age?

Yes.

(6) Does the Sarah Covenant end when the last member of the spiritual seed is born, or does it end after the ancient worthies come forth?

After both: the two being shown in Joseph and Benjamin.

(7) If the Sarah Covenant brings forth the spiritual seed, how can we say that both seeds are brought forth under the Abrahamic Covenant?

The dual feature is shown in Rachel.