

THE HERALD OF CHRIST'S KINGDOM

VOL. XVIII. December, 1935 No. 12

The Three Great Covenants

CHRISTENDOM in general recognizes only two Covenants, the Old or Law Covenant, with Moses as its mediator, and the New Covenant, with Christ as its Mediator. Christendom may be said to know nothing whatever about the Abrahamic Covenant. When rarely they recognize the Abrahamic Covenant at all, or enter it into their calculations, they identify it with the New Covenant. We all inherited this general line of thought through Sunday-School sermons, commentaries, etc. It is not strange, therefore, that we all had this confused conception of this subject. Gradually, as a part of the light due to the Church in the end of this Age, we got to see that there are three Covenants, instead of two, as we first supposed, got to see that the Abrahamic Covenant, the original one, is the grandest and best of the three, and that from it the other two proceeded. This light upon the Divine purpose we began to set forth in the "Watch Tower" in 1880, and later elaborated the same thought in the "Tabernacle Shadows of Better Sacrifices." In the latter we set forth that these Covenants are represented in the garments of the High Priest, in the ephod of two parts, with its shoulder-clasps and jeweled breastplate. However, we did not discern so sharply as we now do the clear-cut distinctions between those three Covenants. And is not this in full accord with the Lord's general dealing with us and with all people throughout the Age? Is it not His proposition that the "Path of the just shall shine more and more unto the perfect day"? We believe that it is.

Growing in Grace and Knowledge

What we now see still more distinctly it is our duty and privilege to lay before the household of faith. We remind you, however, that as it took some of us quite a while to get a proper focus upon the Abrahamic Covenant, it may now take some of us a considerable time to still further differentiate between the Abrahamic Covenant and the New Covenant. Remember also that a clear understanding of every detail of God's Plan, while desirable, is not necessarily essential to our blessing thereunder. For instance, we believed in the precious blood of Christ and were justified thereby freely, from all things; when we did not at all understand the philosophy of the

Atonement-even as the majority of Christian people do not understand it now. The increasing - knowledge did not bring increasing justification, but it did bring increased appreciation and love and devotion and opportunity for greater harmony with the Divine purposes better understood.

I.-Grace II.-Law III.-Works

St. Paul pointed out to us most distinctly that the original Covenant made with an oath to Abraham was in every way' the superior one and that it, being a one-sided Covenant, an unconditional promise, has no mediator. St. Paul tells us that the Law Covenant was "added" to the Abrahamic Covenant in God's dealing with the nation of Israel. It is called a Law Covenant because the benefits of that Covenant were offered only to those who would keep the Law in all its requirements-inviolable. He calls it the Hagar Covenant, because it was a bondage and because its offspring, the Jewish nation, could not inherit the promised blessings and privileges. He tells us that it made nothing perfect, brought nothing to perfection. Although faith had a place and the grace of God had some manifestation towards Israel, yet neither faith nor grace affected their Covenant, which was hard and fast and demanded obedience to the works of the Law-"He that doeth these things shall live by them." Since no one could do perfectly, that Covenant of works brought only condemnation of their imperfect works. It had a mediator, Moses, but he was unable to accomplish anything for the people, because of their imperfection through heredity. We properly call this the Law Covenant.

The Apostle points that as Hagar's child was born before Isaac, who represented The Christ, Head and Body, "the new creation," so the nation of Israel, Moses and all the people baptized into him in the sea and in the cloud, "the house of servants," would be developed before spiritual Israel, the new creation-Christ and all the members of the house of sons of spirit-begetting.

As the Covenant of Grace (Sarah) existed before the Law Covenant was added to it, so it continued to exist after the Law Covenant was set aside as a Covenant, its prize of life eternal having been won by "the man Christ Jesus, who gave Himself a ransom for all." So then, the Covenant of Grace (Sarah), which preceded the Law Covenant (Hagar) four hundred and thirty years, continued alive during the whole period of the Law Covenant, but without children, and then brought forth the Head of the Seed, Jesus. The Law Covenant was then cast aside-"Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman"-the Christ, the heir of the original promise, now being developed. From the Scriptural standpoint the resurrection is the birth; as, for instance, our Lord is the "First-Born from the dead, the First-Born amongst many brethren," and "His brethren," "His members," "His Bride" (three different names for the "elect" Church), must all be brought forth from the dead, all be "changed" to. spirit condition before the Seed of Abraham will be complete.

"If Ye be Christ's, then are Ye Abraham's Seed and Heirs." - Gal. 3:29

This is the Mystery-the selection of the Church as the Bride of Christ during this Gospel Age, to be sharers with their Redeemer in the sufferings of this present time, and also in the glory that shall follow. Hence the Apostle was very solicitous that he might have share in "His resurrection," the Christ Resurrection, "The First Resurrection." Not until that "First Resurrection" is finished will the Seed of the Sarah Covenant be fully born. This is quite in accord with the prophetic statement, "Shall I bring to the birth (deliver the Head), and not cause to come forth (the Body)." (Isa. 66:9.) The intimation is that so surely as Jesus, the Head of the Body, was brought forth in the resurrection, born from the dead, so surely will all the members of His Body share with Him His glorious 'change' from mortality to immortality, from earthly to heavenly nature.

What about the Jews under the Law (Hagar) Covenant? Were they on that account cut off from the very privileges and blessings which they so desired-of being Abraham's seed and heirs according to the promise? We answer, yes. The Apostle shows that the children of the bondwoman could not be heirs with the children of the free woman. How, then, did the Apostles and others, who were of Israel according to the flesh, come into relationship with Christ and the Sarah Covenant (of grace)? The Apostle tells us that as a human marriage is dissolved by the death of one of the parties, so those of the Jews who could recognize by faith that Christ's death had fulfilled the terms of the Law Covenant could realize that that Covenant was dead, and hence, that they were freed from it and could become married to another united to Christ. On the contrary any Jew who does not recognize that Christ, by His death, has made an end of the Law, nailing it to His cross," and who still continues to believe in that Covenant, is as firmly bound thereby as though the Covenant were still alive; just as a woman whose husband was really dead, but she thought him alive, could not conscientiously marry another.

"When I Shall take away Their Sins"

The Apostle explains that all of that nation who lacked proper faith in Christ were cast off, "blinded," not forever, but until the completion of the house of sons, the new creation, the spirit members of the spiritual Body of spiritual Israel-the Christ. Ah! but, says one, if they be cast off, "blinded," until the elect Church is complete, then they can have no part in it; and, being under the conditions of the Hagar (Law) Covenant, will they not be in an unsatisfactory state, under a New Covenant? And according to this evidence, did not God rather deceive the nation of Israel, when He entered into the Law Covenant with them at Sinai, knowing that they could not keep it, and could not get life under it, and yet permitting them, so supposing, to put themselves under that bondage? Are not the Lord's ways just and equal?

Yes, we answer, and the full scope of the Divine purpose when seen is glorious in its harmony. The difficulty in the past has been that we have seen as through an obscured glass, and not face to face. Now we perceive that God intends to recognize two seeds of Abraham, the one heavenly, like unto the stars of heaven; the other earthly, like unto the sands of the seashore.' The attempt of the Law Covenant to bring forth the natural seed first was abortive-a failure. First must come the spiritual Christ, Head and Body, partaker of the divine nature, heir of all things. Then God's favor will return to natural Israel. But since the Law Covenant completed its purpose and was demonstrated to be unavailable for them, because of the weaknesses of the flesh, God purposes to make with that nation, and with that nation alone, a New Covenant. Not a single statement of Scripture identifies the New Covenant with the Gentiles. On the contrary, it is Israel's New Covenant given to displace the Old or Law Covenant. Let us note well that the great mass of the early Church were Hebrews and that the Apostle's references to the New Covenant are almost exclusively in his epistle to the Hebrews. One exception is in Rom. 11:27, where the Apostle, although addressing Christians of Gentile birth, tells them that natural Israel was cast off for their sakes, but is still, beloved for the fathers' sake, and is again to have Divine favor, under a special Covenant. The other (2 Cor. 3:6) refers to the royal priesthood as able (qualified) servants of the New Covenant-dying with Christ for its sealing. - Mal. 3:1.

The more closely we investigate the New Covenant, the more we must be convinced of this fact -- that it belongs to Israel alone, including the two nations into which they divided at the death of Solomon -- Israel and Judah. Note the statement of the Prophet, "Behold the days will come, saith the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah,

not according to the Covenant [the Law Covenant] which I made with them when I took them by the hand and led them out of the land of Egypt." The Apostle, endeavoring to prove to the Jews that they could gain nothing under the Law Covenant, points out this prophecy, and tells them that the fact that God speaks of this as a New Covenant implies that a preceding [Law] Covenant had become old, valueless, and was preparing to pass away-"In that He saith, a New Covenant, He hath made the first old; now that which decayeth and waxeth old is ready to vanish away." - Heb. 8:13.

The Oath-Bound Covenant Sure - Heb. 6:17-20

The New Covenant is to take the place of the old and unsatisfactory one. There were two old Covenants, the Grace, or Sarah Covenant, and the Law, or Hagar Covenant. Which did the Apostle mean had grown old, valueless, and would pass away and give place to the New Covenant? Surely there can be no doubt or misunderstanding on this point. He meant the Law Covenant, for he says so. He did not mean the original Grace or Sarah Covenant, for he points out that our claim to relationship to God is under that original Covenant, as members of the Body of Christ, members of the Bride of Christ, joint-heirs with Him. Our Lord Jesus, by His obedience, became heir of all, heir of the original Covenant and heir also of the Law Covenant. Of the people there was none with Him, neither Jews nor Gentiles. But by the grace of God, there was provision made, as we have seen, that any Jew, seeing that the Law Covenant was dead, nailed to the cross, might become betrothed to Christ. They did not need to wait for the New Covenant, the provisions of which apply only to those on the earthly plane. Instead, by a faith justification and a consecration unto death, they were counted worthy of begetting to the new nature-betrothal to Christ. And similarly Gentiles, favored of God by the hearing ear and seeing eye of faith, were subsequently privileged to go through the same process, except that they did not need to reckon themselves dead to the Law Covenant, because they never were under it. Otherwise, recognizing Christ's death as the blood of the original Covenant, typified by Abraham's offering up his son, these also were reckoned justified and, presenting their justified bodies to the Lord as sacrifices, they were begotten of the same Holy spirit as the Jews, to be fellow members of the same Body -- the Body of Christ.

We come now to the other part of the question: What provision has God made for those Jews who bound themselves under the Law Covenant, from Moses' day down to the First Advent; and for those who since then have not discerned the death of the Law Covenant and who will not be made aware 'of it until after the spiritual seed shall have been completed and glorified? If they have not lost all share -and privileges in connection with God's special mercies, where do they come in? We answer that Abraham, Isaac, Jacob, and others before the Law Covenant were not bound by it, yet were not in the fullest sense justified to life until the Abrahamic Covenant had been established at Calvary. Their faith, then, entitled them to a share in the merits of that sacrifice. Likewise throughout the period of the Law Covenant, before it was annulled at the cross, there were Ancient Worthies who lived above the masses of their time, and who, although bound by the Law, had above it a living faith in the original Oath-Bound (Sarah) Covenant of Grace. These in the Divine records were entitled to their share of that grace, as soon as the merit of Calvary's sacrifice had been presented on behalf of believers, when Jesus "ascended up on high, there to appear in the presence of God on our behalf." Although they lived while the Law Covenant was alive, they foresaw its death and trusted not in it, but in the superior Covenant of Grace. Hence these in due time will come forth to a life resurrection, not because of their relationship to the Law Covenant, under which they lived, nor because of their relationship to the New Covenant, of

which some of them knew nothing,, but because of their relationship to and faith in the original (Sarah) Covenant of Grace.

Thus the Scriptures account for the faithful ones of the past under the Covenant of Grace. But what now shall we say respecting those earthly Israelites, who lived not on that higher plane of faith, but of whom the Apostle says, "Our twelve tribes instantly serving God day and night hope to come" unto this promise. (Acts 26:7.) Were they all deceived? Will they get those special blessings?

God's Gifts and Callings Sure - Rom. 11:29-32

Nay, we answer, the gifts and calling of God are things not to be repented of. He who knew the end from the beginning knew exactly what Israel would be and do, and was not disappointed, and all of the plans and promises to that nation were made from the standpoint of this knowledge. Although the chief feature of the Sarah Covenant was secured by our Lord Jesus as a trophy of His victory over sin and death, and although He laid down His human nature completely to this end, nevertheless the divine arrangement is such that the blood of Christ, the merit of His sacrifice of earthly things, must accrue to the benefit of the natural seed of Abraham, because it all goes to seal the New Covenant, which belongs exclusively to fleshly Israel. The opportunity granted to both the Jews and Gentiles to become joint-heirs with the Redeemer was based upon their offering themselves to Him in sacrifice, and His acceptance of their offerings as His own--His sacrificing them throughout this Age As His own flesh -- and God's acceptance of them as New Creatures, begotten of the Spirit, as brethren of Christ, or the betrothed of Christ, or members of His Body. Only by thus sharing with our Lord, drinking His cup, being baptized into His baptism of death, surrendering all into His hand, can we have fellowship with Him "in-- His 'sufferings, and His death (including ours) seals the New Covenant in His blood, of which He said, "Drink ye all of it." In His cup we are partakers, joint-sacrificers. - 1 Cor. 10:16.

Thus while natural Israel had been counted enemies for our sakes, for the Gospel's sake, our only opportunity for gaining the great prize is in connection with the sealing of a New Covenant between God and Israel. How beautifully the features of the divine program balance! Their loss was our gain, and our gain through sacrifice becomes their gain; and altogether the Lord will be glorified!

As already shown, the New Covenant will not be sealed, ratified, until the sacrifices of The Christ shall have been finished. And the finishing of these sacrifices closes the work of this great Day of Sacrifice' and' Atonement. With the second presentation of the blood of Atonement in the Most Holy, at the end of this Age, the New Covenant with Israel will be sealed, and the blessing of the Lord will begin to Israel, "For this is My Covenant with them, when I shall take away their sins." -- Rom. 11:27.

Abraham's Two Seeds

Not only did the original promise indicate two seeds of Abraham -- one as the stars of heaven, and the other as the sands, of the sea -- but St. Paul elaborates this thought; saying, of the promise, "It is of faith, that it might be by grace, to the end that the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham, who is .the father of us all [including you who are Romans]; as it is written, I have made thee a

father of many nations." We have, seen how Abraham, as a type of God, is the father of the spiritual seed and how through Christ, by the provision of the New Covenant, the Jewish nation, dead under the' Law Covenant, is to be regenerated by The Christ, the Mediator of .the New Covenant; and that this regeneration will commence at the close of this Gospel Age and the opening of the Millennial Age. But these are only two -- "the (Church) holy-nation," and the (Jewish) chosen nation. How do all nations come in? It will not do to say the Body of Christ, the Bride class, fulfils this prophecy, because, although they were taken out of the nations, they are not all nations, and do not even represent all nations. Each first died to his earthly estate and nationality, before he was begotten of the Holy Spirit to 'be a member of the holy nation, the new creation.

The Scriptures distinctly show that Christ and His Church, spirit beings, must constitute the Kingdom class, but they also show that the Ancient Worthies, and through them the nation of., Israel under. the New Covenant, will become the-representatives of the heavenly Kingdom amongst :men. It will be with these that the blessing of the Lord in the Millennial morning will begin.: Thus we read of Jacob's trouble, that he shall -,be saved out of it and that the Lord will restore their judges as at the first, and their law-givers-as: at the beginning-the Ancient Worthies resurrected on the earthly plane. (Jer. 30:7; Zech. 12:7.) The New Covenant will be the Law Covenant over again, only that it will have the better Mediator -- The Christ, Head and. Body, who will be able to make allowances for the imperfections of Israel's heredity. The sins of the past will all be forgiven, their physical blemishes waiting for restitution. They will be dealt with according to what they are, allowances being made in each individual case, and each will be required to heed the voice of the antitypical Moses. "And it shall come to pass that every soul which will not heed that Prophet, shall be utterly destroyed from amongst the people." Acts 3:23.

Hope for the Many Nations

Since God's favors are thus marked out for the heavenly and the earthly seeds of Abraham -- the earthly through the heavenly -- it follows that the blessing of the other nations will come about through their affiliation with these. In other words, we may understand that the divine government established in Israel in the hands of the Ancient Worthies will be the center of divine favor, and the people of other nationalities must come to this center for their supplies of truth and grace. Thus the Prophet represents the, matter, saying, "Many nations shall go and say, Come and let us go up to the mountain (Kingdom) of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the Law shall go forth from Mount Zion- (the spiritual Kingdom) and the Word of the Lord from Jerusalem. (the center of the earthly Kingdom)." - Micah 4:2.

As thus all nations, peoples, kindreds, and tongues shall be brought gradually to an appreciation of the divine Plan; they shall be blessed with restitution privileges and opportunities and with an enlightenment from the rays of 'the Sun of Righteousness, which then through the appointed channels will be flooding all the earth; Thus will the original Covenant- have its amplified fulfillment; first in The Christ, the spiritual Israel; secondly, under the New Covenant with Israel after the flesh; and through these bless all the families of the earth, so that all the willing' and obedient may gradually attain-to the standards of the children of God and be possessed of -the "liberties of the sons of God" freedom from sin, sorrow, pain, and death. As the old Law Covenant was' with Israel only, so the New (Law) Covenant will be with Israel only. Other nations will share it by becoming Israelites, "Proselytes of the gate," not under the old but under the New Covenant. (Ezek. 16:60, 61.) "He that hath an ear to hear, let him hear."

"Know your calling. Let us who have accepted the divine call in Christ bear in mind that, according to the Apostle's declaration, we are the children of the Sarah Covenant. We are the Bride of Isaac, and His Joint-heirs, of whom it is written "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Our only relationship to the New Covenant is that the Father drew us to Jesus and Jesus covered us with His robe of righteousness and thus made it possible for us to be called to joint-fellowship with Himself in the "better sacrifices," participation in the "cup" of ' suffering and death-"the blood of the New Covenant"-for the sealing of the New Covenant for-Israel, under which all the families of the earth will get a blessing. Thus in the divine purpose our Lord's death or blood justified the Church and (with the Church's) will seal the New Covenant for Israel and through Israel will become effective to all of Adam's race. "As all in Adam die, even so all in Christ shall be made alive-every man in his own order."

The Church comes into Christ as His members or Body or Bride. Israel will come into The Christ family as children. "Instead of thy fathers shall be thy children." And this same privilege shall extend to all-to become regenerated "in the regeneration" when we shall sit with Him on His throne.

The Everlasting Covenant

Both the Abrahamic Covenant- and the New Covenant are Scripturally styled "The Everlasting Covenant," in contrast with the Law Covenant, which passed away, a failure because of its "unprofitableness." (Heb. 7:18.) The one is perpetuated in the other, even as the spiritual seed (spiritual. Israel) will rule and bless through the earthly seed (fleshly Israel). Note the Scripture testimony that the original Grace (or Sarah) Covenant. is everlasting. (Gen. 17:7, 13, 19; 2 Sam. 23:5; Psa. 105:8-10.) Note other Scriptures which apply the same term prophetically to the New Covenant. (Jer. 32:40; 31:31-32; Ezek. 16:60.) Note carefully the context in each instance, that the reference is to the Millennium.

The Blood of the Everlasting Covenant

The blood of the Everlasting Covenant is the "blood of Jesus," His sacrifice, through the merit of which believers are now "justified by faith" under the Grace or Sarah Covenant (not by the New Covenant which does not yet exist and which is to be made only with Israel). And the blood or sacrifice of Jesus is "the blood of the New Covenant," yet to be established with fleshly Israel, just the same only that by the Father's good pleasure Jesus is now accepting the "little flock" as His members and counting their sacrifice or blood as a part of His own.

Note how this is set forth in Isaiah 55:1-3. Here believers of this Gospel Age are described as those who hunger and thirst after righteousness. Under the Father's drawing they come to Jesus now. They are not of those who, blind and deaf under Satan's power, love darkness rather than light and will need-the Kingdom regulations and corrections to make them bow and confess, under the New Covenant arrangement with Israel and indirectly with all nations.

To these hungry, thirsty, seeing, hearing, believers the Lord offers the "fatness" or cream of the Everlasting Covenant, saying, Obey and your soul shall live and I will give unto you the sure or promised mercies of David. David means beloved and is another name for the Redeemer,- the antitypical King of Israel by Divine appointment. .

This prophecy evidently,, therefore, is the prophecy of the call of this Gospel Age to share with Jesus the glory,, honor and immortality of the Kingdom. Note the context, "A nation that Thou knowest not shalt Thou call, and a nation that knew Thee not shall run unto Thee." (Ver. 5.) Unquestionably this is the Church -- spiritual Israel, "a holy nation," a peculiar people, chosen out of all nations to the heavenly Kingdom of the Millennium.

Note the description of Christ Jesus and, His Body in Isaiah 42:1-7. - Note that Messiah is "given" for [sacrificed in the interest of] a Covenant to the people [Israel] and for a light to the nations or heathen, to enable them all to come in that light under the blessings of Israel's New Covenant.

Come now to Hebrews 13:20, "Now the God of peace who brought again from the dead the Great Shepherd of the sheep (Jesus), through the blood of the Everlasting Covenant make you perfect." Does this refer to our justification from Adamic guilt and reconciliation to God? Not at all. The Father will have nothing to do, with us (except to "draw" us to Jesus for justification and consecration) until after our justification: Then His mighty power which brought our Great Shepherd from the tomb to glory and immortality begins to mightily, "work in us to will and to do His good pleasure." (Phil. 2:13.) If we abide in His love He will perfect us as new creatures by the privileges granted us of sharing in the sufferings of Christ participating in the shedding of the blood of the Everlasting Covenant; which as the New Covenant will bring blessings to Israel and then to the world. The Greek word here rendered "perfect you" signifies "knit you together," that is, make you completely one with the Shepherd as His "members" both in sufferings and in glory to follow.

Note also that in Hebrews 10:29 it is the blood of the Covenant that sanctified and not the blood that justified that, sinned against, merits the Second Death. We were justified by faith in the blood of Jesus. We were sanctified by our consecration to drink of His cup-the blood of the New Covenant. Only those who have gone on to this second degree and presented themselves as sacrificers (Romans 12:1) and have been accepted or sanctified by the begetting of the Holy Spirit, as members of the "Body" of Christ and sons of the Highest, can commit the sin unto death. "If any man [thus presented and sanctified] draw back, My soul shall have no pleasure in him. But we are not of those who draw back unto perdition" -- Second Death. - Heb. 10:39.

Let us now briefly refer to all the Scriptures which mention the New Covenant, that we may note their full harmony with the foregoing. We have already examined the one statement connected with our text and see that it applies to the closing of this Age -- a shaking of the nations and everything out of harmony with God, preparatory to the establishment of the Kingdom, as the foundation of the New Covenant 'blessings to the world during the Millennium. There are just eight other texts in the New Testament which refer to the New Covenant

(1) "For this cause He is made Mediator of a better Covenant [not better than the Grace or Sarah Covenant, but better than the Law Covenant], which was established upon better promises." (Heb. 8:6.) Our Lord Jesus had already begun the work necessary" to His fulfilling this office of Mediator of the New Covenant. He had laid the foundation, but He had not yet accepted to Himself all the members the Father intended and foreknew and predestinated. We notice from the context that the contrast still is between the Law Covenant and its Mediator Moses, and the New Covenant, superior because of its better Mediator, the Messiah. Moses could offer only imperfect sacrifices, but Christ, by antitypical sacrifices of the bullock and goat (Himself and His Body), makes satisfaction for the sins of the whole world and prepares to mediate the New Covenant, which God has promised shall be His channel for blessing Israel and the world.

(2) In the succeeding verse (8) the Apostle supports his argument by a quotation from the Old Testament promise to Israel of a New Covenant, saying, "Behold, the days come, saith the Lord, when I will make a New Covenant with the house of Israel and with the house of Judah." Clearly this does not refer to spiritual Israel.

(3) Neither does the next reference to the New Covenant, which is a part of the same quotation from Jer. 31:31, refer to spiritual Israel-"Not according to the Covenant that I made with their fathers. . . . For this is the Covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people." - Heb. 8:8-10.

The days referred to in the above are "after" the days of this Gospel Age. The Apostle goes on to say, "And they shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for all shall know Me from the least to the greatest, and I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." This is a description of what will take place during the Millennium, and not a description of what we see about us today. God has not yet put His laws into the hearts of the house of Israel, and they are not His people, as He states they will be at the proper time in the end of this Age when the New Covenant becomes operative. Compare Acts 15:15.

(4) "In that He saith, a New Covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Notice that the Apostle is not saying one word about the New Covenant being for the Church of Christ. His readers understood very well that they came in under the Sarah Covenant. But certain Judaizing teachers insisted that they must be under the Hagar Covenant, as well as under the Sarah Covenant. And this is what the Apostle is disputing. He is making clear that the (Hagar) Law Covenant would not continue, but perish, and that, in God's due time, He would provide a New Covenant to take its place with Israel.

(5) It was necessary that Jews be redeemed from the "dead works" of the old Law Covenant and that a New one be made for them by Christ-Head and members. The old one was sealed by the blood of bulls and goats, but the New one by "better sacrifices." Antitypically the blood off the bullock has been offered, and soon that of the goat will be presented. - Heb. 9:14-23.

(6) "This is the Covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts and in their minds will I write them; and their sins and iniquities will I remember no more. Now, where remission of sins is, there is no more offering for sin." (Heb. 10:16-18.) The Apostle is arguing along general lines. He would have his hearers understand that when an acceptable sacrifice has been offered to God for sins, the transaction is a closed one, and the sacrifice needs no repetition. He shows that this will be so in the future for the world. When the "better sacrifices," sealing the New Covenant, shall have been offered to God by our Redeemer, and accepted, by Him, it will mean the cancellation of all condemnation. On the strength of this work for the future the Apostle urges that we, the Body of Christ, whose sins have been atoned for by our Lord, the first sacrifice of the Day of Atonement (in the type the bullock), may count that our sins are completely cancelled, and will be remembered against us no more. "For by one offering He (Christ) hath perfected forever them that are sanctified", all justified by faith, who proceed to full consecration and sanctification. If numbered amongst the sanctified, we may know that our sins are completely obliterated from the Divine record, so far as justice is concerned, and that we have entered upon a new record as new creatures and will be held accountable only for trespasses against our covenant to the Lord, our vow -- by which we became members of the Christ, the Seed of Abraham, and heirs of the great (Sarah) Covenant of Grace.

(7) "For this is My Covenant to them, when I shall take away their sins. As concerning the Gospel they are enemies for your sakes; but as touching the elect, they are beloved for the fathers' sake." (Rom. 11:27,28.) There is no room to doubt that the Apostle here is referring to Israel's Covenant, the New Covenant, which God will make with them after this Gospel Day. The Apostle says the Covenant will be made when, or at the time that -the Lord will "take away their sins." That time has not yet come. Israel is still under Divine condemnation, though we are now privileged to speak comfortably unto them and to assure them that the time for their deliverance is nigh, the time when the Mediator of the New Covenant will have taken on the last members of the spirit Body, the Gospel Church, "changed" by the power of the First Resurrection; the time when He will mediate that New Covenant, satisfy the demands of Divine justice on behalf of the world, as He already has satisfied it on behalf of the Church. Then He will become, as previously intended and declared, the great Mediator of the New Covenant between God and mankind in general -- the Church being the exception, under the Covenant of Grace. Then will He begin His Millennial Kingdom: "For He must reign until He shall have put all enemies under His feet, and the last - enemy that shall "be destroyed is death." Then all who drank of His "cup," the blood [sacrifice] of the New Covenant, as members of the spiritual Seed, will reign, with Him. - Gal. 3:29.

(8) "But ye are approached unto Mt. Zion. . . . to the New Jerusalem, . . . to the general assembly and Church of the Firstborns, . . . and to Jesus, the Mediator of the New Covenant and to the blood of sprinkling." (Heb. 12:24.) Here spiritual Israel is pictured as an army marching and the things at the farther end are seen and to be reached. Jesus reached the end of his way long ago, but the Church of Firstborns is not there yet. Jesus is the Mediator, but He has accepted the Church as His Bride, His Body, and waits for her arrival. The picture shows that the New Law Covenant will be established as the old Law Covenant was, only on a higher plane and through a greater Mediator and by better sacrifices. - Acts 3:23.

Not one of these references to the New Covenant makes the slightest suggestion that it is applicable to the Church. A reference to the original prophecy from which the Apostle quotes shows that it could not apply to the Church, for we there read that the Lord "will take away their stony hearts out of their flesh, and give them an heart of flesh." This is exactly the restitution work which will begin with Israel and extend to all the families of the earth, but it is not at all the work of this *Gospel Age*, which is far higher. The Lord does not give the "little flock" hearts *of flesh*, but, justified by faith, allows them to *sacrifice* the flesh, and begets them to a new nature, the glorious *seed* of Abraham, through which all the families of the earth shall be blessed, by the inauguration of the New Covenant, sealed, made operative by the merit of the blood of Christ.

- *The Watch Tower, January 15, 1909.*

The Great Condescension

BIRTH OF THE PRINCE OF PEACE

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "For unto you is born this day in the city of David a Savior, which is Christ the Lord." - John 3:16; Luke 2:11.

OF ALL the inspiring messages that have ever been announced to men, there is none that equals the words of that messenger who proclaimed the advent of our dear Redeemer to the shepherds on Judea's plains. Nor do we have far to look for the reason; for, says the Evangelist, "In Him was life and the life was the light of men." Thus is our Lord here contrasted with other men who were fallen and who did not have life nor light. But He, our blessed Redeemer, having been transferred from the realm of spirit life, from the heavenly condition to that of the human in perfection, He still had life and light, and this life constituted the light amongst men. Truly they perceived that He was a remarkable character -- "Never man spake like this man." "They marveled at the gracious words that proceeded out of His mouth." They had never before seen one in whom was life; all others whom they had met, like themselves were dying creatures and nearly dead. But this perfect One had life, and what was most marvelous was that He had it to give and He did lay down that existence, that life, as a ransom in order to lay the foundation for world redemption and to prepare for times of restitution of all things.

Simplicity of the Sacred Narrative

Thus does the author of the Book of Hebrews declare that "a strong consolation" is given the Christian believer, a firm foundation for his faith; that is for all who have "fled for refuge" to lay hold upon the hope set before us. Surely he who does not discern something at least of the Divine Plan of the Ages in connection with our Savior, His birth, His three and one-half years' ministry, His sacrificial death, His resurrection, His ascension, etc., fails to get the real strength and power of the divine revelation, designed by the Lord to be the firm foundation for His people's confidence in Him and in all the glorious things which He has promised He would yet accomplish through this great Redeemer.

Considering the importance of, and how much is represented in the event of our Redeemer's birth, we logically look for some striking evidence of the validity and truthfulness of the records that claim to bring such sublime information. This we do find, for there is a frankness and a simplicity about the sacred narrative dealing with the subject that at once brings conviction, even as another has appropriately observed: "The inventions' of man differ wholly from the dealings of God. In His designs there is no haste, no rest, no weariness, no discontinuity; all things are done by Him in the majesty of silence, and they are seen under a light that shineth quietly in the darkness; 'showing all things in the slow history of their ripening.' 'The unfathomable depths of the divine counsels,' it has been said were moved; the fountains of the great deep were broken up; the healing of the nations was issuing forth; but nothing was seen on the surface of human society but this slight rippling of the water; the course of human things went on as usual; while each was taken up with little projects of his own.

The Prophets Foresaw Messiah's Day

Indeed, we observe that our confidence in Jesus that He was the sent of God, the Redeemer, the Messiah, the Deliverer of His people, rests -not merely upon the testimony of the Apostles in the New Testament records, wonderful and convincing as these testimonies are. They are especially valuable to us from the fact that they evidence the fulfillment of promises, types, and prophecies-given by the Lord with more or less clarity and distinctness all along down the stream of time through the - preceding four thousand years.

Outstanding amongst the ancient Prophets was Isaiah, who foretold the glorious coming, -majesty and power of the great Messiah upon whose shoulders - was to rest the government of the world to come. (Isa. 9:6, 7; 11:1-9.) But long in advance of Isaiah we observe the original promise of the Lord shortly after the blight of sin had come upon our first parents and brought them under divine sentence. (Gen. 3:15.) We observe further the promise made to Abraham- respecting Messiah, that He should be of his posterity. (Gen: 22:18.) It is recalled also how this Messiah was prefigured in Isaac who was not only the heir of the promises made to Abraham, but who also in a figure was put to death and received again from the dead. It is further remembered that the types and pictures of the Mosaic arrangement foreshadowed these great truths, and how Moses himself was declared to be like unto the greater One who would come after him. In still later times the beloved Daniel also refers to the importance of Messiah's work of making an end of sin and bringing in everlasting righteousness, and thus sealing the visions and prophecies which the Lord had given respecting Him- and the favors to come through Him. - Daniel 9:24.

In keeping with the unostentatious manner and simplicity with which our Lord's First Advent took place, it is recognized that the more we become acquainted with our blessed Master in the light of the Divine Word, the more 'we love Him and adore Him, and desire to copy Him. Obvious it is that no other life than His could possibly bear so continual and close a scrutiny, yet always be full of fresh revelations of moral dignity and character. Any, other life, similarly studied, investigated, and criticized, would reveal its seamy side of weakness, sin, and ignobility.

Humanity still Waits for "Peace on Earth"

While the first revelation of our Redeemer was not accompanied by any world-wide upheaval or convulsions of nature, it was in every way eminently befitting that the angelic heavenly messengers should herald His advent and issue the proclamation to men that the Savior of the %world was born. Truly how impressive 'as we listen to the simplicity of the announcement! At first the shepherds were affrighted as they beheld the supernatural visitor in their midst. But- their fears were soon to be quieted, for the distinguished visitor uttered the soothing words, "Be not afraid; for behold I bring you good tidings of great joy which shall be to all people." Joy took the, place of fear in their hearts as they heard these gracious words. And should it not be so with all who from that day to the present have heard this true Gospel message; not merely with the outward ears but truly with the ears of their understanding, comprehending it.

However, in the light of God's revelation it becomes apparent that the dispensation now ending has, not been, is not, the time for the masses of the human family to receive the knowledge that the Redeemer has really come and has opened up the way of life for all; to the contrary, great darkness is still permitted to cover the earth, and as the Apostle declares, the god of this world has blinded the minds of them that believe not, lest they should see something of the light of the

goodness of God as it shines in the face of Jesus Christ. Nor has "Peace on earth, good will toward men" yet obtained here on earth. To the contrary, we observe that we are still living in the time when clouds of thick darkness are round about Him who is to be the Prince of Peace; we are still living in the time when selfishness and greed possess the peoples of the earth, and when, therefore, instead of peace the proclamation is going forth, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords and your pruning hooks into spears," etc. (Joel 3:9, 10.) It is still the day of the noise of battle and the raging of the elements of human passion.

The Morning Cometh

But we are assured "the Morning cometh." There is to be the glorious sun-rising when the darkness of the night shall be scattered and humanity be permitted to go free from the bondage to Satan and his many forms of deception, ignorance, and superstition. Then shall all see out of obscurity; then shall all discern what at the present time is the privilege of only the favored few to see respecting the divine character and program--that the message of the angels was true, every word of it--that the grand results to flow from the birth of the Savior at Bethlehem justified the message sent by the great Jehovah -- a good message of great joy which eventually shall be to all people whose enlightenment and blessing shall have no hindrance, no restriction, and as a result all shall come to a knowledge of the truth and to an opportunity of availing themselves of the grace, mercy, and peace provided in the great salvation secured by our Redeemer's sacrifice.

Christ and the Church

And let it be observed that the order of presentation by the heavenly messengers and evidently divinely directed, is the proper presentation of this subject which should be adopted by all those who seek to be used of the Lord as His ambassadors in the calling of the elect Church. First there is the grand pronouncement of divine favor and blessing, that if it is a cause for joy, and that ultimately it shall extend to every creature; secondly, there is the specific--explanation of how all this is to be accomplished--through 'a Savior- and a great One, a Deliverer who, in order to deliver 'His people from the- wages .of :sin, into eternal life and blessing, must first ,of all save them from their sins. And we see from other Scriptures that this 'salvation: from: sin signifies not. only the payment on our behalf of the penalty for Adamic sins, but also subsequently man's instruction in righteousness and lifting out, of sin; in which uplift each one is required to cooperate to the extent of his will and his ability.

Some of the Old Testament prophecies apparently pass by the sacrifice and sufferings of Christ and omit making mention of the history of this Age, the call of the members of the Body of Christ to share with Him in the work of self-denial and sacrifice and of faithfulness even unto death. Nevertheless, we would greatly err if we passed lightly over that portion of the divine testimony that so forcibly outlines these features that relate to Jesus as the distinguished Head of the company or body, designated His Church, who partake with Him in His sacrificial sufferings as members in particular of His Body and who will also be exalted with Him to share the dignities and glories of His Kingdom. He Himself declares that He is the Head of the true Church which is His Body. It will be--after the perfecting of Christ, Head and Body, under the influence of the Spirit of the Father (and under which the Body of Christ grows into an holy temple in the Lord by the fitting, molding, polishing, and fashioning of each other) that Isaiah's prophecy concerning the government upon His shoulders and the increase of this government, etc., will have its

fulfillment. As His highly honored Bride and Joint-heir, the Church will be associated with her Lord and Master in the exercise of all His glorious and distinguished offices.

Let Us Consider Him

'Heeding the Apostolic admonition to "Consider Him," our great Redeemer "in whom was life," we truly realize that such considerations and contemplations' of Him are greatly to our edification and advancement in spiritual vision and in the comprehension of the will of God, inasmuch as He has set us an example that we should walk in His steps. Thus as we consider Him, we realize that we are looking into the face of the One who was a perfect expression of the Father's will and character, and accordingly are reminded of the key-note of redemption's song, namely the love of God that has purposed so glorious and so comprehensive a triumph for humanity over sin and death. And in no more striking and impressive manner is that love revealed than in the greatest of all gifts, the well beloved Son of God as the price of man's deliverance. No wonder the great Apostle of love urges his fellow-disciples saying, "Beloved, if God so loved us, we also ought to love one another." And the Master Himself makes His last and final' great appeal to His disciples as He is about to take His leave of them and gives expression to the great commandment, "That ye love one another as I have loved you."

So then, as upon the occasion of reviewing again those thoughts that' appertain to the 'revealing of the Son of God as our Redeemer and King, let our hearts be moved by fresh resolves and holy impulses to embrace more abundantly the grace of God, the love of God as manifested in His Son, and seek with all diligence to be more and more true exponents ourselves of that love, and thus love one another as He also has loved us.

"After the Order of Melchisedec"

"Jehovah hath sworn and will not repent, Thou art a priest forever after the order of Melchisedec." -- Psalm 110:4.

A PRIEST, in the only true sense, is a mediator between God and fallen creatures, the object of such mediation being to restore and establish harmony on a legal basis.

The office of the priest or mediator between God and man is to restore to perfection and consequent harmony with God 'a race of human beings condemned to death or already dead or dying. Hence the priest of necessity must, be "mighty to save." (Psa. 89:19.) He must have both the right and the power to recall the dead to life, and ability to instruct and discipline, and thus to lead every willing subject back to the perfect estate from which Adam and the race in him fell. To secure this right he must first satisfy the demands of justice, which required the extinction of the human race; and these demands of justice could only be met by a corresponding sacrifice -- a human life for a human life. The life of Adam sand all in him could only be redeemed by, another perfect human being. And so it was -- "Since by man came death, by man came also the resurrection from the dead." (1 Cor. 15:21.) By the sacrifice of a perfect human existence is secured the right of the priest to restore.

But beyond the right or privilege of restoring, the priest must have the power, and power would of necessity presuppose his own everlasting existence. He must have power to create, since to restore to being that which had completely lost existence is to re-create it, and is a greater work even than the first creation; he must also have perfect knowledge, both of God's requirements and of human necessities, as well as perfect ability to guide a race so destitute back to the glorious heights of perfection and blessed harmony and communion with God.

What an office! Who would presume to assume, such a title? It belongs really and only to Jehovah's Anointed. Even Jesus, "the Anointed One, did not glorify Himself to become a high priest," but He has "been declared by God a high priest according to the order of Melchisedec." (Heb. 5:4, 5, 10, Diaglott.) Jehovah honored Him by inviting Him to that position, and giving Him all power to fill it. In harmony with God's Plan, not only has Jesus, His Anointed One, been chosen as the chief, or high priest, but the "little flock," who follow Him in sacrifice now, are called to be joint heirs with Him in the same honor. "If we suffer with Him we shall also be glorified together." Jesus alone is the great High Priest; but the Gospel Church, redeemed by His death and associated with Him now in sacrifice, and to be associated with Him in divine power hereafter, is counted in with Him, and, together with Him, will constitute the great Prophet, Priest and King promised, to liberate and bless the groaning creation-the Seed of promise. - Gen. 22:18; 28:14; Gal. 3:29; Acts 3:20-23; Psal. 110:4.

From these considerations it should be plain to all that our High Priest is truly a King, in whose hands absolute power is vested. 'And in looking back to the types God has given us we find Melchisedec, to whom we are cited as an illustration of this priesthood both by the Psalmist and the Apostle Paul. (Psal. 110:4; Heb. 5:5, 10.) They show that Melchisedec, who was a priest upon His throne, represented the Christ in *glory* and power, *while in* the Aaronic priesthood the special features *of* the redemptive sacrifice were shadowed forth -- *its* perfection, its completeness, its acceptableness, as *also* the share which the Church has with Christ in that sacrifice.

Christ was not constituted a priest of the Aaronic order: that priesthood was only the type or figure. The Aaronic priesthood sprang from the tribe of Levi, while "our Lord [according to the flesh] sprang from the tribe of Judah, of which tribe Moses spake nothing concerning priesthood"; and the members of His Body, the Church, are chosen chiefly from among the Gentiles. As a man Jesus was not a priest, neither as men are the saints members of the royal priesthood; but as "new creatures" they hold and execute their office. Jesus as a "new creature," "partaker of the divine nature" (to which He was begotten at the time of His baptism), was the priest, and as a priest He offered up His perfect human nature an acceptable sacrifice to God.. He consecrated or offered *Himself*. in sacrifice on becoming the priest, and He received a special anointing for the office which was necessary to enable Him to accomplish the sacrifice as well as to apply its benefits to men. His human nature, when sacrificed, could do nothing more-it must remain a sacrifice forever; but the new nature, fully developed in the resurrection, has "all power in heaven and in earth." - Matt. 28:18.

The priestly *office of the new nature* is not *of* the Aaronic order; it does not trace its lineage to any human source. This fact is strikingly typified in the priesthood of Melchisedec, whose lineage and death are not recorded. He was a priest without having inherited the office from his father or his mother-thus typifying Christ's priesthood, which came not of the lineage of the flesh, as did the Aaronic priesthood, which Israel thought to be the real. Neither was Melchisedec's death recorded nor a successor named. (Heb. 7:3, Diaglott), that thus might be typified the continuity of Christ's priesthood. In this type the work of sacrifice is not shown, as Melchisedec represents the Christ glorified and reigning after the -work of sacrifice has been completed, and the Divine nature fully perfected.

In Heb. 7:4-10 Melchisedec is declared' to be greater than Abraham, thus showing that the divine Christ will be greater, and therefore able to bless every "friend of God" on the human plane.

"Wherefore He [Christ] is able to save them to the uttermost that come unto God by Him, seeing that He ever liveth to make intercession for them. For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens [lifted higher than the highest-to the divine nature]." (Heb. 7:25,27.) And this blessed assurance of such a priest, so "mighty to save," is confirmed unto 'us by the oath of Jehovah. (Heb. 7:21; Psa. 110:4.) What strong consolation, then, may those have, who have fled to Jehovah's Anointed for refuge: "Jehovah has sworn and. will not repent: Thou art a priest forever after the order of Melchisedec." What believer, justified by faith, who has offered himself a living sacrifice, may not read his title clear to joint heirship with the Head in that glorious anointed Body? He is authorized and is able to save completely all that come unto God by Him now, as well as all who shall hear and come in the Millennium.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High, Priest of our profession, Christ Jesus; . . . for we have become associates of the Anointed, if indeed we hold fast the beginning of our confidence firm to the end." - Heb. 3:1, 14, Diaglott.

We conclude then, that while the Aaronic priesthood furnishes typical illustrations of the sacrifices and sufferings of Christ and the blessings to follow, it did not completely illustrate the glorious, everlasting and unchangeable character of His, priesthood during the Millennial Age; and for this cause Melchisedec was presented as a type, that thus might be shown His glorious office of priest and king---a priest upon His, throne. ,Here,, too, the Body of Christ is no longer shown as separate individuals, but as' one, complete. In the work of sacrifice we have seen the head or chief priest and. the under priests more or less separately sacrificing, as represented' in Aaron and the under- priests; but all will unitedly share in the future glory represented in Melchisedec alone.

-Watch Tower, March 1, 1907.

Watch Tower Reprints

Many of the friends are taking advantage of the low price on the Watch Tower Reprints-some purchasing a set for their Class Room. For the present we can supply these at \$2.50 for the set of seven volumes. We are not advised as to how long this price will continue.

The Pittsburgh Convention

The seventh of the Annual Conventions held in Pittsburgh in the fall of the year, about the time of the anniversary of the death of our dear Pastor, is now joined with the others as a pleasant memory and a stimulus to the faith and zeal of those who had the privilege of attending. The abundant opportunities for testimony were eagerly used, and spoke of a great variety of experiences among the friends and yet of a oneness of spirit. Frequent intermissions and considerable special music served to give both physical and spiritual rest.

The blessed hope of the appearing of our Lord and Master was stressed throughout the convention, but, we were exhorted to exercise love toward those who cannot see with us in all points relating to this subject. Love for the brethren was described as "the mark of the Christian," the brand of the slaves of Christ, "the bond of perfectness" that binds Christians, though from every walk of life. The exhortation to those who have not yet attained this mark of perfect love was, "Reform therefore and be converted that your sins [of intolerance] may be blotted out; so *that* seasons of refreshing may come from the presence of the Lord." We were assured that "The truth shall make you free" -- free to love and fellowship with all who love the Lord, not as old creatures, but as new creatures in Christ Jesus. To those who are "dead with Christ," and whose affections are set on those things above, spiritual fellowship alone can give satisfaction, because to those who are dead to self and- alive to Jesus Christ only the eternal things can mean anything.

Taking Psalms, 120-134: as the "songs of the pilgrims," we were led through the various stages of our Christian journey, being reminded that all along the way "Our help cometh from, the Lord, Maker of heaven and earth." It is only with His Spirit filling our lives that any can "run true" -- "kept" as the balance wheel keeps the watch or the gyroscope the storm-tossed ship.

If we have learned to love God with our whole heart, soul, strength, and mind, a pure love that has driven out all self-love, then love for His brethren and His service becomes easy. "The rest of faith" naturally results. Loving God and the brethren, we will faithfully follow the injunction, "Take heed unto thyself, and unto the doctrines; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." Such will by experience find it is true that "We are made partakers of Christ if we hold fast the confidence of our rejoicing firm unto the end." This is a matter of the heart. "Take heed to yourselves, lest at any time your heart be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

Following the convention a public meeting was held in Carnegie Hall, at which there was an excellent attendance and the best of attention. All our hearts were thrilled in the hearing of the Old, Old Story.

Atlantic City Convention

On November 2 and 3, the Class of Associated Bible Students of Atlantic City again showed how they are given to hospitality by opening their headquarters on New York Avenue for another convention of friends -- Believers in Our Redeemer's Ransom; the second of the year.

Although the skies were overcast during the two days, with a chill east wind, the hearts of both the hosts and the guests glowed richly with the joy of fellowship with our blessed Master and with one another. The spirit of the Lord being abundantly demonstrated at every session of the convention, verily it seemed a foretaste of still better things to come. Some of the old familiar faces of the days gone by were missing, but their memories lingered in the hearts of those who had known and loved them in the past, and it seemed as we listened, during the praise service as though their voices mingled from beyond the veil, with those who have yet to "fold up their tents like the Arabs and silently steal away." "You may break, you may shatter the vase if you will, but the scent of the roses will cling round it still." And so the memories of the testimonies of those departed saints yielded an influence over all who recalled the many happy gatherings of the years that have slipped away.

The praise and glory of God was woven freely into the fabric of worship, as one discourse after another combined to make one round, complete and beautiful experience, in which all present seemed to participate.

The Lights and Shadows in the Life of Faith were impressively held before us in a study of the life of Abraham and of Joseph. As faith with them, in, the wisdom of God, justified them in His sight, so those who are Tested for Eternity now, find that faith is the victory which overcometh the world, and that in the Christian experience, when temptation is permitted of God, we should not interfere with His providences, but should seek the most important thing -- the way out, for with each temptation He provides a way of escape. .

As the Christian develops, he is able to rejoice in his hope and be patient in his temptation if he is steadfast in prayer. Herein is set forth the Mystery of Divine Love in its influence in entering into and maintaining our Inheritance in Christ.

With the closing discourse there passed into history, one of the happiest little gatherings ever witnessed in this place of happy gatherings. As it is good for brethren to dwell together in unity, so it was good to see them as they bade one another farewell, and the warm handclasps indicated the abundance of this same, spirit, united in the bonds of fellowship-heirs of God and joint-heirs with Jesus Christ.

Words of Encouragement

Dear Brethren of the Institute:
Greetings in the Master's name.

We are very pleased to tell you that the Lithuanian Class here held a two-day convention, and a brother from Pittsburgh came on Sunday and spoke on character development.... There were more Lithuanian than English brethren present and most of them understood English, even those who do not speak it. And so the spirit seemed to be poured out upon all, and we were loath to leave the place where we could see so many evidences of our Father's blessings. Words would fail me should I undertake to tell you all I saw there in just about three hours, for I know most of the Lithuanian brethren are very poor in this world's goods and many have been out of work for several years. But they are going forth in His strength, continuing to carry on bravely+very humble though they are. And so we greatly admire them and consider- it a privilege and blessing to be invited to share in their feasts..

Yours in the One Hope, Mrs. V. K. E. -- Ohio

Dear Sirs:

Please send me, your book, "The Divine Plan of the Ages" for which I am enclosing thirty cents in stamps.

For some time now I have been groping around in the dark in search of something that will show me how I can best serve God. My own religion and for that matter most all religions hold no appeal to me, because they are involved in politics and everything else except the Gospel. The Gospel seems to be a side. issue nowadays. . . The other day some one whom I was canvassing handed me a copy of "When the Morning Cometh," and it has done more for me than any other pamphlets and books I have read so far. That is why I am sending for this book, because I believe it will shed light on subjects I have been in the dark on. Let me know also if I can be of any help to you in anyway. I talk to quite a number of people during the course of each day.

Respectfully yours,
A. E. K. -- Ohio.

Friends

Am interested in your- book, "The Divine Plan of the Ages," mentioned in a folder, "When the Morning Cometh," handed to my husband, on a bus en route to Philadelphia. Enclosed please find postage. Thank you.

Very truly,
Mrs. W. H. H. -- N. Y.