

Sunday, October 31.-Pastor Russell of Brooklyn Tabernacle preached today from the above text and said in

Tomorrow will be observed by our Episcopal churches as "All Saints' prove willing and obedient. Day." At an early date after the death of the apostles, probably in the third century, the custom crept into the Church of invoking the blessing of the saints. Some held in remembrance a patron saint, whose influence and memory were of a merely local character, and a certain day in the year was set apart as a memorial and for invoking his influence in the heavenly courts. When subsequently papacy was organized, gradually the majority of the Christian congregations acceded to papacy's claims that its bishop is the special vicar of Christ, reigning in his stead and exercising his authority. Many submitted themselves to this rule and thus were absorbed into that in the world. It was papacy that established "All Saints' Day" as a boly day for the invocation of all saints not otherwise particularly provided for by separate days of invocation.

Although saints admittedly are rare -few in comparison to professed Christians-nevertheless it seems there were enough so considered in the time of Gregory IV. to appropriate nearly all the days of the year. In other invoking the blessing of all the saints according to the records of the celethe total number of saints recognized would be above one thousand. One and thought connected with the celesaintly, the unholy, would certainly be since only the saintly can be ushered | find it." futo heaven at the time of their death, to make them rendy for heaven.

Protestants on the contrary have disthe untaught or undeveloped in Christhe Protestant theory is still more t a dead-either saints or sinners. On jeet of worship, though they do in-

should honor the Son even as they honers to the dead are nareasonable, acthem" slob xiv, 21c; and that "there is no work, nor device, nor knowledge, por wisdom, in the grave, whither thou goest" (Ecclesiastes Ix, 10).

The Scriptures do recognize the difference between the saints, the Lord's holy ones, and the remainder of mankind. And it is assuredly true that the the heavenly state. It is true that the ted is assured, as Sr. Peter declares,

il; for so an entrance shall be tain-#ivior Jesus Christ" (11 Peter 1. 11).

seriotural, but irrational, to believe ther all mankind except the saintly deconsistent one, the one which agrees thousand years, that Millennial riving his time as a l'astor, priest or immorality, far above that of angels.

### All Saints' Day

"Both He That Sanctifieth and They That Are Sanctified Are All of One: For Which Cause He Is Not Ashamed to Call Them Brethren" (Hebrews ii, 11).

reign of Messlah-that it will be a time of blessing, of uplifting mankind, and that therein the elect saints of this age will be privileged to co-operate with their glorified Redeemer in bringing about the uplift, the resurrection, friends of the Catholic, Lutheran and the restitution of all who will then

The term "saint" is not a sectarian one. It occurs over one hundred times in the Bible, mostly in the plural form, 'sainta." Our text speaks of a saintly, or sanctified class, and declares our Redeemer to be one of these-their Head, their Lord. He declares that all the sanctified of this Gospel Age are one-of one spirit and figuratively of one Body. As for instance, the House of Lords is one body under a chairman, and the House of Commons is another body. The United States Senate is another; and the House of Representatives is another. So the Church is the Body of Christ over which he is the Head, the Presiding Officer and Member. But the point specially to be noticed is that all who will belong ultimately to this Church class which great system which still holds sway the Lord is now calling and drawing from amongst men will (every one of them) be saints, every one of them be

The word "sanctified" signifies to be set apart to holy usage or services, as distinct and separate from any earthly ambition, calling or business. Nevertheless these sanctified ones are not merely the clergy or those without earthly responsibilities. While our heavenly Father is a great King, the words, there were about 365 recognized | King of the Universe, he nevertheless In Gregory's time-after Christianity | has made a plan which enables even had been in operation for 800 years. the humblest of his creatures to ap-Hence tomorrow will be the day for proach him through the merit of the blood of Jesus, and by faith and obediof the past one thousand years. But ence to the extent of his ability in just how many or how few they are, sacrifice, to become a joint-heir with his Redeemer in the heavenly King- pleasure, to maintain our sanctified brating churches, we do not surely dom. Thus the present call is confined know. If the records of the first eight | to a call to sanctification. As St. Paul centuries were correct, in the same declares, "This is the will of God (conproportion we should not expect that cerning you, even your sanctification" (I Thessalonians iv. 3).

The word "saint" signifies "boly one," "sanctified one," "set apart;" or, bration tomorrow must present itself taken as a whole, it signifies one set to all thinking minds amongst the cele- upart to holy usages, services, etc. We brants; that is, that only the saintly are quite ready to admit that these are do they acknowledge as of holy char- a comparatively small number at the acter, fit for heaven, because the un- present time; as the Scriptures declare, "a little flock;" and again, "not unfit. The teaching of papacy is that | many;" and again, "few there be that

When we say that God is now selectall the unsaintly, the undeveloped, ing a special class to be joint-heirs they hold, must first experience awful | with Christ and that he has detertortures in Purgatory-to purify them, | mined that this special class shall consist exclusively of the sanctified, let us not be misunderstood to mean by this carded Purgatory, claiming that it is that in the next age God will accept to an unscriptural doctrine. They do not, his favor the unsanctified, the wicked, mowever, claim that any but the saint- The conditions during the Millennial ly are prepared for heaven at death. Age will be much easier for mankind nor that God has promised heaven to than are present conditions of the Church, the elect, the saints. Now we tian character. Hence in some respects | must walk by faith; then we will walk by sight, because Satan and sin and grievous, more terrible, more awful, darkness will have passed away, and for the bereaved then the Catholic the light of Truth will flood and cover. view, in that it offers no hope for all the whole earth, so that, as the prophet eternity to any unsaintly. Prayers to says, "They shall teach no more every the saints, we believe to be unscrip man his neighbor, saying, know the ural and unreasonable. Nowhere in Lord; for they shall all know me, from he Bible are we authorized to pray to the least of them unto the greatest of them, saith the Lord (Jeremiah xxxi. a contrary the Scriptures set forth 34). The rewards for obedience to the r Heavenly Father as the supreme | Divine requirements in the Millennium will be the earthly rewards, eternal mate the propriety of praying to our | life or the earthly restitution plane. Lord Jesus also. As we read, "All men The reward proffered to those who now walk the narrow way by self-sacor the Father" (John v. 23). But prays rifice is a spiritual one, glory, honor and immortality on the spirit plane, cording to the Bible, which teaches like unto the boly angels-and higher that "the dead know not anything" | than this; like nuto our Lord Jesus In (Ecclesiastes Ix, 5); that "Their sons his glorified state; as seen by the Aposcome to honor and they know it not-to | tle. "Shining above the brightness of dishonor and they perceive it not of the sun at noonday" (Acts xxvi, 13). We must guard also against the

thought that the total number of God's elect would be as small a number as the enlendar of the saints recognized by some of our Christian friends might imply. We hold that none is able to judge definitely on this subject, except | Christians at Rome respecting God's the Master. He has given us general great masses of humanity are totally intimations of the lines of his decision, unfit for the glories and perfections of | but he has not permitted us to determine the matter, saying, "Judge noths to be conformed to the image of his Church is called upon to develop the ling before the time," We are to con- | Son, that he might be the firstborn Swits and graces of the holy Spirit lent ourselves, therefore, with the thought that "the Lord knoweth them f ye do these things, ye shall never | that are his," and that he will accept no one who in any degree is disloyat ered unto you abundantly into the in heart, and that he will overlook and erlasting Kingdom of our Lord and | neglect no one who is of the proper attitude of heart. We understand, too, But we hold that it is not only un- that our Lord is no respector of denominational lines, but that, in every sect, he who loves God, and who acserve centuries of torment in Purga- cepts the merit of Christ by faith, and the declares, they will be copies of tury or an eternity of torture in a who presents his body a fiving sacriworse and hopeless place. Let us take | Lee daily unto death in the Lord's the Scriptural proposition, the only service-all such are his disciples and, as stated in our text, "He will not be with our five senses and with the Bi- ashamed to call them brethren." But blo-that the dead are dead, and that all of this, he it noted, is based, not resurrestion from death is what they upon their earthly Church relationship. need and what our Lord's death will but upon their sanctification of heart. necure for every member of our race. their relationship to their Redsemer Let us a cept this statement of the Bi and Head, Josus. Not only may these bie, "Blessed and holy is he that hath be found by the Lord in various depart in the First Resurrection, on such | nominations, but of various ages, of the Second Douth bath no power, but | various colors, of various nationalities, they shall be priests of God and of of either sex, and on various levels. Christ, and shall reign with him a One may be a washerwomen, another thousand years" (Revelation xx. 6). Let a farmer, another exercising his tal-

teacher of spiritual things, "The Lord knoweth them that are his" (II Timothy IL 191.

How to Become Sanctified.

Seeing that the sanctifled are comparatively few, and that evidently few can properly direct the way toward a condition which they have not themselves attained, it behooves us to look carefully to the instructions given us by our Lord Jesus directly and through his apostles. St. Paul, who wrote, "This is the will of God, even your sauctification," also wrote, "We are bound to give thanks alway to God for you. brethren, beloved of the Lord, because God bath from the beginning chosen you to salvation through sanctification of the spirit and belief of the Truth; whereunto he called you by our Gospel, to the obtaining of the giory of our Lord Jesus Christ" (11 Thessalonians ii. 13, 14). Note from these words that the call of the Church is the special feature of this present Gospel Age and its message. Note also that our call is not to sectarianism, but to a beart relationship with the Lord through a belief of the Truth and a proportionate getting rid of error. And this enlightenment through the Truth progresses in proportion to our sanctification of spirit-of thought, of word, of

Note again the same Apostle's explanation of the matter. He says that he addresses them that are sanctified in Christ Jesus (who were) called to be saints, and he explains that while they had been sinners, "children of wrath. even as others," they had been cleansed by faith through acceptance of the finished work of Christ on our behalf. "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Corinthlans vi, 11). The same St. Paul, addressing the Ephesian brethren, says. "I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inthat it is only the sanctified of the present age that are to get the inheritance that is now offered-the heavenly inheritance with our Lord Jesus, a share with him in his heavenly Kingdom. Note also how the Apostle bere again lays emphasis upon the Scriptures as containing the power which not only leads us to consecration and setting apart to the Lord's service, but which will strengthen us in thought and word and deed to do his good relationship with him through our Lord Jesus Christ.

Elected Through Sanctification.

St. Peter (I Peter I, 2) explains to us that God's election of the members of the Church from amongst the world during the present age is along the line of sanctification. He elects that all those who shall accept his favor to the extent of sanctification in the trying conditions of the present time shall be joint-heirs with our Lord and Redeemer in his Millennial Kingdom. The Apostle's words are, "Elect according or foreknowledge of God the Fr ther, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (I Peter I. 2). Here we have the matter succinctly stated-faith in the blood of Jesus is essential as the first step in the way to God. "No man cometh unto the Father but by me," said our Lord. Then our way must be through sanctification of the Spirit, of the will, the setting apart of our hearts from earthly ambitions and pleasures to heavenly ones -deadness to the world and a liveness toward God. This work of grace must progress day by day.

Our sanctification is not merely for the beginning of our Christian experience, but to be the very essence of our lives thereafter. The trials and testings of life from the world, the flesh and the devil will serve to demonstrate the thoroughness of our sanctification, God, however, is not seeking to prove whether or not we are perfect in the flesh, for he knows and informs us that we are imperfect. He does, however, desire to prove that our consecration, our sanctification, our setting apart of ourselves to be faithful to the Lord at any and every cost is not merely a passing whim or fancy, but by continual instructions of his Word by the inspirations of his Promises. By the testings of his disciplines he would fix indelibly, unalterably, this decision of ours to be entirely his in thought, in word, in deed-even unto death.

"Copies of His Son."

St. Paul, consistently with his statements already quoted, wrote to the foreknowledge and predestination of the Elect Church, saying, "Whom be did foreknow, he also did predestinate among many brethren" (Romans vill, 29). Our Heavenly Father decreed that no one might be a member of this elect Church except sauctified ones. And these must be tested before final approval. Their Lord, their Redeemer. having been a saint fully consecrated: to the Father's will, these called, chosen und faithful followers will likewise be saints and, in this respect, the Apostheir Redeemer, and he will be an Elder Brother amongst them, when they shall share his glory in his King-

Notice the harmony of all this with our text, "Both he that sanctifieth (our Lord Jesusi and they that are sanctifled (his elect Church) are all of one tof one spirit of loyalty to the Father and his righteousness-and haptized by the one spirit into the one Body, of which Christ is the Head). For this cause he (the glorified Redeemer) is not ashumed to call these sanctified ones, finally tested, his brothren on the highest plane of nature-bla own, A secrept the Scriptural explanation of ents in business directions, another the Divine nature in giory, honor and

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