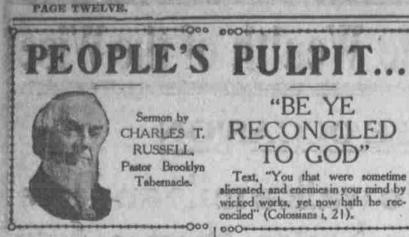
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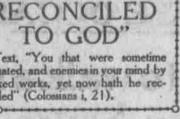


Sunday, July 10 .- Pastor Russell of Brooklyn Tabernacle, New York, preached today from the above text. He said in part :--

In order to use a telescope to advantage we need first to obtain a proper focus on the object to be examined. And so it is with the Divine Plan and Purpose. Looking at it with the eye of faith through the Telescope of God's Word, adjustment of the focus is necessary. This focusing of the Word. Christian people in the past have very generally overlooked. As a the sacrifice of Jesus: No wonder the result the Divine Plan has a blurred Scriptures assure us that the night of and indistinct appearance to our sight. The various word-pictures, symbols, types, allegories and plain statements of the Scriptures without this focusing together, make a very unsatisfactory and nondescript matter of the Gospel of Christ, one that is unsatisfactory to everybody, one that the learned of our day have repudiated entirely-an ambiguous collation that is a source of vexation to millions of God's consecruted people. The difficulty is that the Telescope was tampered with during the dark ages and the proper focus was lost. Since then Christian people have feared to readjust it. They have gloried in the fact that they never changed the focus. However, they have overlooked the fact that some one else did change it for them long ago and that the unsatisfactory view we have gotten is the result of this and is entirely out of accord with the clear and beautiful vision of God's Grace and Truth and Mercy and Love and Wisdom and Power as seen by the Apostles in the early Church.

## International Bible Students' Association.

Some of us, dear friends, instead of throwing away the Telescope of the Word of God, are taking pleasure in cleaning the lenses of the dust of the dark ages and adjusting the focus by a careful endeavor to speak where the Word of God speaks and to be silent where it is silent, and to bring, as the Apostle suggests, our every thought into captivity to the will of God in Christ as outlined in the Bible. The result, we all can testify, is not only comforting, but happifying; not only enlightening, but refreshing. Truly, as the Apostle suggests, we have come to "Times of Refreshing from the presence of the Lord." And all this, we perceive, is exactly what the Scriptures foretold, namely, that a falling away and darkening of the understanding would follow the death of the Apostles, but that in the end of the age the darkness would begin to the merit of his sacrifice for sins and scatter before the oncoming light of an opportunity for life everiasting. the Sun of righteousness, in the morn-



a knowledge of the Truth that they may be saved.

reconciling the world to God.

Lamb's Wife and Joint-Heir.

field.

If the knowledge of God's grace has proven to be a grand, glorious, inspiring message to the sanctified in Christ Jesus, the Church of this Gospel Age, called to the heavenly calling, will not the message of reconciliation to the world, in due time, likewise bring to the world comfort, joy, blessing as they shall be invited to the earthly portion-to full restitution to human perfection-to all that was lost by Adam and that is to be recovered by weeping is nearly over and the morning of joy already dawning! No wonder the Apostle declares that "the whole creation groaneth and travalleth in pain together." and that they are "waiting for the manifestation of the sons of God" (Rom. vill, 22, 19).

"called" of God in advance to be "the The work of this Gospel Age has Bride, the Lamb's Wife." Note how been the calling, the testing, the provthe Apostle, expresses this thought in ing, the fitting, the polishing of these our text, verse 21. sons of God for the glorious heavenly The Church First Reconciled. state to which they have been called.

"And you, that were sometime The Apostle urges that however humallenated, and enemies in your mind ble the position of God's saints in the by wicked works, yet now hath he present life, "We know that when he reconciled in the body of his flesh shall appear we shall be like him, for through death, to present you holy and we shall see him as he is." When he shall appear in his glory we also shall unblamable and unreprovable in his appear with, him. When he shall reign (the Father's) sight, if ye continue in the faith," etc. as the King of kings and Lord of

fords, when to him every knee shall reconciled in advance of the remainder bow and every tongue confess, the of the world-brought in advance into elect Church, his Bride, will be with fellowship with the Father by the Rehim in his Throne, sharers of his glory deemer as his Bride? These were by and participants in his work-the work nature "children of wrath even as of blessing and uplifting the worldothers." By nature they were allenated and enemies in their mind by Calvin and Knox-Wesley and Whitwicked works. They were unlike the Redeemer, who was "holy, harmless Calvin. Knox and others of the reand undefiled and separate from sinformers, we may then see, were quite ners." Why then did God's grace right in their insistence that none at specially come to this class-to us who the present time are in a reconciled are of the Church of Christ, "accepted condition toward God except the com-In the Beloved" one? What did we do paratively few of our race-the saints. or could we do to contribute to this These turn from sin to righteousness, favor of God bestowed upon us? The turn from disobedience to faith and Apostle assures us further along the consecration, and in and through the same line, that the elect Church by morit of the Redeemer are acceptable nature was not superior to the world as probationary members of the elect from which it was selected. He de-Church. If faithful they will shortly, clares that it contains not many great. in the "first resurrection," constitute not many learned, not many rich, but the Church of glory, the Bride, the chiefly the poor of this world, rich in faith, many of them ignoble as re-Brothers Wesley, Whitfield and othspects birth and natural advantages of ers were also right in their proposition heredilty. The difference between that God was not content with electing these and others was, first, that they merely a saintly handful, but surely loved the whole world and would surehad "an oar to hear" the Divine message. Sometimes this hearing ear ly give to every member of the race a came to them through sorrow and tribfull opportunity to come to a knowlulation. In their weariness and heaviedge of Christ and to seek a share in ness they heard the Master's voice. "Come unto me, all ye that labor and are heavy-laden and I will give you Those dear brethren contended ear-

bors more favorably situated heard it

not. But a still further plessing came

to them as they responded and drew

Desiring to come nearer and nearer

they strove to put away all flithiness

of the flesh-sin in its every form-the

while realizing that they could not

cleanse themselves. Then it was that

the Master informed them of the terms

"The Body of Christ which is the

upon which they might join his Church

Church." They must make full con-

secration of themselves to God and to

righteousness, even unto death. They

must do this with a full understanding

that it would take them out of touch

with the world and the spirit of the

world, while bringing them into closer

relationship with the Father and with

the Son. They were assured that if

they thus presented their little all to

God in the Redeemer's name and

Let it not be forgotten in this con-

aection that when the world shall be

near to the Lord by faith and prayer.



ing of the New Dispensation of Mesalah's reign.

In accord with all this, note the fact that for centuries we have been overlooking certain Scriptures while accepting others. We accepted the Apostie's statement in our text respecting the reconciliation of the Church, but we overlooked entirely other Scriptures which speak of a still different reconcillation-"God through Christ reconclling the world unto himself" (II Corinthians v, 19). We should have noted the difference between the Church and the world in this and many other passuges of Scripture. We should have bered the Lord's words, "Ye are not of the world, even as I am not of the world." We should have seen that the salvation and reconciling of the Church is one thing and the salvation and reconciling of the world is quite another thing; that these are two different salvations-the first to heavenly, spiritual conditions and joint-heirship with Christ in his Kingdom; the other to an earthly inheritance, to earthly perfection and life overlasting and an Eden that is to be world-wide -Paradise restored, God's footstool made glorious.

God's Purposes to Be Accomplished. Nevertheless nothing has been lost. No feature of the Divine Plan has been thwarted, for these two salvations do not progress at the same time. During this Gospel Age none are saved, nor desirous to be saved, except those "drawn of the Father," "called of God." These have been privileged to approach God through the Son. whose name is "the only name given under beaven or amongst men whereby we must be saved" (Acts iv, 12). Only those who take up their cross and follow the Lamb through evil report and good report, faithful unto death, can now be spirit-begotten; in the resurrection, these will be spirit-born, members of the Bride of Christ, the Lamb's Wife and joint-heir with him in his at the hands of demons, and turn Kingdom. It does not matter to the around and praise God the louder on future life, and that in proportion to remainder of mankind that they have this behalf? Poor Brother Edwards their degradation will be their difficulbeen allowed to remain in ignorance had, we believe, but a small concep- ties in connection with their restituof the great fact that God is about to ition of Divine Justice and Divine Love. ition to perfection. So then godliness pour out upon humanity a great blessing; about to pour out his holy Spirit upon all classes; about to establish the to Bible students, namely, that the Bi-Kingdom of his dear Son for which we ble Hell to which all humanity goes is to be of the "little flock" and associpray, "Thy Kingdom come:" about to cause the knowledge of the Lord to fill ness at all, but the grave, abeol, hades. I also for the world of mankind, whose the whole earth; about to give to every the tomb. son and daughter of Adam one full, fair, righteous opportunity to come to

nestly with each other over their differ- this voice, while some of their neigh ences, the one upholding the doctrine of Election, the other contending for the doctrine of Free Grace. Now we see that both were right! Now we see that the election belongs to this Gospel Age and to the High Calling to the divine nature and that in an age following this Free Grace toward all of the race of Adam will prevail. "The knowledge of the Lord shall fill the whole earth:" 'every knee shall bow and every tongue confess." Then those who, under the rule and assistance and uplifting influences of the "elect" will ome into harmony with the Divine Law, will be blessed with full reconciliation to God and eternal life on the human plane-in Paradise restoredwhile the intelligently perverse, instead of being everinstingly tortured. as we had supposed, will, as the Apostle says, be punished with everlasting

destruction (11 Thessalonians i, D). "Hallelujah, What a Savior!"

merit, this great Redeemer would From this viewpoint the glory of our serve them as their Advocate with the Redeemer and the glory of our heaven. Father and impute to them a suffily Father are multiplied a million clency of the merit of his sacrifice to imes. Our Redeemer not only is to be make good the deficiencies of their the Savier of the "little flock." his flesh. Thus only could the Father ac-Church, his Bride, on the spirit plane | cept their sacrifice of the earthly naof glory, but additionally, through the ture and all of its rights and beget agency of his Milleanial Kingdom, he them with his holy Spirit to jointis to be the Savior of the world. He heirship with their Redeemer in all the "tasted death for every man," as the giories and honors and blessed services Scriptures declare, and, as they ex- for the world in his Kingdom of Glory press it, "He shall see of the travall of which is to be set up as soon as this his soul and be satisfied" (Isaiah lill, Gospel Age shall have finished its work 11). Who could suppose that the Savior of gathering out of the world the elect. would be satisfied with the result of his labor if only about one in a million, as members of his Church, reach the reconciled to God in the future, the heavenly glory-land?

blessings of that reconciliation will Who in our day could for a moment come to them while still in their fallen elleve the suggestion of Brother Jona- state, to assist them to the recovery of than Edwards, the great New England all that was lost in Adam. Hence our preacher, who declared that the Lord influence even with the worldly should and his saints would, together, look be to encourage them towards as high over the battlements of heaven at their standards of righteousness as possineighbors and friends and children suf- ble, knowing that whatever they may fering an eternity of unteliable torture attain in the present life will be that much of an advantage to them in the And his difficulty was that he did not is profitable, not only for the life that see what is now so distinct and clear now is, but also for that which is to come: not only for the saints who hope not a place of torture nor of conscious- ated with Christ in his Kingdom, but hope is to be blessed under that reign

Instead of Christ and the salars of righteousness and its uplifting inpraining that he area of the partness furness.



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