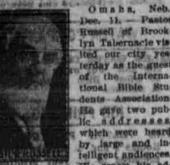
he Mystery, Covered So Long Is Now Made Plain.

HARM AND FAMILY

IN GREAT FEMALE

the Second Son of the Patri tured the Heavanly Seed. al, the Pirst Son, the Earthly Seed.



Which were nears by large and in-telligent andiences. We report his ad-from these words of Scripture: a beau breaght Retros into his mark's tent, and she batame his and he foved her."-Genesis xxiv, ff.

en we sometimes speak of Abra-Isaac and others as types we d not be understund to mean that d not be understood to mean that were merely types that the Bi-notices respecting them are fic-A person or thing is a type in addition to the actual expe-es, the Scriptures indicate that it ures and illustrates on a small some person or things yet fa-As, for instance, Adam in curpects, as the head of the race

first Adam was the head of t failed to give the eternal hite In God's providence Meastan the Second Adam, In the sense will regenerate, as his chill all the postarily of the Pin Monthall is thus declared ery to be the Everineting Fa-st manifold the Pathor of Idfe-better than Adam, sud who will be our race evertaring life, in-of a heritage of weakness, impor-

of a heritage of weakness, imper-si and death. diarly. Moses not only was a real acter, the leader of the nation of bot, additionally, he was a type greater Mediator Messiah. As a mediated the Law Corceant for a so Messiah, the Prophet like Moses, or antitypical of him iff, 23), is to be the Mediator of mid's New Covenant, under which Abrahamic blessings will reach un and through them reach all the milies of the earth (Jer. xxx1, 81).

liarly, Aaron was a type of the r priesthood and its better sacri-connected with the New Coveness connected with the New Cove-nant. Bo, also, the under-priests and the Levites, additional to their own experiences, served. In God's provi-dence, as types of the higher institu-tions by which the New Covenant will be insugurated shortly.

On this occasion we ask your atten-tion to Abraham, known in the Scrip-tures as the friend of God, as the father of the faithful, and to his son Issae, the fon of Promise, born out of the natural order, miraculously, when his mother was old; also to isaac's wife, Rebecca, selected by Abraham to be the companion and joint-heir rith his son Isaac in his inheritance These personages lived their lives sholly unconscious of the fact that

thing for Isaac. The antitype of th m the time that God b nent of the Spiritual Im and set forth the "Covenant by sa floe," through which this ispiritual aunt by sacri mel would be developed from that time it began to be clearly manifest that the chief portion of the promise

that the chief portion of the promise of God to bless the world was not to be fulfilled through the Ishmael Be natural Israel, but through the Isaac Seed-Spiritual Israel.

The Well-Spring of Hope For the Jews. From the first there was manifolded competition for the Abrahamic bless ng. And as lehmael mocked at the in-ant isasc, so the Jew, in his consider-ble development and strength, macked at the Antitypical Isaac-Jesus and his omparatively ignorant and unlearned wers and persecuted thom. In order to continue the type, that Abraham night typity God, he was commanded to send forth Hagar and her son into the wilderness. That sending forth typined the Divine disfavor which ame upon the Jews' eighteen centuries ugo and which has made them outcasts from God's favor, as Hagar and Ish ce and fantily and care! The brend and water which Hagar took with ber, by which she and Ishmael nourished in the wilderness for a time, pictures and types the promises of God through the Law and the prophets which still belong to the Jew and upon which, for eighteen centuries, he has been nourished, and without which the hope of the nation would

have perished. Now we come to the dire moment pictured in Genesis xxl, 15-10. The water provided by Abraham had been consumed. No more was to be had. all wan dying." Rager, his me ted berneit from him. At the ment the angel of the peared to her and pointed her to

Lord appeared to her and pointed her to a spring of water, where the refreshed heracif and labined with how life. The antiuppe of this is now to be seen before us. The Jewish people, separated more and more from the Law and the Prophets, are becoming work and the Prophets, are becoming work and the Prophets, are becoming work and the Brophets hope. They are about to die! But do, the Lord separated waters and well stills of methoday points out a well opening of a water of life al this critical me-cent. As ishmaci was rescued from with by this water, so the nation of sease, when he typified, is now about o find in the providence of God that heir portion of the Abrahamic Cove-ant is the earthly ond, not the heav-mly one, not the spiritual. They are about to be refreshed and to enter upon a new career. That career, how-ever, will not mark them as Ishmael-lites, nor will their New Covenant re-lationship be symbolized by Hagar, the Old Law Covenant. Thenceforth they are represented under a new type

Isaac Was Heir of All. If, at first, our Jewish friends might be inclined to feel disappointed that they were represented in Ishmael, and not in Isaac, by the Hagar Covenant, the Covenant of bendage to the Law, instead of being formed free from the Law, there is a consolation. Their consolation is that Issac typified the Messiah and that Israel is pictured as the nation on whose behalf Messiah will mediate the New Law Covenant. The Messiah must be spiritual, in order to be able to confer the great blessings indicated in the Covenant made Israel never expected to be spiritual roborate the fact, that the time of

which bau tely to Inrael Bride Class and the Grant Com

e Serinares have shown us that two classes ngut these A rew, peculiarly devoted, will ute the Bride class. And a tute r number, not so courageous of ruth and righteousness, will con her communions, her servants a her travelled accompt ervants. These two ch par kularly specified Tu Tin Se Psalm), where we read in h-Bride and Queen. I In. re tion glory she is usen robed in edlework-t livine nature r and the f g her glorid fruits of the The be brought shall also the presence of the King, showing that will always be a differ rank on the spiritual plane classes are again pictured in the Law a Priests and Levites, the Bride class ng represented by the Priests. to their willing sacrifices earthly portion in favor of the beavenly. We are not to identify the Bride class with the nominal Christian Churches of today any more than we would iden tify the Apostles with the Jewist Church of their day. The Apostles rece a select few, and similarly all out the Age have been a select fer

ent of a nominal many. "The Lord knoweth them that are his." The true Church has been selected, not only m all of the twelve tribes of Israe but from every other nation, p our God has called.

en's leaving typined the per each one who, led of the Spirit, ac cepts the Divine invitation to joint beirship with Christ. The first jew elry given to Rebecca, when first she beeded the invited and invited the servant to her home, represents the earliest blessing received by believers. The jewelry she received after she had decided to go to Isanc and become his wife represents the blessings of the Holy Spirit which come upon the fully consecrated, those who determine to walk in the footsteps of Jesus in the narrow way into the Kingdom, under the guidance of the Holy Spirit.

Arrived at the end of her journey she found herself in the presence of Isaac, and immediately alighted from her camel and covered herself with a vell. Thus, pictorially, is represented the fact that the Church, when having experienced the change of the First Resurrection and in the presence the heavenly Bridegroom, will no Messiah must be spiritual, in or-to be able to confer the great ings indicated in the Covenant with Abraham. The nation of dicate, and outward conditions corlonger need the guidance of the holy

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their affairs so as to make of them prophetic pictures of his own great Fian of the Ages. These type pictures are always to be read in full harmony with the inspired writings of the Bible and never to be understood in contradiction of the same.

Abraham a Type of God. Not everything that Abraham did. however, is to be esteemed typical. In a general way this grand man of the before our minds as a past looms up at of faith and integrity and justice. The blessings promised to go through him to his Seed, which would constitute him the father of many nam, made of him, as St. Paul points a type of the Aimighty, from when flows every good and every per-fect gift-from whom proceeds the tor-Messiah: ing which ultimately is to flow ugh Mossiah, his Son, and through farael, his people, unto all the families of the earth

All Christians, presumably, are aware of St. Paul's interpretation of Abraof St. Paul's interpretation of Abra-ham and his family as types. As Abraham typified God, so his wife typified the Covenant through which the vitality of the promise ultimately develops the Seed of Promise-Isaac in a type, and Messiah in the antitype. Ft. Paul also explains that Sarah's arry-ant Harar at Sarah's with because ut, Hagar, at Sarah's wish, became be a time her representative with braham and brought forth Ishmael. agar, St. Paul explains, typified the Law Covenant, vitalised by the gra-zious arrangements of the same God and Father. And Hagar's son, lifand Father. And Hagar's son, lif-erally Abraham's dist-born, typifted the dewish mation, the first develop-ment under the Covenant. As Abraham loved isass and desired a blessing upon him, so God loved is ruel and desired a blessing upon lurael, the offspring of the Law Covenant. Nevertheless, as ishmael, the offspring of the bond woman, was declared not to be the primary beir of the Abra-hamic promise, but a secondary one, so the children of israel, the offspring of the Law Covenant, were not intend of the be the Spiritual Messiah through whom the promise declared that the blessing should first process. In the type, we see that Sarah, Abra-ham's wife, who represented the origi-nal Abrahamic Covenant, brought forth

Section 14 of the Payne-Aldrich tory of this country was a foreign haw prohibits the importation of country, convict-made goods from foreign countries. When an attempt was ade to import such goods from the as to whether that part of the terri-

and had no such promise in the Bible. this glorious change is nigh at hand. To the Jews will come exactly what To Be the Mother of Thousande they have always been expecting-Isaac immediately received Rebecca greatness as an earthly people, honor as the elect nation through whom the

and took her into his mother's tent. Sarah had died and Rebecca became New Covenant blessings will be openher successor. Thus is beautifully ed up to all the world of mankind-the Gentiles. pictured the fact that when the Bride

As already pointed out, Isaac, the of Messiah shall be complete on the son of Abraham, typified the Messiah plane of glory, the Sarah Covenant will be at an end and her place, as a of glory, the Son of God and heir of channel of blessing, will be taken by all the promises the one through channel of blessing, will be taken by the glorified Church. Then will be fulfilled the prophetic blessing of her tained and restitution to that perfec-tion which will enable Israel and the relatives, "Be thou the mother of thousands of millions." Those thouworld to keep the Divine Law perfectsands of millions represent the world ly and merit the gift of God, eternal life, according to their New Law Cove- of mankind, which will be regeneratnant by and through its great Media- ed, or granted new life by the great Messiah during the thousand years of his reign as the Mediator of the New Covenant.

Eleazar Type of the Holy Spirit. In due time, Abraham sent his trusted servant Eleazar (typical of the holy Spirit) to select a Bride for his son Messiah will be the regenerator and his Bride will be the nourisher, instructor, helper of all mankind under Isaac. Eleazar might not go anywhere. He was directed to go only to those of the New Covenant, because it will be Abraham's family, thus implying that this antitypical Isaac and his Bride that will mediate for Israel, and through Israel for the world, the New would be called to be the Bride of Messiah except such as were already in relationship to God through faith, obedience and justification. When the Covenant of Restitution blessi obedience and justification. When the servant had found Rebecca he put upon her certain jewels, explained to her and her relatives the nature of his mission, and asked her if she were willing to come and he leaced between the sectifices being past, the spiritual nature being attained as a reward for the sacrifices (Galawilling to come and he Isaac's Bride. He said, My nuster, Abraham, is very rich and all that he bath he bath given tians 111, 16, 25).

unto isaac. Thus the great riches of God are again illusified in Abraham and the fact that Messiah is his Son and the beir of all the promises of God the One through whom Israel and all man-kind shall be blessed. Rebecca prompt-ity responded and thus betrothed her-self to the unseen Bridegroom and hasted with the servant to isaac. As Whoever will first receive Messiah Instead with the servant to lance. As her kinstolk bade her goodby they wisked her a blessing in these words, "He then the mother of thousands of millions" (Genesia xxiv, 60. We read that "Rebecca arose and her damsels (maids, servants) and they rode upon the cameis and followed the man Eleanar." antions to accept the net- order of things and ally themselves with it; therefore, to them will the bessings go first and through them, as instru-

customs duty.

to this country without payment of

Here we find, in harmony with other Scriptures, a picture of this Gospel Age, and its work of bringing to Mes-siah a special Bride class of saintly of Christ.

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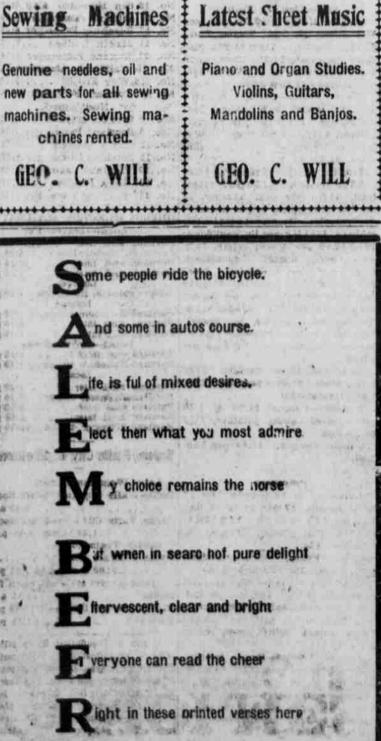
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