

CROWNS OF GREAT GLORY RICHES OF DIVINE GRACE

God's New Creation Purposed Before the Foundation of the World.

The Lord Jesus the First Member of the New Creation—Steps to the Glory Plane—The Church Called to Follow Him—Real and Imitation Christians—Preparations for Appearing in the Presence of Jehovah. Cleansing Our Garments—The Infallible Stain-Remover—Garments Spotted and Garments White.



San Francisco Cal., May 20.—Pastor Russell is here in attendance upon the I. B. S. A. Convention assembly at Oakland. He spoke in our city today, from the text, "All things are yours; and ye are Christ's, and Christ is God's." (I Corinthians 3:22, 23.) The Pastor spoke in part as follows:

The Apostle Paul tells us that before God created the world, in His infinite Wisdom He purposed in Himself to have a Church class, and arranged the terms and conditions upon which membership in this New Creation was to be offered specifically to certain created beings. As the Father wished that in all things His Son, the mighty Logos, should have preeminence, the first offer was made to Him. This new nature was to be the highest of all creation. To gain this prize the Logos must demonstrate His love and loyalty to the Father by obedience to the Father's will. So He voluntarily left the Heavenly glory and humbled Himself to take a human form—not a sinful form, but perfect human nature, "a little lower than the angels."

Then the Logos humbled Himself still further, even into the ignominious death of the Cross, on the charge that He was a blasphemer against God. After His death came His resurrection, after which He ascended into the presence of the Father, where He did a work for the Church, as the Apostle points out. Then the Father gave our Lord the Holy Spirit to shed forth upon the faithful little band of disciples who had been with Him during His earthly ministry. This indicated that Christ is God's—that God had glorified Him and had empowered and authorized Him regarding this blessing of the Divine nature; and that the begetting to this Divine nature would be granted to all who would follow in Jesus' steps. (Philippians 2:7-11; Hebrews 9:24; 2 Corinthians 5:17.)

For eighteen centuries the Gospel Message has gone forth, the object being to call out from amongst mankind those who will follow in Jesus' footsteps and become members of the Body of Christ—a new Creation. These are to be His joint-heirs in the Heavenly inheritance. (I Peter 1:4, 5.) We are living in "the last time," the end of this Gospel Age, when this special salvation of the Church is to be revealed.

Following His Steps. Those who desire to become members of the New Creation must first turn away from sin and toward God. This must be a heart turning—a change of disposition. They must really see that sin is a most injurious thing. The penalty which the Divine Court of the Universe has attached to sin is death, bringing degradation, sickness, sorrow, pain and dying; and those who turn to God should fear sin, lest it should contaminate them and jeopardize their future life. But they were born with the disease of death, which they have inherited as members of the Adamic race. By his sin of disobedience Father Adam brought upon himself the death penalty and has entailed it upon all his posterity.

But God has made an arrangement by which they may get back into His family. He has provided that His Only Begotten Son, our Lord Jesus Christ, should taste death for Adam; and since mankind were condemned in Adam, our Lord's death redeemed not only Father Adam, but all his posterity. (I Corinthians 15:21, 22.) God has provided this way by which those desirous of turning away from sin may have their sins forgiven; but each must avail himself of the way.

All mankind are criminals before the great Court of the Universe. The only way by which that Court can recognize a sinner is through a great Advocate who is not a sinner. That Advocate is Jesus Christ the Righteous (I John 2:1), the only one qualified in the sight of that Court to represent criminals. Whoever desires His services must comply with His terms: "If any man will come after Me he must deny himself, take up his cross and follow Me." (Matthew 16:24.) To deny himself means to give up his own will and accept instead the will of Jesus; in other words, he ceases to be his own, and becomes the Lord's. Those who take these steps are then begotten of the Holy Spirit, and counted members of the Body of Christ.

Wheat and Tare Christians. There are very many who seem not clearly to see what it is to be a Christian. This is the reason why we can look out over Europe and see several hundred million so-called Christians

killing each other. They neither know what Christianity is nor manifest its spirit. But God knows who are tares and who are wheat. When the wheat class are changed in the First Resurrection, the tares will be burned—destroyed as tares, not as human beings.

In the parable our Lord explains that the field is the world—neither the wheat nor the tares are the world. The earth represents the world, out of which grow the wheat and the tares. The seed of Truth entering the world has brought forth the children of the Kingdom. The seed of Error dropped into the earth has brought forth children of error, children of the Devil, the great source of error. They should not think themselves Christians nor be imitation Christians. All should know that there are but two classes, real Christians and the world.

Honesty the Fundamental Quality. According to the Bible God desires only 144,000 members in the Body of Christ. He sends forth His Message, and it reaches only those for whom it is designed. All others will have their opportunity during the Messianic Kingdom when for a thousand years The Christ will restore and uplift all the willing and obedient of Adam's race to the original perfection lost in Eden and redeemed at Calvary.

There are different things which hinder people from understanding and appreciating the Message. The one quality which God is seeking seems to be that of honesty. Wherever the Truth goes, it touches those honest-hearted ones who are not too much blinded by the Adversary. Gradually these realize that our great God has generously purposed a New Creation, of which Jesus is to be the Head, and the Church the Body. When we begin to see this, our minds gradually open; for God begets us with His Holy Spirit, and, as the Apostle explains, we receive a spiritual enlightenment enabling us to understand the deep things of God, which we could not understand before we became members of His family.

It is one thing to enter into a covenant, however, and another thing to keep it. Some have very fallen flesh and others very noble flesh. But God is not proving the flesh; He is trying the spirit. (I Peter 1:23.) What counts with Him is the real sentiment of the heart, the desire. Do your best to strive against sin, and earnestly seek to put away all the weaknesses of the flesh. God does not wish any of the called to fail. Only those who are not sufficiently loyal and who fail to develop the right character will be rejected.

Garments Spotted and Garments White. God has so arranged that if overtaken in a fault we may be helped out of our difficulty. From the time when we were presented to the Father, the merit of Christ's righteousness covers our unwelcome imperfections. We must wash the robes of Christ's righteousness until we shall have finished our course; for after our resurrection change we shall have no blemishes. Now, however, we must watch, and keep our garments unspotted from the world. The New Creature must pass through the world, coming in contact with it in all the affairs of life, and yet keep unspotted from evil.

Probably every New Creature except our Lord Jesus has gotten spots on his garment at some time. But these must be removed; for no one will be admitted into the presence of Jehovah God, whose robes are spotted. There is only one cleansing fluid which will remove these spots—The blood of Jesus Christ His Son cleanseth us from all sin." (I John 1:7.) These words do not refer to the original cleansing; they are not addressed to sinners, but to those who are robed in Christ's righteousness. Both in the original Greek and in the English the thought of a progressive work is set forth—the blood keeps cleansing. As long as we retain these robes and have need of cleansing, the blood of Jesus Christ is the stain-remover which God has provided.

When we first came to the Lord for forgiveness, all our sins were covered as Adam's sins—those which came through Adam's failure to obey the law. If we had an individual responsibility in the sense that we consented to some of these sins, we no doubt received a measure of punishment. This we may still be hearing in the way of sickness, disease, etc. But our share in the condemnation inherited from Adam is all covered by the merit of Christ's righteousness.

After we become the Lord's, we have the new nature, which does not love sin; but we also have weaknesses of the flesh, against which the new nature is striving. Nevertheless it is not possible for any fallen human being to live without sin. St. John says that whoever thinks of himself as being sinless deceives himself. (I John 1:8.) He who knows that he is lying, but the Word of God says that not one of mankind can keep himself perfect. St. Paul says the same thing; we cannot do the things that we would. (Romans 7:15-21.) The New Creature would do perfectly, but it is hampered by the flesh. Not one in the whole world is righteous, as the Scriptures declare. (Romans 3:10.) All God's people have these inherited blemishes and imperfections. Therefore He has arranged for the cleansing of these things. If it were possible to be without sin, there would be no arrangement for our being cleansed.

The blood of Christ, which represents the merit of Christ, is sufficient not only for the sins of the past, but for every sin which is attributable to the weaknesses of the flesh, our inheritance from Father Adam. But the blood of Jesus Christ does not cover one willful sin. God knows how to provide for sins partly willful and partly due to inherited weakness. The New Creature cannot sin willfully. If one delighted in sin and wished to commit entirely willful sin, it would be proof that he

had lost the Spirit of God completely. Whatever transgression is not willful is one of weakness of the flesh—either Adamic weakness in the person or by reason of temptation from others.

How to Apply the Blood. Whoever finds a spot on his robe should go to the Lord in prayer, expressing regret and by faith accepting the offer of cleansing through the blood of Jesus Christ. The spot is removed by the asking of forgiveness and the application of the blood. Some one might say, If people realized that they could be so easily forgiven of their sins, they would become very careless. But the tendency is rather in the opposite direction, we reply.

Every New Creature in Christ is very desirous of being an honor to his Heavenly Father. Therefore he is very much disappointed when he finds himself committing sin—speaking evil, showing impatience, acting unjustly, etc. As soon as he recognizes his conduct as wrong, he takes it to God and asks forgiveness. Perhaps in a short time he does something similar, and is more disappointed than before. He thought that he had learned his lesson thoroughly. Then he goes to the Heavenly Father again, but finds that it is not so easy to go the second time. Yet so he must, or else the spot remains. By and by he does something wrong again, perhaps in a little different form, and must go again in God's appointed way. These become the most serious times of our lives as New Creatures. But just as sure as he has had such experiences, just so sure he has been faithful to the Lord.

Another class of Christian people, however, are different. The first time they get a spot on their robe, they went in the proper way and had the spot removed. But the second time, they said, "No; I cannot go to the Lord. I will not pray tonight." In the morning they brush away all thought of the matter. During the day they are so busy with the cares of life that they forget it. At night, they think of it again, but retire without praying. And so time goes on. Perhaps another difficulty comes up, another bitter word is spoken, another angry word uttered, something done or thought that was wrong. They are getting spots all over their robe. Should their attention be called to the spots, they reply, "Everybody has these. I have made up my mind not to pay too much attention to these things." Meantime their robes are becoming so spotted that it is practically an impossibility to cleanse them. They must be washed.

This class is pictured in the Scriptures as a great multitude, who must wash their robes white in the blood of the Lamb. (Rev. 7:9-17.) All these will be washed eventually in the great Time of Trouble such as was not since there was a nation. They will not be counted worthy to escape these things coming upon the world—the Time of Trouble just before us. They have not been walking with our Lord in white, not walking with Him at all. (Rev. 3:4.) There is no way to keep our garments white except by continually being in relationship with the Lord. In this way we shall gain the victory over sin. But those who do not remove the spots as they come, cannot walk with Him in white, cannot go in to the wedding, not being a part of the Bride class. (Matthew 25:10-12.) They will miss the promised glory, honor and immortality.

But God in His Wisdom has something even for them, for in one sense there is a nation. They will not be when beset with sin, they were not in sympathy with sin. In their minds they were fighting against sin, even though not getting rid of it. The Lord will put them to the final test; and if then they deny the Lord, they shall die the Second Death. But if in that test they say from the heart, "Oh, now I see my mistake! I see where I should have done differently. I will now be faithful to the Lord; I will stand ready to die for Jesus instead of denying Him," they will receive the palms of victory. But they will not get the Crowns of Glory; for they did not become more than conquerors."

As did the Bride, the Lamb's Wife.—Romans 8:37; Revelation 19:49. Those of this second company, "whose number no man knoweth," the Scriptures declare will serve God in His Temple and before His Throne, while the first company, the Bride class, will be in the Throne and living stones of the Temple. The second company might just as easily, and with much more satisfaction, have attained the glories of the Divine nature had they kept their robes unspotted from the world. The fact that they will receive palm branches indicates that they finally come off victors; but their lack of zeal hindered them from being accepted as of the "more than conquerors." Thus they fail to receive John's helpship.

Our Lord in His Messianic Kingdom, but in His infinite mercy the Heavenly Father has another, though inferior blessing for them; for apparently they will attain a place similar in many respects to that occupied by the angels.

Here is the difference between being in the Throne and before the Throne. Each spirit-begotten child of God decides the matter for himself. If we walk with Him in white, we shall sit down with Him in His Throne of glory, honor and immortality. If we do not so walk, we shall have our portion with the other class. Dear Brethren, permit nothing to separate you from the love of God in Christ. If we walk with Him in white, all things shall be ours—things present and things to come. No people in the world should be so happy as we are; no people are so happy. It is worth a fortune to realize that our God is a God of Love and to realize what He has in store for us—"All things are yours; and ye are Christ's, and Christ is God's."

THE SPIRIT OF MEMORIAL DAY.

WE are apt to live too much in the world that is and not enough in the world that ought to be; too much in the world of fact and not enough in the world of imagination. The facts of life alone will not satisfy human needs. They may satisfy a dog or a bee, but they will not satisfy a man. Man requires more than facts in his life.

Along with the facts he must have imagination, must see more than is in sight, must feel more than the material things that touch him. He cannot live by bread alone. He must live a good deal by faith and by memories and in his hopes. The best and noblest and most consoling part of life is the life of the spirit, of religion, of the patriotism that would die for an idea, of the integrity that cares for right because it is right and for liberty because in liberty the soul of man grows strong and for order because without it liberty cannot endure. It is this part of life that Memorial Day is ordained to foster—this immaterial, invaluable, indispensable part of it. Money is useful; wealth is past labor stored up for future use. Men will do much for money, and they do well to be careful of the usefulness of wealth. But they will do more for sentiment for something that exists only in the imagination, only in their hearts. For that they will turn aside from the creation of wealth and will give their substance and, if need be, their very lives.

It is to preserve this trait in men that Memorial Day is instituted. It reminds us of our fathers, who gave their lives for an idea.—Edward S. Martin in Youth's Companion.

"DEAD" SOLDIER AWOKES.

Wounded Union Man Came to Life and Scared His Company. Major Samuel A. Lusch of Pennsylvania once told the following remarkable episode of the civil war: After the charge in the light at the Wellton road, in which his regiment participated, Aug. 19, 1864, Company F had but two men left, named McManus and Kull. These men, under command of their Sergeant Lusch, were among those on picket duty during the night. McManus had gone beyond the line and was behind a tree when a flash of lightning revealed his whereabouts to Kull, who, mistaking him for a Confederate, fired and shot McManus in the head. Kull's mistake was discovered, and his comrade's body was carried to the rear, covered with a blanket and placed on the ground, a supposed dead Union soldier.

Next morning, while a party of the regiment were seated around the campfire discussing breakfast and coffee in close proximity to McManus' body, the blanket was seen to move, and directly to the great consternation of the party, McManus rose up, walked to the fire and asked for a cup of coffee. After his comrades had recovered themselves they returned to the fire and accommodated the resurrected McManus. He was badly wounded, however, and was sent to a hospital. The operation of treating was performed, and the soldier recovered.

The Flag on Memorial Day.

The following question is asked frequently: "What is the correct way to put out a flag on Memorial day, May 30?" Here is the answer, taken from the United States army regulations: "On Memorial day, at all army posts and throughout the nation, the flag will be displayed at half staff from sunrise until midday, and before noon the band will play a dirge or some appropriate air. At the conclusion of this memorial tribute, at noon, the flag will be hoisted to the top of the staff and will remain there until sunset." On Memorial day or other occasion when the flag is displayed at half staff, on raising the flag it should go to the peak and then be dropped one width of the flag. In striking the flag it should be always returned to the peak before retiring.

AT THE "BLOODY" ANGLE."

Recalled by Civil War Survivors as a Very Hot Place.

One of the most desperate fights of the civil war was that which took place at the "Bloody Angle" on May 12, 1861. It is still remembered by the survivors as probably the hottest place they ever were in. General L. A. Grant, commander of the Vermont brigade, described the fight at the "dead line" as follows: "It was not only a desperate struggle, but it was literally a hand to hand fight. Nothing but the piled up logs or breastworks separated the combatants. Our men would reach over the logs and fire into the faces of the enemy, who would stab over with their bayonets. Many were shot and stabbed through the crevices and holes between the logs. Men mounted the works and were shot down, when others would take their places and continue the deadly work.

"Several times during the day the Confederates would show a white flag about the works and when our fire slackened jump over and surrender, and others were crowded down to fill their places. It was there that the somewhat celebrated tree was cut off by bullets—there that the brush and logs were cut to pieces and whipped into basket stuff."

General McGowan, who was on the other side of the trenches leading the South Carolina brigade, stated in his report: "Our men lay on one side of the breastwork, the enemy on the other, and in many instances men were pulled over. The trenches on the right had to be cleared of the dead more than once. An oak tree twenty-two inches in diameter in rear of the brigade was cut down by musket balls, and it fell about 12 o'clock Thursday night, the 12th, injuring several men in the First South Carolina regiment."

IN THE WAR AND AFTER.

Battle Incident Which Led Later to Restoration of a Sword.

General Keifer, later in congress from the Springfield (O.) district, was one of the last men wounded in the civil war. He entered the volunteer army in April, 1861, and served until after Lee's surrender in 1865. In all that time he received three scratches, but shortly after the surrender he was scouting at the head of a small force of cavalry and came suddenly upon a large force of Confederate cavalry. There was a skirmish, in which Keifer was wounded and in which he would have been killed had it not been for the intervention of the Confederate commander, who, under the circumstances, simply wanted to be let alone. Keifer needed to camp, had his wound dressed, reported to headquarters and reinforcements started to find the derelict Confederates. He found them, and Colonel Tucker, the Confederate commander, surrendered. Keifer carried Tucker's sword home with him, and it was kept in his library at Springfield as a trophy of the war.

In 1876 Keifer was elected to congress and in 1881 was elected speaker. Among his acquaintances in 1879 was John Randolph Tucker of Virginia. In conversation one day Keifer told Tucker the story of the sword, and Tucker said the officer who surrendered the day of the skirmish was undoubtedly his brother. This fact being established, Keifer took the sword to Washington and placed it in the hands of J. Randolph Tucker, who restored it to its original owner. In after years General Keifer became again a member of congress and found the son of J. Randolph Tucker in the father's seat.

Lame Back.

Lame back is usually due to rheumatism of the muscles of the back. Hard working people are most likely to suffer from it. Relief may be had by massaging the back with Chamberlain's Liniment two or three times a day. Try it. Obtainable everywhere.

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REMEMBERED IN SCOTLAND Soldiers of Our Civil War Have Memorial in Edinburgh Cemetery. In one of the oldest burying grounds of Edinburgh, the Old Calton, which lies on a spur of the Calton crags, there stands close to the mausoleum that marks the grave of David Hume, philosopher and historian, a striking memorial, which, through the exertions of Wallace Bruce, formerly American consul in Edinburgh, was erected in 1833 to the memory of Scotsmen who fell in the American civil war. The memorial is visited by most of the American tourists who go to Edinburgh. It consists of a statue of Abraham Lincoln and, below it, kneeling with uplifted hands, a life size figure of one of the negro race whose freedom from slavery Lincoln secured. The memorial on a recent Memorial day was draped with the flags of the United States and Scotland, and over the folds of the stars and stripes and St. Andrew's cross were laid a number of beautiful wreaths, while loose flowers were strewn around the granite base upon which the figures rest. A magnificent wreath of arm lilies, lilies of the valley and evergreens was placed on the monument by the United States consul at Edinburgh, and another tribute was sent by the United States consul at Dunfermline. Miss Margaret Taylor, a woman over eighty years of age, visited the ground and placed on the memorial a small sheaf of flowers in memory of her brother, John Taylor, who, on March 7, 1863, fell in a skirmish at Rappahannock. When he left Scotland Taylor received a presentation watch from his employer. The watch was found on him after his death and was sent home to his people in Scotland, with a letter which he had written to his sister the day before he fell. Call at the Journal office and see the 75c Initial Stationery that you can now buy for 50c. CHICHESTER'S PILLS

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