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CREED SMASHINGS

NECESSARY FOR FEDERATION

Congregational, Presbyterian and Methodist

"Say ye not, A Federation, to all them to whom this people shall say, a Federation; neither fear ye their fear, nor be afraid."—Isaiah 8:12.

THE desirableness of oneness in the Church of Christ is beyond dispute. The impropriety of sectarianism or division is now generally conceded, although twenty years ago many defended the divided condition of the Church as being helpful. They pointed to our Lord's words, I am the Vine and ye are the branches; every branch in me that beareth not fruit my Father, the Husbandman, taketh away. And every branch that beareth fruit he pruneth, that it may bring forth more fruit.—John 15:1-5.

They claimed that the denominations were the branches. The evident teaching of the Master here is that his people are related to him in an individual sense and not as parties, sects or denominations, and that they are dealt with from the individual standpoint as one Church and not many.

St. Paul enunciated the same great truth (1 Cor. 12:13), declaring that the Lord Jesus is the Head of the Church, which is his Body, and that as the human body has many members under the full control of the head, except when diseased, so the Church, as members in particular of the Body of Christ, are all to be subject to the Lord as their Head. They are all to be so connected with their Head, and thus with each other, that when one suffers, all suffer with it, and when one rejoices, all rejoice with it, because they all have fellowship in the one spirit of the Head.

Hence the eye cannot say to the hand, nor the hand to the foot, I have no need of you, for every member is necessary to the prosperity of the Body as a whole. And as the joint supports and strengthens the limb and is joined thereto by sinews, etc., so individually God's people are united to each other in the bonds of grace and truth and love.

Church Federation Quite Different

It must be conceded that Church Federation or Confederacy is in many respects quite a different thing from the Church's oneness illustrated by our Lord's parable of the vine, and the Apostle's illustration of the human body. Nevertheless, since a Federation is proposed as the nearest possible approach to the enjoined spiritual Union, it is proper that we and all Christians everywhere should enquire carefully the cost and the gain implied in the Federation movement. In this series of discussions the cost of Federation to the creeds of the most prominent denominations will be impartially considered. First in the list let us consider the sacrifices of Congregationalism, Presbyterianism and Methodism.

(1) As to Church Government very slight concessions will be required of any of the federating denominations. Denominational liberties as respects forms of worship and methods of government and discipline are to be permitted very loose rein. The Federation proposes chiefly the regulation of home and foreign mission work and a general watch-care over the interests of the federated systems along the lines of political influence. The expectation is that the political power of the Federation will have considerable to do with moulding of legislation favorable to the Federation, and later on, unfavorable to the smaller denominations not associated in the Federation.

(2) It is along doctrinal lines that the sacrificing in the interest of Federation will be chiefly demanded.

Doctrinally Congregationalists and Presbyterians are one; hence we may consider their sacrifices of doctrine in the interests of Federation as the same. They both accept the Westminster Confession of Faith with its Calvinistic foundation—that God, before the foundation of the world, foreordained whatsoever comes to pass;

that he predestinated an elect, saintly few to heavenly glory, and equally foreordained that the remainder of thousands of millions of non-elect should be maintained in life to all eternity, in order that they might suffer excruciating pains, both mental and physical, never-ending, as a part of the supposed penalty of the "Original Sin" committed by our first parents in Eden.

Evidently there will be few people in these highly intelligent Christian bodies ready to insist, as our forefathers did, that this element of faith is essential to salvation. Few of us would agree with Brother John Calvin, the great architect of this creed, that fellow-Christians rejecting this doctrine should be burned at the stake, as Brother Calvin decided in respect to Brother Servetus. No, thank God! We have outgrown some of the narrowness which so terribly fettered some of our brethren during the dark ages.

No Infants in Eternal Torment

Few any longer believe that there are "infants in hell not a span long," because non-elect. Even where the doctrine of Election is still blindly held, few have the temerity to state their belief that any innocent infant was predestinated to everlasting torture. But Brother Calvin's contention, expressed in the Westminster Confession, is that there are no innocent infants—that the condemnation of Original Sin was to eternal torture and that Adam's children, "born in sin and shapen in iniquity," were therefore not innocent, but guilty—born under the sentence of eternal torment and salvable from it only through membership in the Church of Christ.

Indeed we may say that this theory was still older than Calvin, for did not St. Augustine first declare the danger of infants to eternal torture and the necessity of their being brought into the Church of Christ by baptism in order to escape eternal torture? And is not the force of this teaching still manifest amongst both Protestants and Catholics, as evidenced by their fear to have an infant die unbaptized—so that some, in extreme cases, even practice "baptism in utero"?

Doctrinally Methodism is indirectly opposed to Calvinism in every sense of the word. Possibly Methodists will have less to concede than Calvinists, because, although in Wesley's day the doctrine of Free Grace was combatted on every hand, it is now the tacit faith of the vast majority of Christendom. The doctrine that God had premeditated and irrevocably foreordained the eternal torture of our race except a handful of the Elect was too horrible a one to stand.

So the Methodist doctrine of Divine Love for all and Free Grace as respects salvation has appealed more and more to the growing intelligence of mankind. Nevertheless we cannot do otherwise than concede that it will matter little to the thousands of millions which all "orthodox" creeds consign to eternal torture whether they shall suffer eternal agonies as a result of Divine lovelessness in foreordaining their sufferings or of Divine inability to outwork for their benefit the supposed advantages of Free Grace arranged for them by Divine Love.

The More Excellent Way

Our suggestion is that now, in the lapping time of this Gospel Age with the oncoming New Dispensation, as the arc light casts the candle of the past into the shadow, so the clearer light now shining from the pages of God's Word casts into the shadow all the doctrines of the "dark ages," relieving us of the horrible nightmare which once beclouded our hearts and lives and made us fearful of our Cre-

ator as an all-powerful, but merciless sovereign.

In this blessed light now shining from God's Book have we not a basis for Christian union? Let us see! If we can find in God's Word that the doctrine of Election and the doctrine of Free Grace are both true, both Biblical, but that one belongs to the Church in this Gospel Age and the other to mankind in general in the coming Age, will not this solve our problem and give us doctrinal union instead of a mere federation based upon the ignoring of doctrine? We can all assent to this, therefore let us examine the facts.

The Bible assuredly declares a Divine election according to a Divine purpose foreordained—but not such an election as Brother Calvin outlined. God foreordained the selection of a Church, predestinating the number who would constitute its membership and the character of each one who would be acceptable as a member. He foreordained tests as to the worthiness of these members and the glorious reward that should be theirs and a great work which they shall be privileged to do for mankind—limitedly now, fully during the Kingdom reign. Accustomed to the election of fellow-citizens to the Presidency, to Congress, etc., where they will have the opportunity for blessing the non-elect, we should have carried this same thought to the Divine election of the Church. We should have discerned that the elect Church, the "Seed of Abraham" (Gal. 3:29), is specially intended to be the channel of Divine blessing to "all the families of the earth" (Gen. 28:14).

How strange that we overlooked this and the assurance that with the completion of the Church Messiah would exalt her in the "First Resurrection" to be his Bride and joint-heir in his Mediatorial Kingdom, to be established for the blessing of all mankind! How strange that we did not notice that every text of Scripture used by our Methodist brethren to substantiate their doctrine of Free Grace belongs to the New Age! As, for instance, the Bible, after telling us of the completion of the Church, now espoused to the Lord, and after her marriage or union with him at his Second Coming, as "the Bride, the Lamb's Wife," tells that then "the Spirit and the Bride shall say, Come, and whosoever will may come and take of the water of life freely."—Rev. 22:17.

Failure to Rightly Divide the Word of Truth

Ah, yes, we failed disastrously to keep the Apostle's command, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth" (2 Tim. 2:15). We failed to thus divide the Truth and to note the portion applicable now and the other portion applicable during the office of the Mediator. Thank God, we are not yet too old to learn. We surely have been thoroughly sickened by our mistaken interpretations of the past, which made nonsense of both the doctrines—Election and Free Grace—and worse than this, defamed and vilified our Heavenly Father, "the God of all Grace."

In the light now shining we may see that the terms of the Divine election of the Church are in every sense of the word without partiality, except as regards character and faithfulness. Those now called with the heavenly calling to be of "the elect" are indeed invited to eternal life on the spirit plane, to be like unto the angels, but more exalted, while the opportunities to be granted to the world in general during the Mediatorial reign will be inferior, earthly, restitutionary—yet grand.—Acts 3:19-21.

But this difference of reward is counterbalanced by the severer trials and testings of those now called to be of the elect. They must walk by faith and not by sight. They must take up their cross and follow the Lamb whithersoever he goeth. They must count their lives not dear unto them, but willingly sacrifice their earthly interests that they may be participants with their Redeemer in glory, honor and immortality, and in his great work

of the future—the blessing of the world of mankind with a mental, moral, social and physical uplift.

The Proper View of Election

Cannot we all, Congregationalists, Presbyterians and Methodists, and all others of God's people, unite as one body upon this Scriptural hypothesis? Are we not satisfied with the terms of this election—that they are sufficiently stringent to exclude all except the saintly? Harken to the Apostle's declaration, which we once so grievously misunderstood: He says of God's election, "Whom he did foreknow he also did predestinate to be conformed to the image of his Son." In other words, when our Heavenly Father foreknew and predetermined to gather an elect Church as the Bride of Christ, he also predetermined that none could be members of it unless they attained through faith and obedience in the School of Christ character-likeness to Jesus—heart likeness to him—hence, as nearly as possible, an obedience of the flesh to his Law.

Surely no one will claim that any but a little flock has ever attained to this honored condition; hence our former ideas respecting the non-elect would consign the majority of our families, neighbors, friends and all the heathen to endless woe. But now how differently we see in God's Word that the elect class is selected in advance, that in God's due time, with the Redeemer, it may bless every creature with fullest opportunity to return to human perfection in a Paradise regained—restored during the Times of Restitution.

This proposition of the Scriptures includes those who have gone down to the prison-house of death—into Sheol, into Hades, both the evil and the good. All shall then know, from the least to the greatest, that "Jesus Christ, by the grace of God, tasted death for every man." They shall know that the redeeming blood was not shed in vain, but will secure to each member of Adam's race, not eternal life, but an opportunity to attain eternal life—either on the heavenly plane during this Age or on the earthly plane during the Messianic Kingdom.

Have we not, in this beautiful election of the Bible, the basis for the grandest of all hopes, the highest of all ambitions, to be "heirs of God and joint-heirs with Jesus Christ our Lord?" Can we want more than this for ourselves? And does it not enhance the glory of this prize to have the prospect of conquering the world for Jesus and for the Father during the Mediatorial Kingdom in the only way in which it ever can be conquered—God's way?

Is it not for this Kingdom that our Redeemer taught us to pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven?" Is it not for this Kingdom that he taught us to wait, saying, "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom?" (Luke 12:32.) Is it not for this Kingdom that the world waits? "Unto him every knee shall bow and every tongue confess." "The knowledge of the Lord shall fill the whole earth." "All shall know him from the least to the greatest." "And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from amongst the people."—Acts 3:23.

Shall we, then, stop merely with an outward federation or confederacy? Shall we not rather unite our hearts and heads and hands along the lines of the Divine promise given to us—"In thee and in thy Seed shall all the families of the earth be blessed?"—Gal. 3:29.

The Hope of Immortality

THIS subject, which has been so misunderstood, is convincingly and Scripturally treated in PEOPLES PULPIT, Volume 2, Number 4.

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FEDERATION IN FACT

Rev. Lyman Abbott, D.D., in "The Outlook" of February 11, 1911, under above caption, says:

"Few people realize that most of the important Protestant denominations in America are united in a **Federation that is as real as the federation of States**. . . . Thirty denominations, including virtually all the larger ones, have formed a **Federation** that is exercising the power of the purse by disregarding differences in creed, polity and traditions, and by federating with the object of engaging in a common work that costs."

WHY THE SALOON SHOULD LIVE?

"The Gideon" answers:

1. Because of its moral uplift in the community. (?)
2. Because of its purifying effect on politics. (?)
3. Because it is such a law-abiding institution. (?)
4. Because its patrons get so much value for their money. (?)
5. Because drinking helps one to get a good job and keep it. (?)
6. Because it makes business—for the courts and the county agent. (?)
7. Because drunkards—the saloon's finished product—make such good husbands and loving fathers. (?)
8. Because saloons always make cities safer and better places for boys and girls to grow up in. (?)
9. Because all right-minded fathers and mothers pray that their boys may become saloonkeepers. (?)

TO THE INTERESTED READER

We have some back numbers of this journal treating important religious topics which we will be pleased to supply free to those interested, upon postal-card request.

We mention amongst other topics: "What Is the Soul?" "Where Are the Dead?" "The Rich Man in Hell," "Lazarus in Abraham's Bosom," "Joy for the Sorrowing," "Sin Atonement," "Why God Permits Calamities," "Foreordination and Predestination," "Gathering the Lord's Jewels," etc.

PASTOR RUSSELL'S SCRIPTURE STUDIES

These volumes deserve a careful study by all who are **not** thoroughly satisfied with the Bible interpretations of the "dark ages." They can be bought for a trifle or borrowed free. Address us.

HELL—SHEOL—HADES

A post-card request, addressed to "Brooklyn Tabernacle, Brooklyn, N. Y.," will bring you **free of charge**, Pastor Russell's explanation of every verse in the Bible in which the word **hell** occurs. Read it carefully and confer, respecting its points with any educated minister or priest. Satisfy your mind fully, then engage more zealously than ever in the service of a God infinite in Wisdom, Justice, Love and Power.

THE CHURCH TRIUMPHANT

(Continued from fourth page.)

the true situation and become separated from the nominal mass. Their misguided hopes as respects the bringing about of a spiritual Kingdom on earth will be thoroughly shattered, and, more than ever, they will look to the Lord as the source of help and wait for his Kingdom to come through the Redeemer's advent and the Resurrection "change."

In a word, God's saintly people need no outward Federation, even as they need no creedal fences. So far as these are concerned, the sooner all barriers between them are leaped and they come together as members of one Body, joined to the one Heavenly Head and Lord, the better. Let Churchianity produce its Federation and see its folly and failure, as outlined in our text.

But let the saints of God draw near to him and to each other in a spiritual Union and realize to the full the meaning of the Apostle's words, "One faith; one Lord; one baptism"—one "Church of the Living God whose names are written in heaven." This condition cannot be attained through outward bonds, but can be attained only through drinking into the one Spirit obtainable through the proper understanding of the Word of God.

CHANGES OF CREEDS NECESSARY

For Baptists, Adventists and Disciples

In Order to Federation

"Say ye not, A Federation, to all them to whom this people shall say, a Federation; neither fear ye their fear, nor be afraid."—Isaiah 8:12.

NUMERICALLY Baptists, Adventists and Disciples represent more than one-third of the Protestants of the United States. What they must yield for Church Federation is therefore an important question. All three of these systems are built upon the Congregational platform, which recognizes as Scriptural the independence of each congregation as to its own creed in all matters of faith and Church order.

These bodies of Christians, therefore, could not join the Federation as denominations. The only method by which they could give adherence would be either by abandoning their principles of independence for which they have so long contended, or else by remaining quiescent while their ministers through Councils and Conferences essay to act for them. And here it should be noted that the membership of these large Christian bodies have more and more during the past thirty-five years shown their willingness to have their ministers regulate their affairs, even though contrary to their avowed principles of Church Government.

But it is from the standpoint of doctrines rather than Church government that we shall examine our subject. As we progress we shall find that some of the doctrines once considered all-important can in the light of our day be laid aside as obsolete—as hindrances in every sense of the word. Caution, however, would suggest that for everything discarded as unscriptural the truthful substitute should be found—otherwise our progress would be toward the destruction, not only of the bad of our creeds of the past, but also of their good features.

Doctrinal Surrender of Baptists

Baptists will find little to dispute with their co-religionists of the Federation along general doctrinal lines; their chief difficulty will be in the matter of what constitutes Christian baptism—the necessity of water immersion to admission to Church membership. For years this doctrine has been even more tenaciously held than is generally realized.

Our Baptist brethren hold to justification by faith as a first or preliminary step which the sinner must take. But they equally hold that this is not the final step—that the step of sacrifice, the step of regeneration must follow in order to salvation. And a baptism in water they recognize as an indispensable outward indication of this regeneration. Hence it is standard Baptist doctrine, both North and South in all Baptist Churches with rare exceptions, that **no unimmersed person should be esteemed a member of Christ's Church**.

In a word, faith and reformation are steps of justification, but water immersion is the door into Christ. Only those who pass through this door are members of the Church of Christ from this viewpoint; hence, consistently, none others are invited to partake of the Eucharist—the Lord's Supper. The argument is that this Supper, symbolizing death with Christ, was offered only to the consecrated and accepted members of Christ's Church.

What Baptists No Longer Believe

Like the rest of us, our Baptist friends have been in the past rather illogical in all matters religious and doctrinal; so much so that many of them have never realized the full meaning of their doctrine. The meaning was grasped in the long ago, but has generally been lost sight of within the last fifty years.

It is this: Since water immersion is the evidence of obedience to Divine instruction and since all of "the elect" are not only instructed of God but obedient to him, therefore those not baptized in water are not of God's elect—are not members in his Church. And this in turn, according to Baptist doctrine, implies that all not immersed in water are outside of the Church—outside of the number of "the elect"—outside of God's favor—outside of the salvation provided in Christ—and therefore inside the damnation and eternal torment which Baptist doctrines imply have been foreordained for the eternal torture of all the non-elect.

Do our Baptist friends who meet unimmersed Christians of other denominations in the walks of life from day to day really believe that the latter are on their way to an eternity of torture? Most assuredly they do not! But this is merely because they are illogical, like the rest of us. They

are as illogical as their brethren of other denominations. They have outgrown at least this feature of the teachings of the "dark ages" handed down to them by well-meaning but less enlightened forefathers.

One glance at the matter will suffice to show our Baptist brethren that the very strongest features of their teaching need some revision. However fundamental may be the doctrine of baptism, some of their conclusions respecting it will be greatly advantaged by a liberal pruning. But caution should be used. The Bible should be consulted. We offer the suggestion that too hasty a rejection of water immersion would be a mistake—that the proper course for our Baptist friends is to study the Scriptures afresh on this subject.

What wonderful advantages are now at the command of all Bible students! They have marginal references by which one passage throws light upon another. They have also concordances, glossaries, indexes, and all manner of helps for Bible study. Our forefathers before the Reformation were generally illiterate. And even had they possessed education the pen-written Bibles were expensive and obtainable only in the Latin language. Indeed it is within only the last few years that Bibles have become cheap and plentiful and the masses able to read them.

What Must Adventists Concede?

The doctrine of the Second Advent of Christ is common to all denominations. And the Adventist belief that at that time the earth will be burned up is also a feature of all the various creeds. Many adventists have abandoned the thought that the Savior's second appearing is at hand. And many more are abandoning the thought that when he appears Adventists alone will be saved and all the remainder of mankind will participate in the destruction and burning which shall then engulf the earth.

It should not be difficult for them to realize that there is no great necessity for controversy along the lines of the time of Christ's coming, since they acknowledge themselves completely in the dark on that subject. Neither can we suppose that after thoughtful consideration they should feel justified in assuming that they alone are "the elect." Let us hope that with broadening sentiment they are more and more realizing that there are saints and sinners in their own number, as well as in all denominations and as well as in the world; and that "the Lord knoweth them that are his" and will care for them regardless of denominational lines.

But for that portion of Adventists which considers the keeping of the Seventh Day of the week the all-important part of Christianity, we see no ground for Federation, unless, indeed, they may choose to get about the difficulty by counting the calendar the other way around the world. Thus they might bring their Seventh Day into harmony with what others term the First Day. Or, by counting the calendar in the opposite direction they may still keep their Seventh Day and realize that others are keeping the same day, though calling it the First Day.

Disciple Doctrines to Be Voided.

Undoubtedly Alexander Campbell was a good man with a great head. And undoubtedly many of a similar class following his lead are today known as Disciples or Christians. Undoubtedly these are following closely to apostolic customs in the matter of Church organization, which in many respects is beautiful in its simplicity. Doctrinally they claim most faithfully to stand by the Word of God alone. And one of their familiar declarations is, "When the Word of God speaketh we speak; when the Word of God is silent we are silent."

But this beautiful simplicity of theory our Disciple friends have found difficult to work out in practice. Hence we find them as strongly entrenched behind unwritten creeds as are others behind elaborated creeds. These are inculcated through the writings of their standard authorities—including the editors of their leading journals. "Disciples" hold most tenaciously as the Bible teaching that **baptism in water is indispensable to the remission of sins**. This doctrine is supported by several Bible texts which declare, "Arise and be baptized and wash away thy sins"; "Baptism unto repentance and remission of sins," etc.

Before pointing out their misappli-

cations of these texts let us note the facts that according to their theory all others of mankind, Christians, Jews and heathen, who have not been immersed have not had their sins washed away. Consequently such are yet in their sins. Consequently such are lost. And lost, according to the general understanding of Disciples and other Christians, signifies shut out of heaven—shut out of Paradise—shut into hell and its eternal torment.

Do our Disciple friends act as though they believe this teaching? Do they spend all of their time and energy and money in seeking to bring fellow-Christians into water baptism for the remission of sins and escape from eternal torture? Assuredly they do not. Hence we are justified in supposing that like our Baptist friends they have not taken seriously and logically their own doctrines. Rather they have assented to them thoughtlessly. It would appear to us, therefore, that doctrinally our Disciple friends might easily be prevailed upon to abandon their peculiar tenet to the extent that it would not hinder them from losing their identity as advocates of "baptism for the remission of sins" and merging themselves or federating with others.

To assist them out of their difficulty we remind them that all the Scripture they cite in support of immersion for the remission of sins belonged to the Jews, and none of it to Gentiles. The Jews were exhorted by John the Baptist and others to renounce sin, to return to harmony with Moses' Law, and to show this change of character by water immersion.

But those Ephesians who believed in Christ and whom Apollos baptized for the remission of sins did not receive the holy Spirit. St. Paul explained to them that their baptism was an improper one—that they as Gentiles required an immersion into Christ (Acts xix, 1-7; Romans vi, 3).

Baptist Union Not Federation

In a former article we suggested to Presbyterians, Congregationalists and Methodists a union of heart and head as better than federation, so now we suggest to the denominations whose doctrines we are here considering. What we shall suggest respecting baptism will apply to all Christians.

All Christians agree that Jesus and his Apostles taught baptism, and thus it is written: "**One Lord, one Faith, one Baptism**" (Eph. 4:5). We cannot here elaborate, but merely suggest that nowhere in the Scriptures is infant baptism commanded or urged. The expression, "Believe and be baptized," implies a mental development capable of belief beyond that which infants possess.

The original pretext for introducing infant baptism was set forth by St. Augustine, who urged that as all mankind were going to eternal torture except the Church, it was necessary to get infants into the Church; and baptism was set forth as the door-way. All parents, of course, were anxious that their children should be immersed into the Church and saved from eternal torture. And those good wishes were certainly commendable, even if unnecessary.

Subsequently immersion was declared to be unnecessary and sprinkling became its substitute with all. The thought of preservation from eternal torment thereafter attached to the sprinkling. Although our minds have broadened, so that comparatively few believe St. Augustine's presentation, nevertheless the custom of infant sprinkling continues with more or less of fear to abandon it for the child's sake.

Who will dispute that St. Paul's words of Romans 6:3-5 are the clearest presentation of the import of baptism furnished us in the Bible! The passage is cited in proof of every theory of baptism, yet it supports only **one**—the true one. Notice that it does not say, as many suppose, So many of us as were baptized into Jesus Christ were baptized **into water**. It does say, "So many of us as were baptized into Jesus Christ were baptized **into his death**." Is there not a difference? That difference is the explanation of all of our difficulty on this subject. The clearing of it away furnishes the foundation for harmony between all; and not merely for harmony, but for union amongst all classes of consecrated Christians.

Consider the passage critically. First, immersion into Christ signifies to the justified believer his immersion into, his burial into, the Body of Christ as a member of "the Church which is his Body" (Eph. 1:22, 23). The Apostle sets forth clearly a distinction between the Church and the world and between the salvation of the Church and the salvation of the world. The Church are "the elect" of the Lord, called and chosen; and if faithful, they will be members of the glorious Church beyond the veil. She, as the Bride of Christ, will be his

companion and Queen during the Mediatorial reign of glory for the blessing of the world—for the blessing of the non-elect.

Baptism Into Christ's Death

St. Paul not only tells us of our need to be thus immersed into membership in the Body of Christ, but he proceeds to tell us how that membership can be brought about. The words, "Baptism into his death" explain the matter. How strange that we ever thought these words signified water immersion! Our eyes are now opened! Plainly, now, we see that "into his death" signifies our participation with our Lord Jesus in suffering for righteousness, in self-denials, self-sacrificings of the same character as those endured by the Master.

It is true indeed that the whole world suffers pain, sorrow, disappointment, etc.; yet our Lord suffered differently from all others, and our dying must correspond to his. He suffered, the Just for the unjust. The holy, harmless, undefiled One laid down his life sacrificially, voluntarily, joyfully. And we, to share in his death, to be "baptized into his death," must do the same.

True, Jesus was spotless, while we are members of the fallen race. But we are justified through faith in his blood. And hence we have in the Divine sight through him a standing of human perfection or justification. This standing is granted to us or imputed to us for the very purpose of permitting us to sacrifice our human rights and earthly interests as he sacrificed his. The "elect" are to be dead with him, that in the resurrection they may live with him and be like him and share his glory, honor and immortality. By consecration we present our bodies living sacrifices holy and acceptable to God, as the Apostle declares (Rom. 12:1). Thus we are "immersed into his death" and thus we become members of his Body.

Whoever fails to be thus immersed into Christ's death will fail of the membership in his Body—will fail to be of his elect Church, his Bride. The difference between being dead with Adam and being dead with Christ is very great. By nature we are all dead with Adam. He was a sinner, condemned. We as his offspring are the same. It was necessary therefore that we should by faith be lifted out of this condition of death with Adam, in order that by consecration of all earthly interests we might become dead with Christ. Thus we share with him his sacrificial death and, by participation in "his resurrection," will also become sharers of his Kingdom glory.

Jesus' Baptism Ended on the Cross

Ridding ourselves, then, of the unscriptural theory of an eternal torment awaiting the non-elect, may not all Christians perceive the reasonableness of the Divine proposition to bless the world through the elect? As Jesus by his sacrifice was made Head of the Church, so all who will be his members must share his spirit of self-sacrifice—death to the world and earthly interests. Only such may share with him in his Messianic Kingdom work of blessing, uplifting, instructing, assisting all of the non-elect.

Many of the non-elect under the fuller light and better opportunities of the Mediatorial reign will turn from sin to righteousness, from death to life eternal. This "baptism into death" with its blessed reward excludes none of any denomination. It includes in the Church of the elect those of every denomination and of no denomination who comply with its conditions of faith and obedience and consecration unto death.

Was not this our Lord's baptism as he described it? Just before his crucifixion he said, "I have a baptism to be baptized with, and how I am straitened (troubled) until it be accomplished!" His baptism dated from his consecration at Jordan, but it was not fully "accomplished" until on the cross he cried, "It is finished"—his baptism into death was finished.

Was not this baptism into death what he referred to when speaking to his disciples? James and John requested that they might sit on his right hand and left hand in the Kingdom. In reply Jesus said, "Are ye able to be baptized with the baptism that I am baptized with?" Surely he did not refer to a water immersion! Surely he did refer to his baptism into death, and meant his Apostles to understand that only by sharing in his baptism into death could they hope to sit with him in his Throne (Mark 10:37).

With this reasonable, logical, Scriptural view of baptism before our minds which of us would be inclined to dispute over the form of the symbol or in respect to the class of persons who should properly use the symbol? Surely none would claim that infants could thus believe and thus consecrate to death! Surely all would agree that a symbolical immersion into water such

as was practised by the early Church, according to all the records, would be the most reasonable, most beautiful, most appropriate method of symbolizing the real baptism into Christ—into his death.

Let us, therefore, not be content merely to federate! Let us unite our hearts and heads and hands as members of the Body of Christ; let us be baptized with his baptism, into his death!

EPISCOPALIANS, CATHOLICS, LUTHERANS

What These Creeds Surrender

To Enter the Church Federation Proposed

"Say ye not, A Federation, to all them to whom this people shall say, a Federation; neither fear ye their fear, nor be afraid."—Isaiah 8:12.

OF the three oldest denominations of Christendom—Episcopalians, Catholics and Lutherans—the latter have least to surrender. Their tenacity for the Word of God they may still maintain, even though others of the federated bodies might more and more abandon the Holy Scriptures, under leadership of the Universities, Colleges and Seminaries teaching Higher-Criticism-Infidelity and the Evolution theory.

The Federation nevertheless would still permit Lutherans and others to love and reverence the Word of God and yet be in fellowship. Almighty God, the Son of God and the holy Spirit, firmly believed in by Lutherans, would all be acknowledged with more or less of mental reservation by all the denominations associated in the Federation. Nothing along these lines would need to be abandoned. Even Luther's plea of consubstantiation in the Eucharist may be held without objection. Even the honor of being the first denomination of the Reformation might still be held. We conclude, then, that Lutherans would not be required to sacrifice anything.

Some Things in Common

Episcopalians and Catholics have some things in common. They each claim to represent the original apostolic Church. They each claim (through their bishops in the laying on of hands) apostolic authority. Their common claim is that all other denominations of Christians whatsoever, are false churches without Divine authority and hence not to be recognized or tolerated. Accordingly no minister of another denomination would be permitted to preach either in a Catholic or an Episcopalian pulpit. And if by mischance such a circumstance should occur it would be considered necessary to purge the sacred spot by a kind of re-consecration. From the standpoint of these denominations all others are heretics; but, they say, not willingly so, but ignorantly so.

Here note the fact that a cleavage is in process amongst Episcopalians. A minority, termed high-churchmen, are gradually separating Romeward, while the majority are sharing the sentiments of other Protestants, to the effect that the matter of "apostolic succession" is probably less important than their forefathers supposed.

For the purposes of this discussion we may without offense ignore the high-church minority and say that the Scriptures which plainly foretell the perfecting of Church Federation indicate that it will include Episcopalians, but will not include Catholics. Nevertheless the intimation is that while the Federation will be a Protestant one, it will not be anti-Catholic. On the contrary, the two great systems, Catholic and Protestant, will fraternize and co-operate along various lines—especially in the manipulation of social and political influences.

Episcopalians Sacrifice a Little Pride

The breadth of the Episcopal creed will not call for particular sacrifices in Federation, if only their pride on the subject of apostolic succession can be satisfied. They are all prepared to admit that no particular wisdom or holiness has been communicated from generation to generation, from bishop to bishop and from bishop to lower clergy through the laying on of hands. They are willing to admit that there have been men as wise and others as foolish outside as inside their Communion.

They are willing to admit that no greater light upon the Word of God and its meaning has come down to humanity through its channels than through outside channels. They are willing to admit that their clergy have no more of Divine Grace and Truth, Wisdom and Power than have others of God's people, both clergy and laity, outside their boundaries.

Hence they are willing, nay, anxious, for Federation, and ask only that their "face be saved," by some acknowledgment of the long idolized thought that ability to expound the Scriptures and the Grace of God in expounding them could be had only through their channel. They have no desire to prove

their claim to superior grace and truth by measuring swords of the Spirit with other ministers.

Up to the present time Episcopalians decline to be parties to the Federation unless their special claim be in some sense or degree recognized. Pride says it would never do to retract now all that the denomination has stood for in separation for centuries. They would urge Christians of the other denominations, especially the clergy, to consider the advantage which would accrue to the Federation by having all Protestant ministers accept their ordination. They do not claim that it would make them wiser or better men, nor more efficient teachers, either of truth or error. But they do claim that it would give them an authority in the eyes of the people and give color and reasonableness to the Federation of many churches with discordant creeds posing as one church in the Federation arrangement.

The Common People Thinking More

The argument is, "The common people, the laity," are disposed more than ever to think for themselves on religious subjects and to study the Bible for themselves. If, therefore, as ministers, you desire to hold the people in check so that they shall not think for themselves you would do well to concede the claim of apostolic succession—that no one is permitted to interpret or teach the Bible except those who have received apostolic benediction.

It was disregard of this claim of apostolic benediction which led to freedom of thought on religious subjects and ultimately led to the formation of the various sects. You should now seek to restrict further investigation of the Bible and further interpretation of it by accepting our theory, by permitting us to grant you recognition in some simple form of the rights of apostolic authority through our bishops. If you do not do so you will more and more lose your hold on the people, for we are coming more and more to a time of individual thought on every topic.

The Scriptures intimate that this argument will ultimately prevail and great Protestant denominations be thus vitalized and, in co-operation with Catholicism, for a short while dominate Christendom socially and politically, crushing out individual thought and negating and black-listing all religious teachers outside the Federation and its Catholic Ally. From this standpoint the Episcopal system will lose nothing, but even be a gainer of prestige through the Federation.

What Catholics Would Surrender

For Catholics to join the Federation would signify the surrender of a great deal, and yet, in the light of the Twentieth Century, surely much could be surrendered without any sacrifice of manhood—merely with the sacrifice of a little pride. For the Church at Rome to federate with the Protestant Churches would mean that they ceased to protest and that she relinquished her peculiar claims:

- (1) That she alone is the Church of Christ and has authority to instruct.
- (2) That she is more than a Church or prospective Kingdom—that to her has been committed by God the rulership of the world in respect to all matters temporal and spiritual, hence that she is the reigning Kingdom of God.
- (3) That her Pope is the authorized representative of Christ, anointed and commissioned of God to fulfil all the prophecies of the Scriptures respecting the reign of Christ, his Mediatorial Kingdom, etc. This claim of Papacy that the Pope's reign is de facto the reign of Christ is expressed in the declaration that he is the Vice-gerent of Christ—the one reigning instead of Christ.

(4) The doctrine of transubstantiation—that by the blessing of a priest the ordinary bread and wine are transmuted into the actual soul of Christ—(his flesh and his blood) for sacrifice afresh in each celebration of the Mass.

Whatever may have been true in the remote past, assuredly our Catholic friends can no longer claim that all the purity, all the faithfulness to God, all the sanctity of life amongst be-

lievers in Christ are to be found in her communion. St. Paul declares, "If any man have not the Spirit of Christ he is none of his." Surely all Christians admit this standard and the correctness of the Apostle's teaching.

Hence the ignoring and setting aside of all creeds and barriers which have heretofore hindered the Unity of the Church of Christ might be possible. Thus the first Catholic objection might easily be removed in favor of Federation, or, still better, in favor of Union. As our Episcopalian friends fail to prove that the apostolic succession to ordination gave either greater wisdom or more grace to their clergy than to other ministers of the Gospel, might not our Catholic friends reasonably admit the same?

A Claim Now Easy to Lay Aside

The second claim that Papacy is God's Kingdom, that the Popes reign successively as Christ's Vice-gerent, should not be difficult for Catholics of our day to lay aside. However strongly it was held in the dark past it is surely little appreciated by Catholics to-day. No longer do the Popes dominate the civil rulers of Christendom. And no longer do the people consider it wise that they should do so.

More and more the masses appreciate the fact that the original kingdom of earth was given to father Adam and that mankind as his children are the natural heirs of the inheritance. More and more the people are disposed to consider popes, czars, emperors and kings as merely figure-heads, without any real title or authority from heaven to rule or to coerce the people. More and more the masses demand Congresses, Parliaments, Reichstags and Doumas. And more and more do they demand that these shall reflect the sentiments of the people in civil and religious matters.

The day of darkness and ignorance in which the people believed that popes and kings were Divinely appointed to rule them with Divine authority has gone by. General intelligence has taught mankind that it is a mistake to suppose that one God-appointed king and kingdom were Divinely appointed to wipe another Divinely appointed king and kingdom off the face of the earth. Hence popes and kings now admit that they reign by a popular suffrage, and their appeals for money, for armies and navies, is no longer on the score that they were Divinely instructed to obliterate each other, but on the score of self-defense.

Divine Appointment Not Believed

This claim, however, wholly destroys the argument that we are now or ever in the past have been under Christ's Kingdom, either direct or through the popes. Neither now nor at any other time in the world's history has there been a reign of righteousness such as the Scriptures declare Christ's Kingdom shall inaugurate. May we not, then, with good grace—Catholics and Protestants—admit that neither our Catholic popes, emperors and kings, nor our Protestant kings, emperors and heads of Churches are reigning with any Divine authority manifest to human judgment?

Let us humbly admit the nonsense of the legends on our coins, Catholic and Protestant, to the effect that kings and popes reign by the grace of God—by Divine appointment. Let us rather say that they came into power through the exercise of brute force and in a time of common public ignorance. Nor by this do we mean any disrespect to the governments of to-day—rather we have shown that to-day the people are ruling through their Congresses, Parliaments, Reichstags, etc., and that the kings and emperors are mere figure-heads of power, more or less useful and dependent upon the good-will of their people.

If it be asked how we shall account for the period of the dark ages and autocratic and devilish misrule, our reply would be to point to the Apostle's words. He declares that Satan is the god or ruler of this world, who now operates through the disobedient—through those not in harmony with God, who constitute the vast majority in Christendom and elsewhere. And we remind you that our Lord Jesus also spoke of Satan as being the Prince of this world or age (John 12:31), and of himself as the Prince or Ruler of the coming Age, the Millennial Age (John 18:36).

Ah, yes! the sooner both Catholics and Protestants admit what they and all the world now see, the better—namely, that for a long time our great Adversary held us in a bondage of ignorance and superstition, in getting free from which many bright minds have reacted towards infidelity, because they did not see that many of the teachings of the past, both Catholic and Protestant, were not only irrational, but most positively unscriptural teachings of men, and, as St. Paul declared, "doctrines of demons" (1 Timothy 4:1).

Not Vice-gerent Christ

In view of the foregoing—in view of the fact that the Divine titles of all kings and emperors are now abrogated, papacy need feel no special disgrace to her cause in similarly abrogating the claim that the popes reign as representatives of Christ or have authority so to do. Indeed, such a claim is more safely denied than held, for in the light of our day papacy's best friends cannot look into the past and point with pride to any achievements as properly representing the reign of the Prince of Peace—Immanuel. In the light of the present all of God's people, Catholics and Protestants of every shade, should rejoice to join in the Lord's Prayer—"Thy Kingdom come; thy will be done on earth as it is done in heaven." Surely this is what all saints of all denominations should desire and pray for and labor for.

Not that we can hope to bring it to pass of ourselves, however. Nearly nineteen centuries of efforts show to the contrary. Even our last century of great missionary endeavor, Catholic and Protestant, proves this. United States statistics show that in the year 1800 there were six hundred millions of heathens, and that in the year 1900 their numbers had doubled—there were twelve hundred millions of heathens. While continuing our exertions on behalf of the heathens abroad and at home, let us tie our faith to the Apostle's words and "wait for God's Son from heaven" (1 Thess. 1:10).

At the second coming of Christ and the glorification of his Church, "his elect," "his saints," gathered from all denominations, Catholic and Protestant (and some from outside of all of them)—only then will the glorious reign of Christ and the Church begin. Only then will the spiritual Seed of Abraham be complete and the work of blessing the unregenerate world begin—the Messianic Kingdom work—the overthrow of Satan and his empire—the scattering of darkness, ignorance and superstition which he fostered—the flooding of the earth with the light of the knowledge of the glory of God—the restoration of natural Israel to Divine favor—the bringing in of everlasting righteousness through a mental, physical and moral uplift. Whoever then shall refuse all those blessings and privileges will be destroyed from amongst the people. Thus eventually in the close of the new dispensation God's will shall be "done on earth even as it is done in heaven"—as fully, as completely. This is the "Kingdom of God's dear Son" for which we wait and pray. And however good or bad other kingdoms, temporal or spiritual, have been, we need no longer consider them substitutes for this one which shall be the "desire of all nations" (Haggai 2:7).

Trans-substantiation, Masses, Purgatory

We are free to admit that the Catholic doctrines of Trans-substantiation, Masses and Purgatory would be difficult for our Catholic friends to abandon for the sake of Federation or for any other reason. Nevertheless we believe that in the light of our day there is more to be learned upon these important doctrines.

Without agreeing with these doctrines—without claiming Catholic affiliation, let us here say that the Catholic doctrine of Purgatory, which lies at the foundation of these three, is in many respects more rational than our Protestant doctrine of eternal torture. It would surely be more God-like to provide some way of escape for the millions of humanity than to leave thousands of millions uselessly in untellable anguish to all eternity.

Summing up, then, we find that Lutherans would have nothing to lose by Federation—nothing to surrender, except a little pride. Episcopalians likewise will find Federation to cost them little. They can well afford to join the Federation, especially on terms upon which they insist—the recognition of the apostolic succession. And this they can afford to concede in its very mildest form, realizing that it has never specially advantaged them anyway and is impossible of demonstration, in view of the fact that the Scriptures declare that there are but twelve apostles of the Lamb and symbolically show only a twelve-star crown to the Church during this Age and only twelve foundations to the New Jerusalem—the Church in glory. How then could bishops either possess or give apostolic blessings? (Rev. 12:1; 21:14.)

DO NOT FEDERATE—UNITE

Reminding all that our text opposes Federation, we conclude by advising the Protestant Christian Communities discussed foregoing not to be content with Federation, but to go the entire length of Union—dropping all their pet ideas and acknowledging as fellow-Christians and fellow-members of the Body of Christ, the Church, all who acknowledge Jesus as their Savior, their Re-

deemer, and who turn from the ways of sin and to the best of their ability walk in the path of righteousness, and who make full consecration of themselves to the Lord. These are and ever should be ONE in the most absolute sense possible, both now and beyond the veil.

The Church Militant's Surrender to the Church Triumphant

"Say ye not, A Federation, to all them to whom this people shall say, a Federation; neither fear ye their fear, nor be afraid."—Isaiah 8:12.

HAVING viewed what the leading denominations would need to sacrifice in the interest of Federation, we come now to the final discussion of this series—The Church Militant and Triumphant and her interest in the Federation movement. Let us endeavor to take so broad a view of this subject that there will be no room for disagreement on the part of true Christians of any denomination.

The term Church Militant signifies the Church in warfare, struggling with the powers of evil, while the Church Triumphant signifies the Church victorious, glorious, joined with her Lord, the Heavenly Bridegroom, as his Bride and Queen in the great Mediatorial Kingdom soon to bless and uplift the world of mankind. It should further be added that while in this discussion we have considered the various denominations of Christendom and their creeds, we must now ignore all human systems and creeds. We must take the broad, general ground of the Scriptures and recognize only one Church.

Nor may we make the mistake of saying that the one Church is one Sect. No sect, no denomination, however great and influential and numerous and rich, either in sordid or historic wealth, can be conceded the right to appropriate the name which our Lord gave to all truly his disciples. Surely none of us is sectarian enough to dispute this premise. We must learn to recognize the Church of Christ from the same viewpoint as does the Head of the Church. We must learn the force of St. Peter's words to Cornelius, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him" (Acts 10:34,35).

Taking, therefore, the Scriptural view of the Church, we recognize it as the "Body of Christ" of many members, over which he is the Head. It is composed of consecrated followers of Christ irrespective of all denominational lines—those who, turning from sin, accept Jesus as their Redeemer, through whom they have forgiveness of sins and reconciliation to the Father—those who have become disciples of Christ, taking up their cross to follow him and who have received the begetting of the holy Spirit.

Who could dispute that these are the Church of Christ? Who shall say that they must belong to this Communion or that, or lose their relationship to the Head, Christ Jesus? The Apostles never referred to Baptist Christians, Methodist Christians, Catholic Christians, Presbyterian Christians, etc., but merely to those whom we have described and whom they styled saints—"the Church of the living God, whose names are written in heaven" (Hebrews 12:23; 1 Timothy 3:15). Let us keep strictly within the lines of God's Word and avoid the errors of the past. Let us today consider this Church as the Church Militant and prospectively the Church Triumphant.

The Church Militant

If we all agree that we have before our minds the real Church, the Church of the New Testament, let us notice that there is a nominal Church also and that we are not competent to fully determine which are the real and which are the nominal Christians except by the test which our Lord has given—"by their fruits ye shall know them."

While the real Church of fully consecrated believers, faithful to the Lord and his Word and the principles of righteousness, is represented by a very small number, there is a nominal Church related thereto as is a shell to the kernel of a nut. The nominal Church includes those whose manner or whose attendance on worship implies a relationship to Christ without having gone the length of a full faith-acceptance of him in sacrifice, perhaps without having fully turned from sin even in their hearts, and without having made a full consecration to serve the Lord.

This nominal mass may be subdivided into believers who are favorably disposed toward Christ and righteousness; others who regard the Church as merely a moral club designed for social and moral benefit or influence upon the world, by counteracting sinful influences; still others, bitter at heart, sinful and selfish, having no faith whatever in Jesus and no

selfes to the Lord. These are and ever should be ONE in the most absolute sense possible, both now and beyond the veil.

care whatever for morality and using the name of Christ hypocritically, merely as a garment to deceive, that they may the better gain their ends. Thus we find the nominal Church to consist of:

(1) Hypocrites; (2) Moralists; (3) Indifferents; (4) Seekers after godliness; (5) The true Church, "the sanctified in Christ Jesus" (1 Corinthians 1:2)—"members of the Body of Christ"—prospective members of the Church Triumphant.

Fightings Without and Within

Every member of "the Church of the first-born" was called "to suffer with Christ" that he may be also later glorified with him in the Messianic Kingdom. Only those who will stand the test of faithfulness under sufferings, trials, crosses, self-sacrifices, have the promise of sharing with Christ the glories of the Church Triumphant. "If we be dead with him, we shall also live with him; if we suffer with him, we shall also reign with him; if we deny him, he also will deny us" (2 Timothy 2:11, 12).

But why should the Church fight? Is she not commanded to live peaceably with all? Are not Christians exhorted to war not with carnal weapons and to be smitten on both cheeks, rather than to return evil for evil? Where, then, comes in the fight? Who are the foes? Surely none would assail a non-resistant!

We reply that the facts do not bear out that suggestion. Our Lord and his Apostles were peaceable and non-resistant, obedient to kings and laws, and yet they suffered violent deaths, as well as stripes and imprisonment. They had their names cast out as evil. And those who persecuted and maligned them verily thought that they did God service.

Human nature is the same today. Notwithstanding the fact that heretic-roasting has become unpopular and intolerable to the world, there are methods of privately and symbolically roasting, slashing, wounding and killing practised by those estranged from God, though sometimes highly esteemed of men and wearing vestments only slightly less glorious than those worn by Caiaphas and Pilate.

"Who Scourgeth Every Son"

The Scriptures explain that there is a two-fold reason why Jesus and all of his followers are required to suffer for righteousness' sake.

(1) It is requisite to their own character-development that they should not only profess absolute loyalty to God and to Truth, but that this loyalty should be put to the test. Thus we read of our Lord that though "holy, harmless, undefiled," he was proved perfect in his loyalty by the things which he endured—by his obedience even unto death, even the ignominious death of the cross. The same principle, the Scriptures assure us, operates in connection with all whom God is now calling to be Emmanuel's associates in the Mediatorial Kingdom. They must suffer with him if they would reign with him. They must walk in his steps (Galatians 5:11; 6:12; 2 Thessalonians 1:5; 2 Timothy 1:12; 2:9, 12; 3:12).

(2) These experiences are designed of God to qualify us to be judges of the world during the Messianic Age—that the Christ, Head and Body, may be merciful and faithful towards the people of the earth. Likewise it is proper that the world should know that its judges have thus been tempted and tried, and are able to sympathize with them in their weaknesses and in their endeavors for righteousness—and more willing to help them up, up, up to human perfection than to consign them to the Second Death.

Although this conflict has lasted for more than eighteen centuries it has not been long for any single individual. With the Master himself the trial period was only three and a half years. On the whole, as compared with eternity, the entire Gospel Age of Sacrifice, as the Master said, is but "a little while." And as for the afflictions and testings themselves, St. Paul gives the proper thought, saying, that at most they are "light afflictions, but for a moment and not worthy to be compared with the glory that shall be revealed in us," the overcomers (Romans 8:18).

The Church Triumphant

The Church in glory and in power will contain no hypocrites and no merely nominal Christians—only the true, the saintly, the "sanctified in Christ Jesus." Nevertheless it will be composed of two classes, as illustrated by the Priests and the Levites in the type. (1) Jesus glorified, the antitypical High Priest, and his faithful footstep followers, the antitypical under-priesthood, otherwise his "Bride." Together these are styled a Royal Priesthood, or a Kingdom of Priests.

St. Paul tells us that Melchizedek, who was a priest upon his throne, merely typified the Church Triumphant—Head and Body—The Christ, "A priest forever after the order of Melchizedek"—a priest upon his throne. During the New Dispensation that glorious Priest, Head and Members, will bless and uplift, rule and judge, the world of mankind, with a view to recovering as many as possible, as many as will obey him, from the ruin of sin and death. During the thousand years of the antitypical Melchizedek reign all the families of the earth will be blessed with opportunities of return to human perfection and to earthly Paradise. The unwilling and disobedient will be destroyed in the Second Death. At the close of the thousand years, Christ's Mediatorial Kingdom will terminate.

(2) As the Levites were much more numerous than their brethren, the priests, so there is a corresponding class in the Church styled "a great company, whose number no man knoweth," in that they were not specially predestinated. These less earnest, less zealous than the faithful "little flock," will reach a plane of glory through tribulation also, but with less joy. These, we are told, will be with the Bride as her companions. As Levites they will serve God in his temple, but not be members of the temple class, the Priesthood. These will have palm branches and be before the Throne, while the Royal Priesthood will have crowns and be in the throne as members of the Body of Christ. (Rev. 7:9; 3:21.)

The Church Militant's Surrender

All the soldiers of the cross, experiencing fightings without and within against the powers of sin and darkness and their own weaknesses, surely long for the time of their "change" in the "First Resurrection." They long for the time when this mortal shall put on immortality; when this corruptible shall have put on incorruption; when we shall be like our Redeemer and see him as he is and share his glory.

Gladly, therefore, do all of God's consecrated people wait for the blessed change promised at our Lord's Second Coming—when that which is sown in weakness shall be raised in power; when that which is sown in dishonor shall be raised in glory; when that which is sown an animal body shall be raised a spirit body (1 Cor. 15:42-44, 53, 54). Surely such, having prayed, "Thy Kingdom come; thy will be done on earth as in heaven," are waiting for the King and God's time for establishing his Kingdom for the blessing of the world.

No wonder the Apostle wrote of these, "Ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our Body"—the Body of Christ, the Church, through the power of the "First Resurrection" change. This will be our glad surrender to the Church Triumphant, when we shall hear the Master's voice saying, "Well done, good and faithful servants; enter ye into the joys of your Lord. You have been faithful over a few things, I will make you ruler over many things"—participants in the Messianic Kingdom glory and its dominion of earth for the uplifting of mankind (1 Cor. 6:2; Rev. 2:26).

Union or Federation—Which?

We ask, What advantage will accrue to the Church Militant through the oncoming Federation? We reply that great advantage will come to the saintly few, not in the manner expected, but along the lines of the Divine promise that "All things shall work together for good to them that love God—to the called according to his purpose." The Church Federation, which the Scriptures distinctly show us will be effected, will include the various classes already indicated:—(1) Hypocrites; (2) Moralists; (3) Indifferents; (4) Followers afar off; (5) Saints.

But in the Federation the Moralists and Higher Critics will be dominant forces. The saintly will less than ever be in evidence and appreciated. The outward and apparent success of the Federation will seem wonderful for a moment, but the results will be disastrous.

The saintly few, guided by God's Word and holy Spirit, will awaken to

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