

June 8

He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. James 5:20

WHEN we see others walking in forbidden paths, in the way of transgressors, we are not to follow them there in order to

help them out; but to show them the right path by keeping in it and calling to them. When we see some confusing themselves with doctrines and teachings of men, which we know are *fundamentally* wrong, we are not to wade through those doctrines in order to help them out; but we are to remind them that the study of any doctrine which will not

square with the *foundation* is not only a misuse of consecrated time, but that all trifling with that which we know to be error is wrong and dangerous, as all violations of conscience and principle are dangerous. Z.'95-203 R1860:3

R5453 TREATMENT OF SPIRITUAL SICKNESS

"The Scriptures also imply that any who have gotten into a condition of very low spirituality might have a possibility of recovery, not through themselves, but through the ministry of faithful ones of the Royal Priesthood. The Apostle James speaks of some who are "sick." He says to let such a one call for the elders of the Church, and let them pray over him, and that the prayer of faith shall recover him to God's fellowship—and he adds: "He that converteth [recovereth] a sinner from the error of his way shall save a soul from death." (James 5:20.) Apparently that soul is in death's throes; but if he manifest a sufficiency of faith, and will call in some true brethren and humbly confess his sin and ask for prayers, he would seem to be taking a step that would be considered favorably by the Lord, who might give him a further opportunity and trial."

R4628 "The Apostle James, in speaking of saving a soul from death, is evidently referring to one who is going into that careless condition where the new mind has become, as it were, stupefied, where the old mind has gotten the ascendancy over it. If we see one of the Lord's people getting into such a con-

dition, we should seek to restore him, "considering ourselves, lest we also be tempted" (Gal. 6:1); and those who do recover such an one "save a soul from death." (Jas. 5:20.) Thus brotherly kindness and assistance are specially commended of the Lord. A special blessing comes to all those who have an earnest desire thus to save an erring brother; a great reward is suggested for those who are successful in such an attempt."

R3798 Concerning the sheep Mat18:12-14 "Here it refers to all of the Lord's "little ones," all who become his followers, his sheep. Should one of them be stumbled, should one of them stray, the Lord in his providence will not abandon him, but will purify him if possibly he may be recovered. And all who are in harmony with the Lord should have this same thought and interest in one another, that they would be willing to spend and be spent in the recovery of a brother from the snare of the adversary. Verse 14 sets the matter forth very clearly, saying, "Even so it is not the will of your Father which is in heaven that one of these little ones should perish." Hence, as the Apostle explains, he that recovereth a sinner from the error of his ways, saves a soul from death and hides a multitude of sins."

R494 (From Harvest Truth Database V5.0 2006)

CONVERTING A SINNER

"He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."--Jas. 5:20.

Some have supposed that this scripture conflicts with the teaching that there will be a *restitution of all*. They reason that if the *converted ones* are saved from death, then *death* must be the unalterable doom of all not converted. This seems a logical conclusion; but let us view the statement as it stands related to the context, and we will see that, instead of applying it to the world, James applies it to backsliders from the truth. This will be seen by reference to the *preceding verse*. It is more clearly expressed in the Emphatic Diaglott; therefore we quote from it: "My brethren, if any one among you wander from the TRUTH, and some one turn him back; know you that he who turns back a sinner from his path of error will save his soul from *death* and will cover a multitude of sins."

From this we may see that the converting, or turning back, is of one who has once been enlightened and tasted the good word of God--the truth--but who had wandered into error. If men had penned this they probably would have said, wander from *mortality*, or wander into *vice*. Few would think of laying so great stress upon what some would term "merely getting the *head wrong on some doctrinal matter*."

It is far from our aim to speak lightly of vice, or to declare "that it matters not what a man may do if he has a correct theology"; but we do say that the two, *faith* and *character*, are very intimately related, and we caution all against the too prevalent view that "it matters not what you believe [truth or error] if you live morally." This is a device and snare of the devil, by which he hinders many from searching for *the truth*, and thereby hinders the complete sanctification which is *impossible* without a knowledge of *the truth*.

Jesus attested that knowledge of truth was *indispensable* to entire sanctification; when he prayed the Father for his disciples, "Sanctify them *through thy truth*; thy Word is truth." And our text implies that to lose the truth, to wander into error, will result in the

loss of the *sanctifying power*--hence a loss or cessation of their sanctification, which, if it continue--if they be not *turned back* from error--must result in *death*.

This does not apply at all to "the world of sinners." To turn such from a life of sin to one of morality and virtue would not "save a soul from death." No, none can thus save himself by a moral reform, for if so Jesus would not have *died* for our sins. It does apply to those who, having been justified freely from the Adamic sin and *reckoned* free from Adamic death (the first *death*), have become candidates for the divine nature and are reckoned as having begun life again as "*new creatures*." Yes, it is these, our "*brethren*," and it is the more impressive when we remember that it is the new life which might be forfeited, or the *second death* incurred, by turning aside from the truth.

Looked at thus, with what carefulness should we hold fast the truth ourselves, and with what earnest solicitude should we endeavor to help the brethren who have "wandered from the truth," and to shield the flock of Christ from the snares of error!

The word "*wander*" well expresses how all errors gradually grow and stealthily intrude upon the sanctified. Seldom or never does our Adversary *commence* with open error or direct infidelity; but the danger lies in the fact that Satan seeks to clothe himself with a mixture of truth, so that as "an angel of light" he may cause the unguarded to wander. (See 2 Cor. 11:14.)

While many are seeking to turn the world to God, few are claiming the promise of our text by seeking the wanderers of the flock.

While watchfulness against the encroachments of the enemy has been very necessary all through the age, it is specially so now. As a "roaring lion" he has gone about in times past terrifying and persecuting the Church, but they fought the enemy in the open field,

and many sealed their testimony with their blood. But in these last times our enemy, still the same, pursues a different policy. Assuming the garb of an angel of light, a messenger of truth, he seeks to poison the food of the hungry household of faith. The slow and cautious steps by which error has been introduced indicates the subtlety of our foe, and should put all on guard and lead them to note with care all the warnings of the Word.

Those who are drawn into the "snare of the fowler," and who unwittingly become his agents in disseminating error, are doubtless honest in a way, being first deceived themselves ("deceiving and being deceived"). And since error fast subdues the new nature and brings into prominence the proclivities of the old, it will not be strange if the endeavor to pluck them from the net of the enemy and to expose the danger to others, will, at least for a time, be misunderstood and bring the wrath of the Adversary upon the faithful servants of God. But if in the face of the foe a soul may be saved from death (the second death) that should be sufficient reward.

We cannot better express our feelings here than in the language of Paul: "We would that ye knew what great conflict we have for you [whom we address through the *Tower*] and for them at Laodicea [the Lord's children still in the 'spewed out' nominal Church], and for as many as have not seen our face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the *full assurance of understanding* to the acknowledgment of the mystery of God. ...And this we say, lest any man should beguile you with enticing words: ...As ye HAVE RECEIVED Christ Jesus the Lord, so walk ye in him: *rooted and built up* in him and established in the faith....Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the

world and not after Christ" (Col. 2:1-8).

We can readily afford to let the work for the world wait God's due time while we spend all our little talent in ministering to the pressing necessities of the household of faith (Gal. 6:10), in view of the fact that this age is about ended and that the testing and proving for the new nature will soon be over, and the opportunity for gaining the *divine nature* forever ended--in view also of the fact that the "overcomers" will soon be invested with power, and cause the knowledge of the Lord to fill the earth: thereby accomplishing the turning of *all* men unto God. In view of both these facts it is pre-eminently our privilege and work to use our utmost endeavor to turn back the wanderers to the truth, and thereby to the sanctification upon which the new life depends. While thus employed, we rejoice to know that some benevolent human hearts sympathize, and some loving hands minister, to the temporal necessities of the suffering world; now "groaning and travailing in pain waiting for the manifestation of the sons of God." (Rom. 8:19-22.)

In conclusion, we remark that there are *many* truths. There are philosophic, and historic, and scientific truths, but from all these we may *wander* without loss of life. These are all good and valuable, and furnish excellent employment for the *natural mind*, and both in this and in the coming age will tend to bless and elevate. But these are not the truths commended to the *sanctified in Christ Jesus*. No, it is *divine* truth. "Sanctify them through THY TRUTH. Thy word is truth." We question whether it be possible to be proficient in more than one line of truth. Hence the propriety of following the examples set us, and giving all diligence to make our calling and election sure, receiving truth, which working in us, will sanctify us to the service of him who is "*The Truth*."

R1860 (From Harvest Truth Database V5.0 2006)
"REMEMBER LOT'S WIFE"

IT WAS in connection with our Master's prophetic warnings respecting the trials of the present day that he used the words, "Remember Lot's wife" (Luke 17:32); and their significance should be comprehended by all who are walking in the light.

The lesson is that those who, under the special guidance of the Lord, are now fleeing for life to the mountain of the Lord's Kingdom, will be held to a much stricter account than others. Lot and his family were not accused of sharing the evil practices of the Sodomites: his wife's outward fault was merely that of looking back; but we may reasonably suppose that this implied a heart out of harmony with her deliverance and in some degree sympathetic with the evil things and evil people which God had condemned as unworthy of life. She at heart clung to the accursed things, even though she did not outwardly return to them, but fled from them; and therefore God brought her no further. She became a monument of the folly of sympathizing with evil-doers after knowing that God has given them up.

Quite a number now need to have their attention called to the antitype of this incident referred to by our Lord as typical. Quite a number are disposed to sympathize and fraternize with those who are under divine condemnation now, and as such sentenced to the second death, destruction, typified by the destruction of Sodom, which we are directly told was "set forth as an *example*" or type.--*Jude 7*.

Those who assume to be more gracious and long suffering than the Lord make of themselves opponents, who, instead of being students of the principles of righteousness, attempt to be judges and teachers of Jehovah. The proper attitude of heart accepts God's conduct as not only wiser, but more just than our own; and consequently when we see any who have ever enjoyed the light of present truth abandoned by the Lord and led into outer-darkness, we are to conclude that before being thus abandoned there must have been in them "an evil heart of unbelief in departing from the living God." "He is faithful who hath promised," "If any man will do my Father's will, he shall know my doctrine." Whoever therefore loses the doctrines of Christ after once having had them, has surely done more than get his head confused. His heart had separated from the Lord's ways previously; for as long as we abide in him as his "elect," it will not be possible for any of the snares of this evil day to entrap us, and none shall pluck us out of the hand of the Lord our Shepherd.

It is proper for us to be watchful of each other's welfare doctrinally as well as otherwise. When we see a brother walking contrary to the Lord's instruction into the snare of the wicked, we are to "have compassion," and while praying for him we are to use our best judgment as to how to help him, "making a difference" according to

the circumstances of the case. Some should be dealt with energetically --"pulling them out of the fire." (*Jude 22,23*.) But while we should always be on the alert to render assistance whenever needed, to convert a brother from the error of his ways (James 5:19,20), we should make no such effort for him as would tend to make us fall from our own steadfastness into the error of the wicked.--2 Pet. 3:17.

⁽¹⁾When we see others walking in forbidden paths, in the way of transgressors, we are not to follow them there in order to help them out; but to show them the right path by keeping in it and calling to them. When we see some confusing themselves with doctrines and teachings of men, when they know that they are *fundamentally* wrong, we are not to wade through those doctrines in order to help them out; but we are to remind them that the study of any doctrine which will not square with the *foundation* is not only a misuse of consecrated time, but that all trifling with that which we know to be error is wrong and dangerous, as all violations of conscience and principle are dangerous.

For instance, at the very foundation of all Christian doctrine lies the doctrine of *the ransom*. It implies that God is holy and man a sinner. It implies that God is just as well as loving. It implies recovery or restitution, as well as a fall into sin and death. Any teaching, therefore, which either openly denies, or quietly ignores, the *ransom* for all, to be testified in due time," must be a doctrine at variance with the doctrines of God's revelation, whether it be old or new, whether advocated by friends or foes, the learned or the unlearned, in the name of evolution or in some other name. Our attitude toward it should be prompt and decided opposition. If others waver we who have learned that this is the test by which all things are to be proved need not waver. If friends get into the quicksands of no-ransom errors, whose name now is legion, and which are growing continually, we should lend them a helping hand to get out, "pulling them out of the fire," by reminding them of the Rock Christ Jesus, whereon our feet of faith are firmly established, and throwing to them the rope of divine promises throughout which is woven the scarlet thread of the ransom, and exhort them to come back to the rock and not attempt to find another rock at the bottom of the quicksands. And we must use great plainness of speech in showing them their danger and in pointing out their way of escape.

We must not accept their invitation to join with them in exploring what men can say or write which would tend to make the Word of God of none effect, which would claim that God has all along

⁽¹⁾ June 8 Manna, Jas. 5:20

been the sinner and man his dupe; or that the hope of mankind is in their own evolution and not in the ransom and restitution of Scripture; or that he who redeemed will not be the same who will, as the Good Physician, restore and bless all who will accept his grace "in due time." If, after kind and faithful remonstrance on your part, they still persist in exploring and delving into such *evident contradictions* of God's Word, let them go. Remember that there must be something wrong at their hearts, else they would have no pleasure in the unfruitful works of darkness, but would rather reprove them; and their delight would be in the great divine plan of the ages. (Psa. 1:1-6.) Remember, too, that God has promised to keep and guide the minds of those whose hearts are loyal and true to him. We should, therefore, conclude that if the Lord is either thrusting any one out of the light, as unworthy of it, into the outer darkness of the world, or if he is permitting unfaithful ones to be seduced by the great enemy, it is not our mission to follow them into the outer darkness in conversation, reading, etc., but to remain with the Lord and with those who walk in the light, and to seek others to take the places and the crowns of those who deny or ignore the precious blood of the covenant wherewith once they were sanctified.--Rev. 3:11; Heb. 10:29-31.

Neither are we to waste sympathy upon those who depart. If we can neither persuade them nor pull them out of the fire, we must let them go, and should turn at once and render aid to others more worthy. When the Lord has put any one out of the light (Matt. 22:13,14), we cannot hope to bring them back. Had it been proper for them to stay in the light he would not have permitted them to be put out of it.

We do not here refer to slight differences in understanding which should be patiently dealt with, and explained or overlooked, as all the children of one school have not attained to the same "step" or degree of knowledge; but we do refer to those radical differences, all of which may be quickly proved by the test of the *ransom* doctrine. If they agree not with this, it is because there is no light in

them. And such are to be to us no longer brothers in Christ, but should be considered and treated as of the world--"as a heathen man or a publican." Such are not to be numbered among our friends; for the friendship of such is enmity against God. We are not to receive or entertain such at our houses, nor to bid them or their work God-speed in any manner. (2 John 8-11.) Some who have neglected the plain statement of God's Word on this subject have suffered spiritually for their disobedience.

Let us more and more be of one mind with the Lord. His friends only must be our friends; his enemies only our enemies. If we affiliate with the Lord's enemies we will at least get into a lukewarm condition towards him and his friends; and the lukewarm he will spew out of his mouth. And we want to cultivate warmth of heart toward all who trust in the precious blood and are consecrated to our Redeemer as the only Lord. There must be no lukewarmness there. Whatever their peculiarities according to the flesh, we cannot be otherwise than "brothers" to them in spirit, with all that helpfulness and sympathy which brotherhood in and with Christ implies.

But we will not, must not, cannot have *any* fellowship with the ungodly, the sinner against light and truth, nor the scorners of the grace of God. Whoever are our Lord's enemies must be our enemies, because enemies of the light, the truth, the way: and although if they are destitute we should feed them (Rom. 12:20), yet so long as they are the opponents and adversaries of the Lord's cause, of which Christ and his cross are the centre, they are our adversaries and we theirs. The Lord loves positiveness with harmlessness, and of us it should be true, as it is prophetically written of our Lord and the true members of his body in Psalm 139:16-24.

Whoever therefore is being led of the Lord's messengers to the place of safety, as were Lot and his family delivered from the destruction of Sodom, let him "remember Lot's wife" and not look back or otherwise manifest sympathy with those whom the Lord has condemned and abandoned to destruction.

[Note: The below is a 1916 revision & expansion of the Manna Article Above.]

R5948 (From Harvest Truth Database V5.0 2006)

"TAKE HEED TO YOURSELVES"

"Remember Lot's Wife."--Luke 17:32

IN CONNECTION with our dear Master's prophetic warnings respecting the trials and testings of the present day, He uttered the words of our text. The significance of these words should be comprehended by all who are walking in the light of "Present Truth." The lesson is that those who, under the special guidance of the Lord, are now fleeing for safety to the Mountain of the Lord's Kingdom, will be held to a much stricter account than are others. Lot's wife was not accused of having shared in the evil practices of the people of Sodom, but she had been instructed by the angel of the Lord to leave Sodom at once, as it was doomed.

Her fault was that of *looking back* to that which she had been commanded to leave, and which she had left. She was told to flee from the condemned city, and not to look back as she fled, but to hasten on to the mountain of safety. We may reasonably suppose that her turning and looking back toward Sodom implied a heart not fully in harmony with her deliverance, but in some degree sympathetic with what she was leaving. She at heart clung to the accursed things condemned to destruction and was loath to give them up. Therefore the Lord brought her no further. She became a monument of the folly of sympathizing with evil, and with evil-doers, after God has given them up.

We believe there are some now who need to have their attention called to the antitype of this typical incident referred to by our Lord. Quite a number are disposed to sympathize and fraternize with those who have come under Divine condemnation. We are told by St. Jude that the destruction of Sodom was "set forth as an example," or type. Those who assume to be more gracious and long-suffering than the Lord, make of themselves opponents, who instead of being students of the principles of righteousness, attempt to be judges and teachers of Jehovah. The proper attitude of heart accepts God's decision as not only wiser but more just than our own. Consequently, when we see any who have enjoyed the light of Present Truth abandoned by the Lord and led into outer darkness, we are to conclude that before being thus abandoned there must have been in them "an evil heart of unbelief in departing from the living God." "He is faithful who hath promised" that "if any man will do His [the Father's] will, he shall know of the doctrine, whether it be of God." (John 7:17.) Whoever, therefore, loses the doctrines of Christ after once

having had them, has surely done more than get his *head* confused. His *heart* must have been separated from the Lord previously; for so long as we abide in Him, it will not be possible for any of the snares of this "evil day," this "hour of temptation," to entrap us; none shall pluck us out of the Father's hand; He is fully able to take care of us.

FOUNDATION OF CHRISTIAN DOCTRINE

At the very foundation of all Christian doctrine lies the doctrine of the *Ransom*, the Scriptural teaching that "we are bought with a price," a corresponding price for Adam's sin. Any teaching, therefore, which either openly denies or quietly ignores this foundation doctrine, "the Ransom for all, to be testified in due time," must be a doctrine at variance with God's Revelation. Whether it be old or new, whether it be advocated by friends or by foes, by the learned or by the unlearned, in the name of Evolution or in some other name, our attitude toward it should be prompt and decided opposition. If others waver, we who have learned that the Ransom is the test by which all doctrines are to be proved, need not waver, and should not.

If our friends get into the quicksands of no-Ransom errors, whose name is now legion, and the numbers entrapped growing continually, we should lend them a helping hand wherever possible, "pulling them out of the fire," by reminding them of the Rock Christ Jesus, whereon our feet are firmly established, and by throwing to them the rope of Divine promises, throughout which is woven the scarlet thread of the Ransom of Christ, and exhort them to come back to the Rock and not to attempt to find another rock at the bottom of the quicksands. And we must use great plainness of speech in showing them their danger and in pointing out the way of escape.

But we must not accept their invitation to join with them in exploring what men can say or write which would tend to make the Word of God of none effect, which would claim that God has all along been the sinner and man the dupe; or that the hope of mankind is in their own evolution, and not in the Ransom and Restitution of the Scriptures; or that there is no sin and no death, really, and that man therefore needs no Redeemer, but can be his own savior. If after kind and faithful remonstrance on your part they still persist in exploring and delving into and feeding upon such *evident contradictions* of God's Word, let them go. Remember that there must be something wrong at their hearts, if they have ever been God's chil-

dren at all, else they would have no pleasure in the unfruitful works of darkness, but would reprove them, and their delight would be in God's great Plan of the Ages.

SENT INTO OUTER DARKNESS

Let us remember, too, that God has promised to keep and guide the minds of those whose hearts are loyal and true to Him. We should therefore conclude that if the Lord is thrusting any one out of the light as unworthy of it, into the outer darkness of the world, if He is permitting unfaithful ones to be seduced by the great enemy, it is not our mission to follow them into the outer darkness by reading, conversation, etc. We are to remain with the Lord and those who are walking in the light, and to seek others to take the places and crowns of those who now deny or ignore the precious blood of the Covenant wherewith they were once sanctified.

Neither are we to waste sympathy upon those who depart. If we can neither persuade them nor pull them out of the fire, we must let them go, and should turn at once and render aid to others more worthy. When the Lord has put any out of the light (Matthew 22:13, 14), we cannot hope to bring them back. Had it been proper for them to remain in the light, if they had been worthy of it, He would not have permitted them to be put out of it.

NO FELLOWSHIP WITH "UNFRUITFUL WORKS"

We do not here refer to slight differences of understanding, which should be patiently dealt with and explained or overlooked, as all children in the School of Christ have not attained to the same "step," or degree of knowledge; but we do refer to those radical differences, all of which may be quickly proved by the test of the *Ransom* doctrine. If they agree not with this, "it is because there is no light in them." And such are no longer to be to us brothers or sisters in Christ, but should be considered and treated as of the world--"as a heathen man or a publican." These are not to be numbered among our friends; for the friendship of such is enmity against God. We are not to receive or entertain such at our houses, nor bid them or their work God-speed in any manner. (2 John 8-11.) Some who have neglected the plain statement of God's Word on this subject have suffered spiritually for their disobedience.

Let us more and more be of one mind with the Lord. His friends must be our friends; His enemies our enemies. If we affiliate with the Lord's enemies, we shall at least get into a luke-warm condition towards Him and His friends; and the luke-warm, God declares He will spew out of His mouth. We should cultivate warmth of heart toward all who trust in the precious blood and are consecrated to our Redeemer as their Lord and Head. There must be no lukewarmness there. Whatever their peculiarities according to the flesh, we cannot be other than *brethren* to them in spirit, with all the helpfulness and sympathy which brotherhood in Christ implies. But we must not, cannot, have any fellowship with the ungodly, the sinners against light and Truth, and scorners of the grace of God. And although if they were destitute we would feed them, yet so long as they are the opponents and adversaries of the Lord's Cause and His Truth, they are our adversaries and we theirs. The Lord loves *positiveness* with harmlessness, and of us it should be true as it is prophetically written of our Lord and the true members of His Body in Psalm 139:19-24.

This injunction of our Lord, to "remember Lot's wife," also applies particularly to the Lord's people who have heard His call of the present time to "come out" of Babylon, and have left this condemned "city." Whoever, therefore, is being led of the Lord's angels (messengers) to a place of safety ere the foretold destruction overtakes the present Order, as were Lot and his family before the destruction of Sodom, let him not look back or otherwise manifest sympathy with that which is condemned of the Lord to overthrow and destruction.

HEART LOYALTY AND OUTWARD LOYALTY IN NEXT AGE

In the next Age, when the world shall have been brought to a knowledge of the Truth, the opportunity will be granted them to show forth what is the real attitude of their hearts toward God. Some after coming to see the goodness and loving-kindness of the Lord, will still prefer sin; and God's sentence upon them will again be the sentence of death--Second Death. A certain period will be granted them to learn of the great goodness of the Lord and of their opportunity of gaining eternal life. If they do not then manifest an interest in their own salvation and an appreciation of God's goodness in Christ, and a desire to be helped up out of sin and degradation, they will receive the final wages of sin, utter and eternal destruction in the Second Death.

There will apparently be some in that time who will seem to

desire assistance up to a better life, a righteous life, who will yield obedience in perhaps only an outward way to the laws of the Kingdom. These, we understand, will be permitted to live on and be gradually brought up to a condition of physical and mental perfection; they may live through to the full end of the thousand years of Christ's Reign. At the end of that time they, with all others then living, will be turned over by Christ to the Father for a final crucial testing. If these then prove that their wills have not been wholly given up to God, that they do not yet appreciate the costly provision made for their salvation, and the value of righteousness, they will be destroyed as unworthy of Divine approval and unworthy of everlasting life. If the demonstration which will then have been given them of the Wisdom, the Justice and the Love of God will not have changed their hearts to entire devotion to Him and to His glorious and righteous will, any further opportunity would be utterly useless. They will be cut off from earth as cumberers of the ground, that only the righteous, the holy, may live throughout the ages of eternity.

Of the world God will require a full consecration to do His will. It must include their entire selves, their wills, their bodies--their whole-hearted allegiance. It will not be a consecration unto sacrifice, unto death, as is now the case with the Church; but they must become wholly devoted to God and must realize and recognize that they belong to God, that they have been bought, purchased back from death, and may, if obedient, live forever. We all see how reasonable is this requirement. Adam, who was created in God's likeness, should have said, "I belong to God. He gave me my life and all I have." But he had not fully learned to trust the Wisdom and Love of his Maker. He had a perfect brain, a perfect organism; but he lacked full knowledge of the character of the Lord and of the justice of all His requirements. His incomplete knowledge, therefore, rendered him to some extent excusable in God's sight. If he had taken the stand of opposition to the Lord with clear knowledge and experience, apparently he would not have been accounted worthy of redemption. The whole world will, then, when they reach perfection, realize that they owe everything to God, and, if loyal at heart, will wish to render all to Him in glad service--to the praise of His name.

While it would have been eminently proper for the world, as with Adam, to render perfect obedience to God, even if man had never sinned and been redeemed, the fact that they *have* sinned, and yet have been redeemed through God's abounding love and mercy, and will be given another opportunity, a full individual opportunity, to gain life eternal, furnishes a double reason why they should devote themselves fully to God and His service forevermore. Those who are bought with blood--the precious blood of the Son of God, through whom they were created--who were redeemed by *such* a Sacrifice, should rejoice to bind themselves to all eternity to the God who so loved them, and should count it their most precious privilege to render homage and worship and praise forever to such a Creator and such a Redeemer.

"NOT MY OWN, BUT SAVED BY JESUS"

The Church of Christ realize, as none others can, the mighty significance of the words, "Ye are bought with a price, and ye are not your own." Our decision has been made that we will indeed be the glad bond-servants of Him who thus loved and bought us. We have no rights left. Our all is on the altar of sacrifice with our Lord; and God has ratified our decision. We are now under the most binding of obligations. Unless our lives are laid down in harmony with our contract we can never have eternal life on any plane.

Of these who have assumed this obligation there are two classes. There is one class who will do all they have covenanted to do. These will "receive the full reward." (2 John 8.) Then there is the other class who, having made the same covenant, fail to fulfil their contract. But just as the endorser of a note is responsible, so the Lord Jesus will see to it that these finish the sacrifice which they have covenanted to make. Their lives must be yielded up. If they rebel against the enforced destruction of their flesh, they will be sinning wilfully, and will die the Second Death, from which there will be no recovery.

All the Covenantors have agreed to glorify God in their bodies, to lay them down faithfully in His service. Anything less could not be acceptable; and we should not think of rendering anything less. Let us, then, proceed with the work of sacrificing these earthly bodies, which are the Lord's--not that we should use them up in a suicidal way, without regard to the strain upon the flesh, but in a reasonable, sane manner let us daily, hourly, glorify God in our bodies, continuing our sacrifice even unto the end, whether that end be a few weeks off or a few months or a few years.