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JESUS IS THE RANSOM FOR ALL

"There Is One God and One Mediator, the Man Christ Jesus."

The World's Need of a Mediator—The Church's Need of an Advocate—Neither Is There Salvation In Any Other—Pastor Russell In Sweden.



PASTOR RUSSELL

Stockholm, Aug. 25.—Pastor Russell of London Tabernacle arrived from Finland this morning. He addressed two large congregations here in Swedish and leaves to-night for Copenhagen, Kiel, Brussels and London.

We report one of his addresses from I. Timothy i, 5: "There is one God, and one Mediator between God and men, the Man Christ Jesus, who gave Himself a Ransom for all, to be testified in due time." Many wonder why God does not forgive sin freely without requiring the death of Christ as a basis for reconciliation. We are to forgive those who trespass against us without requiring full amends, because we do not occupy the place of Creator and Judge towards our fellows, and because we ourselves are sinners, like others. For the Creator to forgive sin and remit its penalty unconditionally would be to admit one of two things, either that the Law and penalty were too severe, so that Justice would require a revision of the decision, or, secondly, that man was imperfect in his creation and unable to keep a perfect law and therefore should be excused for breaking it. Divine Justice cannot admit either premise. Man was created perfect, in the image of his Creator, "very good"; and the law under which he was tried was reasonable, and the penalty of death, because unworthy of life, was a just penalty. Again, for God to have exercised His mercy and to have ever-ridden the justices of His own decree would have opened the door for transgressions on the part of angels and cherubim, for each creature might justly claim the privilege of sin once and be once forgiven by an impartial judge. This would vitiate the entire principle of justice. Instead, God manifested His love by providing a satisfaction for man's sins, a substitute under the penalty—Jesus.

The Logos left the heavenly courts and glory and was made flesh and died, the Just for the unjust—not of compulsion, but willingly—"for the joy that was set before Him He endured the cross." The joy included the work mentioned in our text and also His own exaltation to the right hand of Divine Majesty.

Thus the Man Christ Jesus gave Himself sacrificially. He laid down an unforfeited human life and received in resurrection the reward of the divine nature and glory far above angels. The human life laid down is to be appropriated for humanity—"a ransom for all to be testified in due time." (I Tim. ii, 6.) But that due time has not yet come, nor has that sacrifice been appropriated for mankind. Hence "the sin of the world" is not yet taken away, although it is to be, as the Mediator Jesus has laid the price of human redemption in the hands of Divine Justice, but has not yet applied it to Adam and his race. He awaits to do another work—the gathering of the Church, over whom He is to be forever the Head, Lord, Bridegroom. The Church is called His Body of many members. The whole completed will constitute the great Mediator, the antitypical Moses, who will inaugurate the antitypical or New Covenant for the blessing of all mankind after completing His "better sacrifices." (Heb. ix, 23.)

The first of these "better sacrifices" was that of His own flesh and was finished at Calvary—the remainder is the flesh of His Church, which He has been accepting and offering for now nearly nineteen centuries as His own. Thus He said to Saul of Tarsus, "I am Jesus whom thou persecutest." When the fore-ordained number of His members shall have been offered, when all of them shall have passed to Him beyond the veil by the power of the First Resurrection, then the great Mediator between God and mankind will be completed. Then blood atonement will be applied on behalf of the world. Then Divine Justice will accept that ransom-price. Thereafter the world will be free from the curse.

In the type Moses mediated the Law Covenant with Israel by sprinkling the tables of the Law representing Divine Justice, and then sprinkling the people with the blood of bulls and goats. But before he did this he made preparation for it by sacrificing the bulls and goats. So Christ Jesus, the Mediator of the New Covenant, has not yet sealed the Covenant, either with God or with men. First He must kill the "better sacrifices." The first and principle one of these was the offering up of himself. That work He finish at Calvary. Since then He is offering up as His members those who come unto the Father through Him, presenting their bodies to the Priest that He may offer them as living sacrifices, holy and acceptable to God.

The invitation of this Age is to suffer with Christ, to sacrifice earthly interests and hopes, to be dead to the world with Him and thus to be made sharers with Him in His heavenly glory and Kingdom. But none is worthy to offer sacrifice nor could God accept any imperfect sacrifice; hence the Divine provision is that we present our bodies to the High Priest for sacrifice. He then becomes our Advocate, and, in harmony with the Divine will, accepts us as His flesh and sacrifices us as such, imputing to us of His own merit to cover our blemishes. Thus the Church is accepted in the Beloved.

SUNDAY SCHOOL

Lesson IX.—Third Quarter, For Sept. 1, 1912.

THE INTERNATIONAL SERIES.

Text of the Lesson, Mark vi, 14-29 Memory Verses, 27, 28—Golden Text Rev. ii, 10 (R. V.)—Commentary Prepared by Rev. D. M. Stearns.

This lesson is a look backward to the murder of John the Baptist and the cause of it. Tidings of the mighty works done by Jesus and His followers had reached the ears of King Herod, and he was perplexed and thought that John must be risen from the dead. Others said, "It is Elijah," and still others said, "It is one of the old prophets risen again." Herod said, "John have I beheaded, but who is this of whom I hear such things?" (Luke ix, 7-9.) It is said that he desired to see Him, and when just before His crucifixion Pilate sent Him to Herod, who was in Jerusalem at that time, it is written that he was exceedingly glad, for he was desirous to see Him of a long season, because he had heard many things of Him, and he hoped to have seen some miracle done by Him (Luke xxiii, 8). Herod's question, "Who is this?" is one of the greatest of all questions. We find it in Jer. xxx, 21, in connection with His becoming surety for His people; in Isa. ix, 1, in connection with His coming in judgment; in Luke v, 21, in connection with His forgiving sins, and in Luke xlv, 40, also; in Matt. xxi, 10, as He entered Jerusalem on the ass' colt. Blessed indeed are all who know Him, not only as Israel's Messiah and the great head of the church and the King of kings and Lord of lords, but as their own personal Saviour, who became surety for them, bore their sins in His own body and has assured them of the forgiveness of their sins. Apart from this personal knowledge of Him as the one who loved me and gave Himself for me (Gal. ii, 20), all else is as nothing.

The record goes on to tell us why Herod had killed John. He had taken Herodias, his brother Philip's wife, to be his wife, and John had told him that it was not lawful to do this. Therefore Herodias had an inward grudge against John and would have killed him if she could (verse 19, margin). But Herod, knowing John to be a just and holy man, heard him gladly and did many things and kept and saved him (verse 20, margin). Thus things went on, Herod knowing and admiring the right, yet doing the wrong, and Herodias a sort of Jezebel to help him in the wrong, and the devil controlling all. What a picture of real life it is, for the devil is still the god of this world, and the world leth in the wicked one!

Now we have an account of one of the devil's supreme occasions—Herod's birthday and a supper for his lords, high captains and chief estates of Galilee. It must have been a great gathering of the notable people of the land, to which multitudes would consider it an honor to be invited—a kind of Belsazzar's feast on a smaller scale, but with the same spirit of impiety and disregard of God. Oh, how much there is of it today and even among those who are called Christians! But the world is ever the same, whether the ungodly or the religious world, and "all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world."

"The friendship of the world is enmity with God" (I John ii, 15-17; Jas. iv, 4). There would no doubt be royal wine in abundance, according to the state of the king, and the eating and drinking would be according to every man's pleasure (Est. i, 7, 8). There was some special dancing also, and the daughter of Herodias danced so well that the king said unto her with an oath, "Whatever thou shalt ask of me I will give it thee unto the half of my kingdom" (verses 22, 23). Being instructed by her mother, she asked for the head of John the Baptist in a charger. The king's order must be obeyed, and immediately the executioner does his awful work, and the grudge of the wicked Herodias is gratified as she obtains possession of the head of him she so hated for daring to rebuke her sin. Naboth's death at the hands of Jezebel or by her command was somewhat on the same line of things, as far as the death of the innocent and offending to please the wicked was concerned. But the great murderer has been at work ever since he caused the death of Abel, and he is not through yet. Those who are willing to do his work cannot complain if some time they share his doom in the lake of fire prepared for the devil and his angels. It was a wretched birthday for Herod, and we saw at the beginning of our lesson that he could not forget his part in the murder of John. He has not forgotten it yet, for we conclude from Luke xvi, 25, that memory plays a very important part in the torment of the lost. Although it seemed hard for John to be thus taken off the earth, it was in reality a good day for him, for he had the gain, the very far better of Phil. i, 21, 23, and he has been well and happy ever since, and the glory of the kingdom still awaits him. His disciples buried his body, but John was not at the burial. It has long been a comfort to me to consider that if the Lord does not come while I live and this mortal body shall some day be buried I will not be at the funeral, but absent from the body, present with the Lord.

THE FARMER'S CHILD

HE HAS MANY ADVANTAGES OVER CITY YOUNGSTER.

In the Prairie Country Where There Are Plenty of Room and Few Distractions and If He Can Only Find His "Bent" His Opportunity for Development Is Great—Pleasures Are Simple But Adequate.

I think that the children of the great western farms, at least during the summer months, when the grain grows high all about the homestead, could, with a very little imagination, fancy the open spaces about the buildings to be islands in the sea of waving wheat, says Emily P. Weaver in The Toronto Globe. When the wind sweeps over it, it appears, even in the eyes of grown-up folk, to flow in currents like green or golden water; and as the season advances the nodding heads rise higher and higher till a man may stand breast-deep amongst them, and a little child may be quite lost to view. So literally true is this that the prairie mother fears when the crop is high to let her toddling, adventurous little one out of her sight lest he should be tempted to go exploring in the trackless grain that, still resembling water, would close after him, leaving never a sign of his passage.

The houses are usually placed with more regard to the convenience of working the farm than to the proximity of neighbors, and even in a fairly well-settled district may be a mile or two apart. In such a case, the several members of a family are greatly dependent on each other for all the comfort and brightness of life. Happily this often results in extremely strong family feeling, though the circumstances favor the development of markedly different characteristics in the different members. Generally speaking, each child has room to grow with little let or hindrance from the pressure of other individualities, and, being exposed to fewer distractions than the youngsters of large towns and cities, is possibly more likely to discover his own particular talent in good time. At any rate in the tiny community of a single home, it is beneficial to all when one member shows some definite "bent," especially in the direction of a practical accomplishment. The others naturally stand aside to let him, or her, exercise the special talent; and of course it grows by use. If a little fellow shows an aptitude for understanding the intricacies of machinery, it will not be long before his powers of making a necessary repair to the washer or the sewing machine are tested in preference to sending the machine at once to a distant and expensive expert. If a girl displays a taste for millinery or dressmaking, the making of the family hats or blouses will soon begin to come her way, and, incidentally, she will speedily improve in her art.

Alike in east and west, work on a farm has a tendency to come on with a rush in certain seasons, and then it must be a very small or a very stupid child who cannot contribute some help in the general stress. At such times, even if not as a rule greatly enamored of his small routine duties, the normal child is keenly alive to the dignity of labor, and will valiantly and with vast enjoyment play his little part amongst the men. Everyone who has lived in the country knows that such seasons of stress are of pretty frequent occurrence. Thus the boys and girls get their training early, by what one might call "short courses," in the work of men and women; and a good thing it is that they do, so long as the pressure upon them is not too heavy and continuous.

It is pretty generally conceded that the farm, with its pure air, its simple, wholesome food, and its spaciousness, is a fine place for children physically. The advantages of its mental atmosphere are probably quite as great for the young mind which needs to be fed, but ought not to be forced. Country sights and country sounds give the most intelligent child ample food for thought, whilst the country quiet affords him a chance to assimilate this food. He has time to think his own thoughts and dream his own dreams undisturbed by the rush and change and distractions of the city. If he cares for reading, or even as a child loves to be read to, few books may be available, but he will get at the hearts of those he has. Probably he will take longer to develop and perhaps all his life will remain a slower man than his city-bred cousin—slower in movement, in speech, in the readiness to stake great things on a new idea—but on this continent at least we are in much more danger from overhaste than from undue deliberation; and the men and women trained on the farm are our chief hope of escape from the wreck of our civilization through nervous impatience and reckless speeding to our goals of individual and national fortune.

The country-bred children (I do not say only the farmers' children) of the last generation have given many a leader to the present generation, and at this moment the farms of east and west alike are raising a crop of humanity of infinitely more promise and value than any other crop whatsoever.

The pleasures of the farmer's children are generally simple and natural. Whether they have few toys or many, they are never at a loss for playthings, and there is always something happening on a farm to make life interesting. It may be the making of the Christmas pudding or the preparing of some marvellous surprise for "Daddy's birthday"; the arrival of a new calf in the barn or the trial of a recently-purchased steam plow; the advent of a visitor or the coming of the thrasher and his "outfit." The life may seem monotonous to grown-up folk, but to the children its variety is endless.

Each district in the west—the open prairies, the northerly woods and the regions of wild mountains and valleys—has its own story to tell of prolific life, and the child who lives close to nature catches many of her secrets.

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Grand Trunk Railway TIME-TABLE

Trains leave Durham at 7:15 a.m., and 2:45 p.m.	
Trains arrive at Durham at 10:30 a.m., 1:50 p.m., and 8:50 p.m.	
EVERY DAY EXCEPT SUNDAY	
H. G. Elliott, Montreal.	A. E. Duff, Toronto.
G. P. Agent, Montreal.	D. P. Agent, Toronto.
J. TOWNER Depot Agent	
JAMES R. GUN, Town Agent	

CANADIAN PACIFIC RAILWAY TIME TABLE

Trains will arrive and depart as follows, until further notice:—			
P.M.	A.M.	P.M.	P.M.
3:15	6:25	Lv. Walkerton Ar.	12:40 10:05
3:28	6:38	" Maple Hill "	12:25 9:50
3:37	7:47	" Hanover "	12:17 9:42
3:45	6:55	" Allan Park "	12:08 9:32
A.M.			
4:00	7:10	" Durham "	11:54 9:19
4:11	7:21	" McWilliams "	11:44 9:09
4:14	7:24	" Glen "	11:41 9:06
4:24	7:34	" Priceville "	11:31 8:55
4:40	7:50	" Saugenee J. "	11:18 8:43
5:15	7:50	" Toronto "	11:15 8:40
R. MACFARLANE, - Town Agent			

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