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CHRIST'S SACRIFICE GREAT ATONEMENT

One Sacrifice for Sins Forever Perfecting All.

Christ Dieth No More; Death Hath No More Dominion Over Him—A Different View of the Mass—A Long Standing Mistake.



London, Sept. 1. —Pastor Russell's text for to-day was: "After He (Jesus) had offered one sacrifice for sins forever, He sat down on the right hand of God, . . . for by one offering He hath perfected forever them that are sanctified."—Hebrews x, 12-14. The Bible is most explicit in its declaration that Jesus, as the antitypical High Priest, offers but one sacrifice of Himself for the sins of world. In our context St. Paul points to the fact that the typical priests of the Jewish era repeated their sacrifices yearly, on each succeeding Atonement Day. He notes the fact that those were merely typical sacrifices "which could never take away sin," and then he tells us that the one sacrifice on the Antitypical Atonement Day, by the antitypical High Priest, is so complete as to leave nothing further to be done—"Christ dieth no more; death hath no more dominion over Him." Rom. vi, 9.) This He did once when He offered up Himself without spot unto God. A matter so well established we should settle in our mind, and not allow any theory or supposed necessity to move us therefrom.

Sacrifice of the Mass. However we behold two great Christian communions holding a different view—the High Church of England and the Church of Rome. Both hold the doctrine introduced into the Church about the fourth century—the doctrine of the Mass. This doctrine holds that the death of Christ cancels original sin for believers and brings them into fellowship with God through faith in the redeeming blood of Christ. But it philosophizes that sins committed after coming into the family of God need cancellation also, and that since nothing except the blood of Christ, the death of Christ, can take away sin, and that the merit of His death at Calvary having been used to cancel our past sins, a fresh sacrifice of Christ is necessary for the more recent sins.

Applying this philosophy these Christian brethren perform a common or Low Mass, for general sin in congregational way, and High Mass for special sins. Their church services accordingly are not so much studies, or expiations, of the Bible, but more particularly a participation in the cleansings supposed to accrue to all who attend Mass. Those who fail to attend Mass at least once in a year are supposed to be horribly defiled with the accumulated sins.

Bible students see clearly that the one sacrifice of Christ is sufficient for the sins of the whole world—past, present and to come. God's provision in Christ for the forgiveness of sins is applicable only to Adam's, or original, sin and to such weaknesses as have come to his children from that original sin by heredity. God does not propose in any manner to forgive sins willy-nilly committed. They receive stripes, or punishments, in proportion to their wilfulness. Whatever proportion of sin is directly or indirectly the result of Adam's disobedience and human imperfection is coverable through the merit of the one sacrifice of Christ, which covering is to be obtained by the transgressor's approaching the Throne of the Heavenly Grace, that he may obtain mercy, and find grace to help in time of need.—Hebrews iv, 16.

Our need, then, is not to attend Low Mass or High Mass, but to go directly to the Lord in the name and merit of our Advocate. Thus the Apostle enjoins us saying, "If any man (in the Church) sin, we have an Advocate with the Father, Jesus Christ the Righteous." (1 John ii, 1.) The thought that sin in every instance requires atonement is quite Scriptural and the thought that "without the shedding of blood there is no remission of sins" is Scriptural. (Hebrews ix, 22.) But the thought that Christ needs to die more than once is antagonistic to the Scriptures, as we have already seen. The fact is that good and great people have made serious errors in theology along nearly every line.

Nearly nineteen centuries ago our Redeemer mentioned "The Abomination of Desolation spoken of by the Prophet Daniel." (Matt. xxiv, 15.) The Master declared that when this Abomination should be seen, those noting it should understand and flee. For long centuries it was supposed that the Great Teacher referred to events which culminated A.D. 70 in the destruction of Jerusalem. The Abomination was supposed to refer to the carrying of Roman banners within the holy precincts of the Temple. It did seem strange that so comparatively insignificant a matter should be mentioned by Jehovah through Daniel the Prophet and should then be referred to by Jesus Himself, but we saw no other interpretation.

I share with many other Bible Students the view that the Desolating Abomination mentioned by the Prophet Daniel and by Jesus is the doctrine of the Mass. It was introduced about the middle of the fourth century. It has had a corrupting influence since. And now that we see it clearly it is the duty and privilege of all of God's people to get right with God by recognizing that which is so abominable in His sight—the setting aside of the one perpetual sacrifice of Christ and the substituting, in part thereof, of the sacrifices of the Mass, performed many times every day throughout the world.

SUNDAY SCHOOL. THE BLACK SQUAD

Lesson X.—Third Quarter, For Sept. 8, 1912.

THE INTERNATIONAL SERIES.

Text of the Lesson, Matt. ix, 35, to x, 15. Memory Verses, 7, 8—Golden Text, Matt. x, 40—Commentary Prepared by Rev. D. M. Stearns.

If we consider the full portion assigned by the committee for the lesson today we begin with ix, 35, "Jesus went about all the cities and villages teaching in their synagogues and preaching the gospel of the kingdom and healing every sickness and every disease among the people" (almost identical with iv, 23), and end with, "When Jesus had made an end of commanding His twelve disciples He departed thence to teach and to preach in their cities." Thus is summarized the daily life of Jesus and His followers, telling of the kingdom and showing how our mortal bodies will then be affected. It seems to me that there is a great difference between teaching people how to reach heaven when they have to leave these mortal bodies and telling them of a kingdom of peace and righteousness on this earth over which we shall reign with the Lord Jesus Christ in bodies like His glorified body and never again be weak or weary or sick or die.

The work of the devil has been so long manifest in the result of sin and the curse that it is generally accepted as the normal condition, and no other is looked for. Jesus had ever before Him the joy and glory of this kingdom of which He loved to tell and give samples of it, and, looking upon the earth bound multitudes who knew not of it, He was filled with compassion upon them as He saw them groveling and no one to tell them of the glory and how to get it. A plenteous harvest to be reaped, but few laborers. Therefore ask the Lord to send forth the laborers. It sounds a little strange to ask the Lord of the harvest to see to His own affairs. It is His harvest, and He cares, and yet we are to ask Him to send forth the laborers. In Isa. vi, 8, He asks, "Whom shall I send, and who will go for us?" And it is for the willing ones to say: "Here am I. Send me." The question there seems to be that of I Chron. xix, 5, "Who, then, is willing to consecrate his service this day unto the Lord?" This of our lesson seems to refer the matter back to the Lord, but there is at least this in it: We cannot honestly ask Him to send forth laborers unless we are willing to say, Here am I; send me. This seems to be implied also in what He then did, for He called the twelve unto Him, gave them power over unclean spirits and all manner of sickness and disease and sent them forth to do as He had been doing—preach the kingdom of heaven as at hand, heal the sick, cleanse the lepers, raise the dead, cast out devils and, as they had freely received the power, so freely bestow the benefits (verses 1, 7, 8). Miracles had been wrought through Moses and Elijah and Elisha, some of judgment and some of mercy, but never before had a commission just like this been given to men, and it seems to have been given equally to all, even to Judas Iscariot. They were His, all but Judas, who betrayed Him, and the power was His, all was of Him, and they were His messengers.

As the Father spoke through Him and wrought through Him, so He would speak and work through them. They were for Him; He was for and with them and would see to the results. So it is or should be still—God working in us to will and to do of His good pleasure (Phil. ii, 13).

The great question in any good work is generally that of funds to carry it on, but He told them not to be anxious about that, as He would see to it. Matt. vi, 33, stands always, or, as some one has put it, Make thou His service thy delight; He'll make thy wants His care. As in Deut. xx, 10-12, they were to carry peace everywhere, leaving it to the people to accept or reject it. There was one seemingly strange thing about their commission. They were not to go to either gentiles or Samaritans, but only to Israel, and He said to the woman of Tyre and Sidon, "I am not sent but unto the lost sheep of the house of Israel" (Matt. xv, 24). It was not until Israel had rejected Him and crucified Him and He was risen from the dead that He gave commission to go into all the world.

There are truths in this chapter which apply to the whole of this age, while some have special reference to the sending forth of the twelve. He is always the same, and the world will be the same as long as it has its present ruler, whom He will send to the pit when He sets up His kingdom. Those who are truly His and filled with His spirit must expect to find themselves as sheep in the midst of wolves, hated for His sake, persecuted, treated as He was, for the disciple is not above his Master. In emergencies, when under arrest, we can trust the Holy Spirit to speak through us (verse 20), and we should be so filled that He can speak through us at all times. He is always ready to make true to His messengers Ex. iv, 12; Jer. i, 7-9. Those whom He sends must be without fear of any kind, even of death. See the three "fear nots" of verses 26, 28, 31, and the comfort to be obtained by considering even sparrows. Note in verses 37-39 the whole-hearted, self-renouncing devotion to Himself which He expects and in verse 42 the reward for the smallest service.

Grimy Vulcans That Feed the Fires on Ocean Liners.

HEROES OF THE STROKEHOLD.

These Models of Human Grit Practically Brave Death Every Time They Face the Blistering Searing Blasts of Heat From the Glowing Furnaces.

An inferno, all smoke and heat and fire and nakedness, is the strokehold of an ocean liner. As you enter it, picking your way over the burning ashes, the hot blast from the furnace mouths smites you in the face; it scorches your eyes and sears your lungs with every gasping breath you draw. Your impulse is to turn and fly. Life seems impossible in such an atmosphere.

And yet the inferno hums with life and strenuous, almost savage, industry. Opposite the huge boilers, quivering with suppressed power, like so many chained giants, are the figures of men as if carved in ebony, glistening with the sweat that streams from every pore. They are working furiously, with muscles swelling and knotting as if they would burst through their sheath of skin—humans in quick succeeding poses of fierce labor which would delight the eye of the sculptor and baffle his skill.

Gathering up a shovelful of coals, each man propels them with a quick forward thrust of the body into the white hot heart of the furnace and with a dextrous turn of the wrist spreads them evenly over the fire. Then, quick as the eye can follow, another shovelful succeeds and another, as if life itself hung on the breathless swiftness of the sequence.

Such is the strokehold in which the vulcans of our mammoth liners and battleships feed the greedy furnaces, which keep the propellers revolving to the tune of twenty knots and more an hour—the men of the "black gang" who, clad in trousers almost as black as their grimy bodies, and with a filthy "sweat rag" loosely knotted round their necks, toll thus for four hours at a stretch, until the last "ounce" is taken out of them, and they crawl back to their quarters for a well earned eight hours of rest.

If a fireman faints, overcome by the heat and exhaustion, he is quickly laid aside in some corner, with a little tepid water dashed on his face, and there he is left until he "comes round," while his fellows ply shovel and "slice" (the latter to clear the fire periodically from refuse) with a fiercer energy than before, adding the fallen man's labor to their own. The moment he recovers consciousness he struggles to his feet, seizes the shovel and is at it again. "Go off watch?" Not he! He's as good a man as any, and the fireman never knows when he's beaten.

To call such men heroes is no abuse of an often misunderstood word. They are not only the last word in human grit and pluck—for your fireman will die rather than give in—they are heroes who face death every time they enter the strokehold, as lightly as a feather, as other men would sit down to their dinner. At any moment a fusible plug may fly, a boiler tube collapse, a gauge glass may splinter, and the captain may have occasion to "regret" that some good man or other has fallen a victim to his duty.

His ship may be sinking, the rushing water swirling knee deep over the plates on which he is standing, but no thought of the boats and an escape to life is for him. He must stick to his post until the last fire is drawn and if he has time to race up the escape ladder to the boat deck well and good. If not—the odds are all against him—he goes down, a "mute, inglorious" hero, to his death. It is all part of the day's work for which he draws his meager pay, with a cheerful acceptance of the fact that his life will be short and certainly not merry, for you find few stokers who have passed their forty-fifth birthday.

It is not only that the fireman's muscles and stamina must bear this inhuman strain. He must watch the gauge glasses with the keen eyes of a lynx to see that the line of bubbling beads never rises above or falls below the level that denotes safety. He must know his boilers as a jockey knows his mount; which of them requires coaxing and which requires forcing to stimulate their sluggishness, for boilers, it is said, have as many whims and caprices as a woman.

On the whole, the stoker is no unamiable man. He may growl at his food, though he often fares "like a fighting cock" aboard; he may have a vocabulary which would make the average barge green with envy, but he will laugh you to scorn if you suggest that his work is too hard and that he is not "game" to the backbone.—London Answers.

No Hearsay Evidence.

A rural magistrate, listening to the testimony of the witness, interrupted him, saying: "You said that you made a personal examination of the premises. What did you find?" "Oh, nothing of consequence," replied the witness. "A beggarly account of empty boxes," as Shakespeare says.

"Never mind what Shakespeare said about it," said the magistrate. "He will be summoned to testify for himself if he knows anything about the case."—London Tit-Bits.

It is impossible to found a lasting power upon injustice and treachery.—Demosthenes.

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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

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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 " 12:35 9:50
3:37	7:47 " Hanover " 12:17 9:42
3:45	8:55 " 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 8:56
4:40	7:50 " Sauguen J. " 11:18 8:43
5:15	7:50 " Toronto " 11:15 8:55

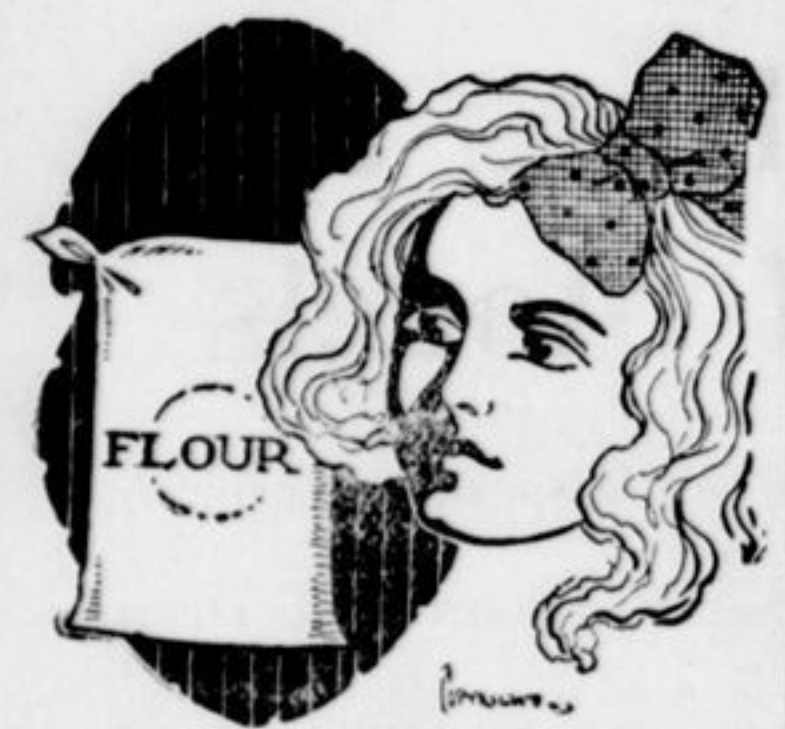
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