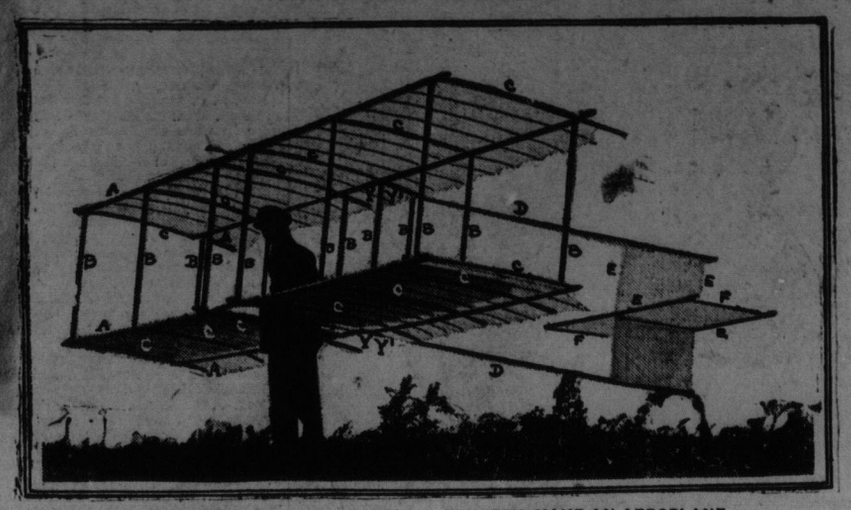
No Reason Why Boys Should Not Have Aeroplanes of Their Own



Say, boys! All you fellows! Wouldn't you like an airship of your own?

One that would really carry you up and up and in which you could sail far over the meadows and across fences this summer during vacation?

Now, all of you speak at once!

The other day the editor of the Standard heard of some boys up in Terre Haute, Ind., who have a Junior Aero Club, and who fly around the fields near their homes just like the Wright brothers and Curtiss do, only they don't go so high and they don't stay up in the air so long.

But they do fly; And what's more they make their own flying machines, which is the best thing about it, from the standpoint of the lads whose fathers are not millionaires.

This looked pretty good to the Daily Standard, so we just telegraphed our correspondent at Terre Haute to drop around and see the aero club boys and to find out especially how they made their machine. We thought the boys of St. John would be mightily interested.

Well, this morning the mail brought a letter from Terre Haute and a diagram of the machine, which shows exactly how to make it. Here is the story the correspondent sent:

HOW A BOY CAN MAKE AN AEROPLANE.

A—Basswood or any light wood, 16 feet long, 1 inch thick, 1½ inches wide.
B—Same wood, 3 feet long, 1 inch thick, 1 inch wide.
C—Same wood, 6 feet long, 1 inch thick, 1 inch wide.
Y—Connect rudder here.
Cover top and bottom with muslin.

How to Make The Rudder.

D—Same wood and size as A.
E—Same wood and size as B.
F—Same wood, 2 feet long, 1 inch wide, 1 inch thick.
Y-1—Attach to Y, brace with wire to ends of biplane.
Cover E to E and F to F with muslin.

STORY OF TERRE HAUTE'S BOY FLYERS

Terre Haute, Ind., July 15.—Victor Tyler, 15, and Elmer Bruce, 16, are the Terre Haute boys who started the aviation bug among the lads of this city. They are the first charter members of the Junior Aero Club, and it was they who built the first biplane which within a week was duplicated by a score of boys.

To The Standard correspondent, Victor Tyler told how to make a good, trustworthy "glider"—a glider, you know, fellows, is the first step in flying machines.

Well, first of all, I bought four pieces of basswood," said Victor, "but I guess, any light wood would do, basswood is best though, and I started with these four pieces, 16 feet long, one inch thick and an inch and a half wide. These were connected up at the ends and in the centre with cross sections of the same wood, about three feet long.

"The plans were then covered with muslin, 12 yards long and 2 yards wide. Thin strips of wood were placed a foot apart between the layers. And the whole was then well braced with bicycle spokes, the ends being set into the basswood corner pieces at an angle of 45 degrees.

"An opening 2 feet wide was left in the bottom plane in which the rider balances himself with his hands while making the flight. The rudder was constructed of two pieces of wood, 16 feet long, which were braced with piano wire to the ends of the biplane. The whole outfit can be built for $12 or maybe less."

It's the cheapness of these biplanes and the bit of danger attached to their operation that has made the gliders the fad of Terre Haute boys.

When Tyler made his first atempt to fly, he had two of his friends hold the glider at each end and run with it down a gently sloping hill against the wind. Every thing went lovely until a small hurricane struck the craft and sent it crashing back to earth again, tail first.

The amateur aeronaut got up out of the weeds, brushed the dirt from his clothing and made another flight. It went all right this time "Wee! this is the best fun I ever had," he said. Do you wonder that he is enthusiastic? Just make one trip in a glider yourself and then you will understand.

FIRST BOY IN ALL ENGLAND

Youthful Prince of Wales Has Always Been a Public Favorite --- Heir to the British Throne a Typical English Lad --- Chums with the Late King Edward.

London, July 9.—Rrince Edward of Wales, who has been "the first boy in England" for sixteen years, has gone to join his ship at Dartmouth and take his place as Cadet Edward of Wales. At the funeral ceremonies of his grandfather, King Edward, he was a prominent figure, not only because he was heir to the throne, but because he is highly popular.

A typical Anglo-Saxon lad is Prince Edward, now formally made the Prince of Wales. He is fair haired, blue eyed and sturdy of limb; the picture of health, strength and good temper.

From babyhood he has been popular His doings and sayings have been chronicled, and half the mothers of England put their sons into white sailor suits like those chosen by the Queen of England for her son. Yet admiration does not seem to have spoiled him at all. He is still a frank simple English boy with a bright smile, a pleasant manner and an infectious laugh.

Not only is Prince Eddie a public favorite but he is a hero in his own family. His three small brothers and one sister look forward to his holidays as festive occasions. His father and mother, King George and Queen Mary, although they are quite strict with their children as a rule, often relax discipline for their oldest son and are as proud of him as any middle class parents of their first born.

Even at school Prince Edward is popular, and you must be more than a prince to be a favorite at an English school. You must be an all round expert at games and sports, a generous, open handed good fellow, with plenty of courage and a love of fair play.

Prince Edward has always been a sportsman. He could ride his pony when he was 5 and on his seventh birthday King Edward gave him a bicycle.Swimming lessons at the Bath Club came next, and a little later cricket, football and boxing, and now he is one of the first class cross country runners of England.

Before he was 10 he had handed over his ordinary nursery toys to his younger brothers, and was giving all the time he could spare from lessons and exercise to a fleet of model battleships which had been given him by his father. It was the time of the Russian-Japanese war, and the young prince with model guns, forts and maps of the scene of the campaign was following each move and fighting mimic battles with his fleet. Later King George, anxious to encourage his son's love of the sea, gave him a large model brig. This is kept at Virginia Water in charge of an old sailor, and Prince Edward has learned the management of it.

Of course when the time came for him to go to school it was not difficult to make a choice. He wished to be a naval cadet, so to Osborne he went, and when his training there was completed he was removed to the training ship Britannia at Dartmouth, where he is now working.

His life is the same as that of any other cadet. He is up at 6.30 a. m., does his three-quarters of an hour's work before breakfast, attends the college laboratories, the forge and the factories and learns to handle the tools of the workshop. He even had to serve his apprenticeship as a fag.

A story is told of his early days at Osborne which seems to prove that the Prince is not without commercial instincts. He had written home to his mother for extra pocket money, which she refused to send, and so he wrote a long letter to his grandmother begging her to help him out. Queen Alexandra wrote a long letter reproving him for extravagance.

To her surprise Prince Edward, who hates letter writing like a noted boy immediately answered her letter, and asked many questions. She answered them, only to receive another letter from her grandson. At last the truth came out that the Prince was selling the Queen's autograph letters to his schoolmates for money to spend at the tuckshop.

In his lessons Prince Edward does not shine. If he were an ordinary lad he would be called backward, except in the few branches of study which he likes.

Love of animals is a trait of all the Wales children, as they were known till very recently. Prince Edward's pets include dogs, cats, ponies, horses, bird, a monkey, guinea pigs, rabbits, white mice and several kinds of birds.

The lesson of charity has been inculcated in Prince Edward, as in his brothers and sister. They have always had to send parcels of toys to sick children at Christmas time, and they have had to give not only old toys but things they fancied themselves.

King Edward and his grandson were chums and were often seen together at Windsor.

NEW PALACE FOR KING.

Buckingham Palace Presents Unsightly Appearance, And Finest Part Is Hidden Away In Rear.

London, July 15.—Buckingham Palace, the King of England's London residence, has been described as the shabbiest and most unattractive royal palace in all Europe. It is a dismal, smoke begrimed building, and the front it presents to the public has about it as much architectural beauty as a Massachusetts shoe factory.

Americans who get their first glimpse of a European royal palace in London gasp upon seeing shabby Buckingham Palace. The latest union railroad station in their home town usualy is far handsomer architecturally and better adapted to its purpose than Buckingham Palace is to its. Eighty-two years ago the Duke of Wellington declared that Buckingham Palace wasn't fit to lodge the sovereign of England. The Duke's criticism still holds good.

There is some newspaper talk that the beginning of a new reign ought to see the beginning of a new palace, but it is highly improbable that the government, especially a Liberal-Radical government such as is now in power, will see its way to make an appropriation for a new palace. If the government won't appropriate money to build a new palace it may be depended upon that King George and his frugal consort won't provide the money from their private purse.

The front of the palace which American visitors see is not really the front but the rear. The true facade of the palace is not visible to the public. It is a fair example of Georgian architecture, which some people think is hideous at its best. It faces the big private gardens of the palace, looking north toward Piccadilly.

The side visible to the public was patched on after the palace was finished. It is of stucco and badly needs painting. The job of painting is too big and too costly, and so the smoke begrimed palace remains unpainted until Queen Mary moves in and makes a big kick in the right quarter.

TUBBY AND THE TIDE

It was Tubby's first visit to the seashore, where there are so many interesting things to see, such fun to go paddling and to jump the waves as they came in.

But the one thing that puzzled him mot was the tide. The water would all "go 'way," as Tubby said, and then hours later come back as if all the little waves were running races with each other to see which could climb furthest up the beach.

Now there was a lovely rock on the beach in sight when the tide was out. And such treasures of shells and seaweed as one could find there. Tubby had been told time and again not to

go there when it was time for the tide to "come back home," because then the rushing water covered the rock entirely, and there was danger.

This day Tubby was finding just most was the tide. The water would was he that he forgot all about the tide, when first thing he knew his rock was an island. He climbed to the top, but the water kept coming faster and higher. Tubby yelled and called with all his might till two men in a boat saw his trouble and hurried to him.

Not a moment too soon did they arrive, for the water was almost to the top where Tubby stood. That experience taught the youngster to be very careful about the tide and not play on the beach when it was time for it to "come home."

PULPIT SEEN FROM THE PEW

Sermon Intended for Preachers by Close Observer Who Has Occupied Both Positions ---Some Valuable Hints.

(As It Appeared in the Montreal Star)

Circumstances beyond my control having transferred me from the pulpit to the pew and made me a listener instead of a speaker, I have learned some lessons which, had they been learned in my earlier years, would have been beter for myself and for those to whom administered. Consciously or unconsciously, ministers acquire habits, take on mannerisms in attitude and in speech, and in many ways do the unseemly. For the older men, many of whom never heard a lecture on elocution, were scantily furnished with books, and whose opportunities of listening to those who could be safely copied, large allowance should be made, but for the younger ones, not much. To a few of the defects that are here alluded to I would respectfully call attention in the hope of contributing in some degree to the effectiveness of the pulpit.

Some ministers are usually late in reaching the church. They enter the pulpit with a rush, and show by their look and manner, they are in no mood in which to engage in the performance of duties of so grave and momentous a character as those that devolve upon an ambassador of the King of Kings. By him more than by any other, it should never be forgotten the house is, in a special sense, the Lord's, that He, the Proprietor, is present, and that to Him prayer and supplication are about to be made. Therefore, with sober mein and reverent tread, the place should be approached in which "prayer is wont to be made"—the outward demeanor and the inward feeling thus in perfect and complete accord. If the preacher's manner indicates a lack of reverence for the place and the occasion, little good may be expected from his efforts.

The Bible and hymn book are not always handled with due respect and care. The sacred volume is indeed precious because of the character of its contents, and the purpose for which it was written. Its influence for good cannot be estimated. It has done more to promote the best interests of humanity, mentally, morally, and materially, than all other agencies combined. Its value to the race is incalculable, its price far above rubies, and gold is not to be compared to it. As a message from the Almighty it should be handled respectfully and treated with reverent care. When, therefore, a preacher is seen folding in the leaves, turning down the corners, or pounding the Book, with clenched hand as if he were hitting at a foe, he is guilty of and likely to produce an unfavorable conduct that is certainly unseemly impression upon those who are the witnesses thereof.

Clear Announcements.

The announcement of the numbers of the hymns and the scripture lessons should be made in a clear and distinct voice, so that the congregation may readily find them and be enabled to intelligently engage in these important parts of the service. Ample time should be allowed for the people to get quietly seated after the preceding exercises, and hurry and confusion be avoided.

In reading the Scriptures, or in preaching or praying, the voice should be so under control as to be heard in all parts of the house. It is not so much loudness that is required as distinctness of enunciation, and while Nature has not favored all with good voices, this disability may be overcome if necessary care be taken Some act as if sound and forcefulness of utterance meant the same thing, forgetting that those may confuse and bewilder, and no permanent good be done. Not long ago I had the privilege of hearing a sermon which, had it been delivered and not read, would have left little to be desired. Strangely as it sounds, it is nevertheless true that good readers are few. The work is done hurridly, punctuation points are disregarded, and emphasis and cadence are overlooked; and in consequence, of which the meaning is obscured and the beauty marred. In this case the voice was well under control, rose and fell with the varying spirit of the discousre, the enunciation was distinct. There was neither rush nor hesitancy, and while the sermon was rather more than the usual length not a sign of weariness was anywhere to be seen.

Read Scripture Privately.

Before the public reading of the lessons it is very desirable they should be read over carefully in private in order to understand their import, to ascertain the correct pronunciation of proper names that are in them and to see that nothing is contained therein that should not be read in a promiscuous assembly. Mistakes of this kind are sometimes made, one of which I remember as having caused considerable comment. The chapter read was one of the most beautiful and interesting in the Old Testament in which a story of contentment, generosity, respect for the ministerial class, and an unshakeable faith in the wisdom and goodness of God under very trying circumstances are touchingly told. In the narrative, however, are several allusions of the most delicate nature that should have been omitted, but the good man read it in its entirety, oblivious to the fact that cheeks were crimsoned and surprise depicted on every face.

Attitudes deserve attention. Every preacher should cultivate a graceful and dignified manner, and avoid every approach to the awkward and the unseemly. Some appear to be ill at ease. Hands and feet seem to be in the way and what next to do, difficult to determine. Some lean upon the desk as if they are tired and needed support. Some tramp the platform from side to side with look and manner which in, any other place and in any other person would be regarded dangerous. Others keep their hands in their pockets, shake their heads, and to emphasize what they say bring down the hand and foot with startling force.

Now, for this sound and fury which often signify nothing, there is really no need, and if we could but see ourselves as others see us, we would learn to do our work in "a more excellent way."

And here let me ask, is it necessary to preface the announcement of the first hymn any more than others with such words as:—"Let us sing to the praise and glory of God, hymn number 108"; or to supplement the reading of the Scriptures with: "May the Lord add His blessing to the reading of His own word." Has not all this been asked for in the invocation and opening prayer? Is not the service one from commencement to close? And if the exercises are all supposed to be under Divine direction, why should special mention be made of particular portions?

In the matter of pronunciation, there is room for improvement. Some men never seem to consult a dictionary, or learn from those who may be safely followed. Of course, in regard to proper names large liberty is allowed as authorities differ, and usage sometimes sets aside all rules. Few would care to read in public certain chapters of the Books of the Chronicles, Ezra and Nehemiah, or the last chapter of the Epistle to the Romans. To those no reference is here made, but to simple, common words concerning which there should be no difficulty.

Generally speaking pulpit prayers should be brief, for no matter how chaste the language, or how earnest the manner, after from six to eight minutes they become wearisome. It is not necessary to tell the Almighty of His greatness and glory, or as I once heard an evangelist say, after quoting a text of Scripture in his prayer, add: "Or, as the Revised Version puts it," All padding should be avoided, and the use of the named of the Deity from 25 to 40 times in a single prayer neither seemly nor required. And while our rulers should certainly be remembered at the Mercy Seat, no good reason can be given, after the King, Queen, Royal Family and the Parliaments of the Empire, to name a number of subordinate officials in the various departments of society.

Much time is worse than wasted in repetition. If some men could read their sermons just as they are delivered, they would be greatly surprised. Occasionally a sentence may be repeated with advantage to give emphasis to the idea being presented, but the sentence must not be a mere commonplace one, used to fill in time. It is not wise to so speak as to render it necessary to go back to explain what has been said, and such backneyed terms and phrases as, "Along these lines," our environment, "the man with a vision," "the final analysis," and the like, make but little impression upon the average hearer. Today thirty minutes for the sermon should be sufficient, and beyond that few preachers can safely go.

In conclusion let me say that what are spoken of as "little things largely make or mar our life. Our work as ministers of the Gospel is the greatest and noblest in which it is possible for a mortal to be engaged, and our supreme desire no doubt is to do it well and wisely. Therefore, if the things referred to tend in any way to weaken our influence, or to lessen our usefulness, all that is necessary is to have our attention called thereto, and the purpose of this paper will have been secured.

PEOPLE'S PULPIT

SERMON BY CHARLES. T. RUSSELL, PASTOR BROOKLYN TABERNACLE.

"BE YE RECONCILED TO GOD"

Text, "You that were sometime alienated, and enemies in your mind by wicked works, yet now hath He reconciled" (Colossians i, 21).

Sunday, July 10.—Pastor Russell of Brooklyn Tabernacle, New York preached today from the above text. He said in part:—

In order to use a telescope to advantage we need first to obtain a proper focus on the object to be examined. And so it is with the Divine Plan and Purpose. Loking at it with the eye of faith through the Telescope of God's Word, adjustment of the focus is necessary. This focusing of the Word, Christian people in the past have very generally overlooked. As a result the Divine Plan has a blurred and indistinct appearance to our sight. The various word-pictures, symbols types, allegories and plain statements of the Scriptures without this focusing together, make a very unsatisfactory and nondescript matter of the Gospel of Christ, one that is unsatisfactory to everybody, one that the learned of our day have repudiated entirely—an ambiguous collation that is a source of vexation to millions of God's consecrated people. The difficulty is that the Telescope was tampered with during the dark ages and the proper focus was lost. Since then Christian people have feared to readjust it. They have gloried in the fact that they never changed the focus. However, they have overlooked he fact that some one else did change it for them long ago and that the unsatisfactory view we have gotten is the result of this and is entirely out of accord with the clear and beautiful vision of God's Grace and Truth and Mercy and Love and Wisdom and Power as seen by the Apostles in the early Church.

International Bible Students' Association.

Some of us, dear friends, instead of throwing away the Telescope of the Word of God, are taking pleasure in cleaning the lenses of the dust of the dark ages and adjusting the focus by a careful endeavor to speak where the Word of God speaks and to be silent where it is silent, and to bring, as the Apostle suggests, our every thought into captivity to the will of God in Christ as outlined in the Bible. The result, we all can testify, is not only comforting, but happifying; not only enlightening, but refreshing. Truly, as the Apostle suggests, we have come to "Times of Refreshing from the presence of the Lord." And all this, we perceive, is exactly what the Scriptures foretold, namely, that a falling away and darkening of the understanding would follow the death of the Apostles, but that in the end of the age the darkness would begin to scatter before the oncoming light of the Sun of righteousness, in the morning of the New Dispensation of Messiah's reign.

In accord with all this, note the fact that for centuries we have been overlooking certain Scriptures while accepting others. We accepted the Apostle's statement in our text respecting the reconciliation of the Church, but we overlooked entirely other Scriptures which speak of a still different reconciliation—"God through Christ reconciling the world unto Himself" (II Corinthians v, 19). We should have noted the difference between the Church and the world in this and many other passages of Scripture. We should have remembered the Lord's words, Ye are not of the world, even as I am not of the world." We should have seen that the salvation and reconciling of the Church is one thing and the salvation and reconciling of the world is quite another thing; that these are two different salvations—the first to heavenly, spiritual conditions and joint-heirship with Christ in His Kingdom; the other to an earthly inheritance, to earthly perfection and life everlasting and an Eden that is to be world-wide —Paradise restored, God's footstool made glorious.

God's Purposes to Be Accomplished.

Nevertheless nothing has been lost. No Feature of the Divine Plan has been thwarted, for these two salvations do not progress at the same time During this Gospel Age none are saved, nor desirous to be saved, except those "drawn of the Father," "called of God." These have been privileged to approach God through the Son, whose name is "the only name given under heaven or amongst men whereby we must be saved" (Acts iv, 12). Only those who take up their cross and follow the Lamb through evil report and good report, faithful unto death, can now be spirit-begotten; in the resurrection, these will be spirit-born, members of the Bride of Christ, the Lamb's Wife and joint-heir with Him in His Kingdom. It does not matter to the remainder of mankind that they have been allowed to remain in ignorance of the great fact that God is about to pour out upon humalty a great blessing; about to pour out His holy Spirit upon all classes; about to establish the Kingdom of His dear Son for which we pray, "Thy Kingdom come;" about to cause the knowledge of the Lord to fill the whole earth; about to give to every son and daughter of Adam one full, fair, righteous opportunity to come to a knowledge of the Truth that they may be saved.

If the knowledge of God's grace has proven to be a grand, glorious, inspiring message to the sanctified in Christ Jesus, the Church of this Gospel Age, called to the heavenly calling, will not the message of reconciliation to the world, in due time, likewise bring to the world, comfort, joy, blessing, as they shall be invited to the earthly portion—to the full restitution to human perfection—to all that was lost by Adam and that is to be recovered by the sacrifice of Jesus. No wonder the Scriptures assure us that the night of weeping is nearly over and the morning of joy already dawning! No wonder the Apostle declares that "the whole creation groaneth and travalleth in pain together," and that they are "waiting for the manifestations of the sons of God." (Rom. 22, 19).

The work of this Gospel Age has been the calling, the testing, the proving, the fitting, the polishing of these sons of God for the glorious heavenly state to which they have been called. The Apostle urges that however humble the position of God's saints in the present life, "We know that when he shall appear we shall be like him, for we shall see him as he is." When he shall appear in his glory we shall also appear with him. When he shall reign as the King of Kings and Lord of lords, when to him every knee shall bow and every tongue confess, the elect Church, his Bride, will be with him in his throne, sharers of his glory and participants in his work — the work of blessing and uplifting the world — reconciling the world to God.

Calvin and Knox—Wesley and Whitfield.

Calvin, Knox and others of the reformers, we may then see, were quite right in their insistence that none at the present time are in a reconciled condition toward God except the comparatively few of our race—the saints. These turn from sin to righteousness, turn from disobedience to faith and consecration, and in and through the merit of the Redeemer are acceptable as probationary members of the elect Church. If faithful they will shortly in the "first resurrection," constitute the Church of glory, the Bride, the Lamb's Wife and Joint-Heir.

Brothers Wesley, Whitfield and others were also right in their proposition that God was not content with electing merely a saintly handful, but surely loved the whole world and would surely give to every member of the race a full opportunity to come to a knowledge of Christ and to seek a share in the merit of His sacrifice for sins and an opportunity for life everlasting.

Those dear brethren contended earnestly with each other over their differences, the one upholding the doctrine of Election, the other contending for the doctrine of free grace. Now we see that both were right! Now we see that the election belongs to this Gospel Age and to the High Calling to the divine nature and that in an age following this Free Grace toward all of the race of Adam will prevail. "The knowledge of the Lord shall fill the whole earth;" "every knee shall bow and every tongue confess." Then those who, under the rule and assistance and uplifting influences of the "elect" will come into harmony with the Divine Law, will be blessed with full reconciliation to God and eternal life on the human plane—in Paradise restored—while the intelligently perverse, instead of being everlastingly tortured, as we had supposed, will, as the Apostle says, be punished with everlasting destruction (II Thessalonians i, 9).

"Hallelujah, What a Savior!"

From this viewpoint the glory of our Redeemer and the glory of our heavenly Father are multiplied a million times. Our Redeemer is not only to be the Savior of the "little flock," His Church, His Bride, on the spirit plane of glory, but additionally, through the agency of His Millennial Kingdom, He is to be the Savior of the world. He "tasted death for every man," as the Scriptures declare, and, as they express it, "He shall see of the travel of His soul and be satisfied" (Isaiah liii, 11). Who could suppose that the Savior would be satisfied with the result of his labor if only about one in a million, as members of His Church, reach the heavenly glory-land?

Who in our day could for a moment believe the suggestion of Brother Jonathan Edwards, the great New England preacher, who declared that the Lord and His saints would, together, look over the battlements of heaven at their neighbors and friends and children suffering an eternity of untellable torture at the hands of demons, and turn around and praise God the louder on this behalf? Poor Brother Edwards had, we believe, but a small conception of Divine Justice and Divine Love. And his difficulty was that he did not see what is now so distinct and clear to Bible students, namely, that the Bible Hell to which all humanity goes is not a place of torture nor of consciousness at all, but the grave, sheol, hades, the tomb. ....

Instead of Christ and the saints praising God because of the tortures of the poor groaning creation, the Divine program shines resplendently, showing us that the Redeemer and His Church will for a thousand years be engaged in a missionary work of the sublimest and most gigantic character —a work not only for a living remnant of the race, but one which will include in its blessing all the thousands of millions of humanity under the Divine sentence, "The wages of sin is death." Truly the Scriptures declare, As the heavens are higher than the earth, so are God's ways higher than man's ways and God's plans loftier than man's conceptions.

Notice next the context. St. Paul after mentioning Christ as the Head of the Body, the Church, who is the first-begotten, the first-born from the dead, that in all things he might have the pre-eminence, adds, "For it pleased the Father that in Him should all fulnes dwell," and that (after) having made peace through the blood of His cross by Him to reconcile all things unto Himself—both the things in earth and things in heaven" (Colossians i, 18-20). The Apostle indicates the great scope of Christ"s work as it shall be eventually when finished. He is appointed of the Father to establish peace and righteousness throughout the Universe. But He has not yet accomplished all of this. He has only begun. He has died for the sins of the world, as well as for the sins of the Church. But He has not yet offered to Justice the satisfaction of the world's sins: He first appears before God as the great Advocate for the elect Church, "called" of God in advance to be "the Bride, the Lamb's Wife." Note how the Apostle expresses this thought in our text, verse 21.

The Church First Reconciled.

"And you, that were sometime alienated, and enimies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprovable in His (the Father's) sight, if ye continue in the faith," etc.

Who are these and why are they reconciled in advance of the remainder of the world—brought in advance into fellowship with the Father by the Redeemer as His Bride? These were by nature "children of wrath even as others." By nature they were alienated and enimies in their mind by wicked works. They were unlike the Redemer, who was "holy, harmless and undefiled and separate from sinners." Why then did God's grace specially come to this class—to us who are of the Church of Christ, "accepted in the Beloved one? What did we do or could we do to contribute to this favor of God bestowed upon us? The Apostle asures us further along the same line, that the elect Church by nature was not superior to the world from which it was [illegible]. He declares that it contains [illegible] many great not many learned, not [illegible] rich, but chiefly the poor of this world, rich in faith, many of them ignoble as respects birth and natural advantages of heredity. The difference between these and others was, first, that they had "an ear to hear" the Divine message. Sometimes this hearing ear came to them through sorrow and tribulation. In their weariness and heaviness they heard the Master's voice, "Come unto Me, all ye that labor and are heavy-laden and I will give you rest" (Matthew xi, 28). They heard this voice, while some of their neighbors more favorably situated heard it not. But a still further blessing came to them as they responded and drew near to the Lord by faith and prayer.

Desiring to come nearer and nearer they strove to put away all filthiness of the flesh—sin in its every form—the while realizing that they could not cleanse themselves. Then it was that the Master informed them of the terms upon which they might join His Church —"the Body of Christ which is the Church." They must make full consecration of themselves to God and to righteousness, even unto death. They must do this with a full understanding that it would take them out of touch with the world and the spirit of the world, while bringing them into closer relationship with the Father and with the Son. They were assured that if they thus presented their little all to God in the Redeemer's name and merit, this great Redeemer would serve them as an Advocate with the Father and impute to them a sufficiency of the merit of His sacrifice to make good the deficiencies of their flesh. Thus only could the Father accept their sacrifice of the earthly nature and all of its rights and beget them with His holy Spirit to joint-heirship with their Redeemer in all the glories and honors and blessed services for the world in His Kingdom of Glory which is to be set up as soon as this Gospel Age shall have finished its work of gathering out of the world the elect.

Let it not be forgotten in this connection that when the world shall be reconciled to God in the future, the blessings of that reconciliation will come to them while still in their fallen state, to assist them to be recovery of all that was lost in Adam. Hence our influence even with the worldly should be to encourage them towards as high standards of righteousness as possible, knowing that whatever they may attain in the present life will be that much of an advanage to them in the future life, and that in proportion to their degradation will be their difficulties in connection with their restitution to perfection. So then godliness is profitable, not only for the life that now is, but also for that which is to come; not only for the saints who hope to be of the "little flock" and associated with Christ in His Kingdom, but also for the world of mankind, whose hope is to be blessed under that reign of righteousness and its uplifting influences.