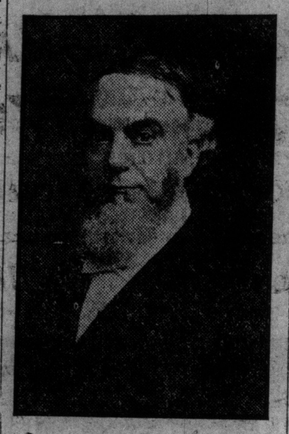
GOD'S SECRETS AND WHO MAY KNOW THEM

Divine Mysteries Only for the Holy—God's Secret Society—Pastor Russell's Discourse.

LYNCHBURG, Va., April 10.—Pastor C. T. Russell of Pittsburg, Pa., spent the day with some friends in this city en route to his European appointments. He preached twice to large and deeply attentive audiences. His evening theme was from the text: "None of the wicked shall understand, but the wise shall understand." (Dan. xii., 10.) He said:



In heathen lands as well as thruout Christendom secret societies include large proportions of the human family. Pursuers know something of their general motive and object, but their particular methods, hopes, endeavors, ambitions are kept secret. To effect this secrecy, to protect and conserve the interests of their association, obligations to profound secrecy are fastened and clinched with oaths, some of which are reputed to be almost blood-curdling, the endeavor being to fetter liberty of expression on such matters, not only by the obligations of honor, but also by those of fear. It is no part of my mission to attack any of these orders, nor to inveigh against their procedures. I merely refer to them here; I merely call your attention to the fact that this is a common method amongst men which evidently has the sanction of many, because I wish to draw to your notice the fact that the Almighty God Himself is the founder of a secret society.

Moreover, while there are certain correspondence between the human secret orders and the one of divine origin, we shall find as we should expect that the latter is in every way superior to all others. Its aim and objects are wider than all, embracing the entire human family, promising good, blessing and assistance to every member of the race—"in due time." (I. Tim. ii., 6.) Again, altho its methods of operation are secret, this is not because they are in any measure or degree sinful, disputable, injurious or underhanded, but merely because secrecy is to the advantage not only of the members of the society, but also specially because present secrecy as respects the work now being accomplished will be beneficial ultimately to the masses of mankind. This is in full harmony with the divine statement, "As the heavens are higher than the earth, so are my methods higher than your methods and my thoughts higher than your thoughts."—Isa. lv., 9.

As in some secret societies there are different steps or grades—for instance, all Masons are familiar with the secrets pertaining to the first degree, yet not all persons are familiar with the secrets, etc., pertaining to the thirty-third degree—so in God's secret order there are first principles of the doctrines of Christ which must be known to all who belong to the order, and there are also "deep things of God," which may be known only to those who have made advancement by growth in grace and knowledge and love. (Heb. vi., 1; Cor. ii., 10.) To some unfamiliar with the facts, but having a knowledge of earthly secret societies it may seem strange to say that the secrets of the Divine Order of the Sons of God are so abstract, so impenetrable that they may be discussed freely in the presence of others and not be comprehended at all. Indeed, so far from laying restrictions on the members of this order not to communicate its secrets, they are authorized, yea, urged to make them known to all who may be able to comprehend and understand them, with many assurances that only the right class will be able to comprehend. Our text is one of these assurances, "None of the wicked shall understand, but the wise shall understand." Another assurance is, "The natural man receiveth (understandeth) not the things of the Spirit of God, neither can he know them, because they are spiritually discerned"; and again, "The secret of the Lord is with them that reverence Him, and He will show them His covenant." (I. Cor. ii., 14; Psa. xxv., 14.) The only restriction in respect to the telling of the secrets of this order of the Melchizedek priesthood is, "Cast not that which is holy before the dogs," "Cast not your pearls before swine, lest they turn again and injure you." (Matt. vii., 6.) These secrets would be injurious to them, and they would misunderstand them, the swinish, the grovelling, might be incited to violence thru disappointment, recognizing no value in pearls nor appreciating anything that would not give earthly satisfaction.

The Founding of This Order.

The Scriptures assure us that our Creator purposed the founding of this Order of the Melchizedek Priesthood before the foundation of the world. In due time Melchizedek, a kingly priest, constituted its type in the days of Abraham—and then, too, a preparatory or junior order was inaugurated, Father Abraham being chosen of the Lord as its grand master. To him the whole secret of the order was communicated in few words, saying, "In thee and in thy Seed shall all the families of the earth be blessed." The meaning of this was but partially grasped by Abraham himself and all his posterity, the Jewish nation, who with him became members of that junior order during a period of two thousand years. They understood this to mean that at some time Messiah would come and establish a new order of things, with the result that Abraham's posterity in particular and the nations of mankind in general would receive thru Him a great blessing. These hopes of the junior order proved very encouraging and helpful to such of them as properly entered into the spirit and designs of the order and sought to appropriate the blessings and privileges of divine relationship thus accorded them. In proportion as by faith they entered into this order they took degrees of knowledge and of love and had more of the divine approval. But as for the other nations of the world they were not admitted in any sense of the word to this order; it was exclusively for Abraham and the Jews and all others were strangers, aliens and foreigners from the Commonwealth of Israel, without God and having no hope.—Eph. ii., 12.

It was at our Lord's first advent, or more particularly at Pentecost, following His redemptive work and ascension to the presence of the Father, there to appear on our behalf as our Advocate, that the Order of the Melchizedek Priesthood was organized—"the Church of the Living God, whose names are written in heaven." (Heb. xii., 23.) It is not an earthly organization, but a heavenly one, and hence properly it is not composed of those whose names have been written on earth, but those whose names have been written in the Lamb's Book of Life.

You will understand, however, dear friends, that in our view of the matter the division of the Church of Christ into various bands and companies under various banners—Wesley's, Calvin's, Luther's, the Pope's, etc.—represent so many mistaken ideas, represent so much confusion and misunderstanding and bewilderment and contention and error. These organizations are not only not necessary, but wrong, in that they tend to distract and divide the true members of the divine order, who should know each other not by outward badges and names, but by their acquaintance with the Lord and with the secret of the Lord, which is with all those who fear Him. The first principles of the doctrine of Christ should enable any of those who are truly the Lord's to make themselves known and well acquainted with others without any earthly introduction or distinguishing name. Indeed, all these do know each other when they meet; but the adversary's effort has been to keep them apart and thus if possible to hinder the progress and growth of the divine order. But he has not really hindered it; instead, his methods have merely assisted in making the order the more secret and unknown to the world, including those merely nominal Christians, not Spirit-begotten. So great has been the deception that the Lord Jesus, the grand and everlasting Head of this Order of the Melchizedek Priesthood, was crucified by some who belonged to the junior order and who were in one sense earnestly waiting for the establishment of the new order and for an opportunity to enter it! They were not permitted to enter because they were unworthy—except the few of whom we read (John i., 11), "He came unto His own, and His own received Him not, but to so many as received Him, to them gave He liberty to become the sons of God"—to join the Order of Spiritual Sons, the Melchizedek Order of the Priesthood.

The World Knoweth Us Not.

Similarly all down thru the Gospel Age there has been an outward Church of God and a true, the inward one. The world has seen the outward one, but not the inward; it has applauded and reprimanded the outward, but has uniformly disallowed the true and considered its members to be merely foolish.

Let it be understood clearly that membership in this order does not mean injury to those who are not members of it, but contrariwise, it means ultimately a blessing to come to them all thru the Melchizedek Priesthood, as it is written of this Spiritual Seed of Abraham, of which Christ is the Head and the church the body, "In thy Seed shall all the families of the earth be blessed." Gal. iii., 29.)

Briefly I might say that in one sense every member of the order is in bondage, and that in another sense nevertheless every member is free. Let me explain this strange expression: Each is free to leave the order, renounce it, denounce it, and count the precious blood wherewith he was sanctified a common thing, and to do despite to the spirit of favor which initiated him into this order. In doing so he incurs no threat of eternal torture; he merely brings himself under death sentence, similar to the one under which he was before he was reached with the grace of God thru the precious blood, excepting that it means the second death, from which there is no remedy, no ransom, no recovery by resurrection or otherwise, an eternal death similar to that experienced by the entire brute creation. While, therefore, each member of this royal priesthood is at liberty to go back to wallowing in the mire, like the sow that was washed, yet if he chose to remain he is also at liberty to follow this course—none shall be able to pluck him out of his Father's hand, nor to separate him from this grace.

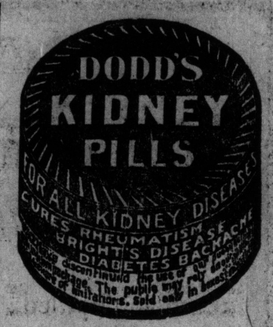
However, as already stated, those who abide in Christ, who abide in this new order of the royal priesthood, can have its blessings and privileges fully only upon the most exacting terms and conditions, namely, their full surrender to the law of the order so far as their intentions are concerned. Ah, I hear you say, the laws of that order must be very voluminous; doubtless many volumes of divine statutes and regulations would need to be studied by the members of this royal priesthood. We answer: No! The entire law of the order is briefly comprehended in one word—love. They must learn to love the great Founder of the order supremely, and, in turn, to trust to His love as well as to His wisdom and power, so that in obedience to His will they consecrate to spend time, talent and influence, yea, all that they possess, in His service.

Secondly, He admonishes that to love those who love them is not the test which He will apply, but they will be expected to sympathetically love all mankind, to do good to all men as they have opportunity, especially the household of faith, (Gal. vi., 10.) It is required of them that they shall especially love the brethren, the members of the order, and be ready and glad to lay down their lives for the brethren, tests along this line being continually necessary to weed out of the order all who are not approximating its standard of love divine.

As for the worldly wise they may not understand, because not many great, not many wise, not many learned are chosen of the Lord as worthy of membership in this secret Order of Melchizedek.

We are not hindered from telling the ultimate purposes of this grand secret order which our Lord organized, and of which, I trust, many of you are members thru faith in and consecration to the Lord. We may tell of these mysteries, knowing that none of you will be able to appreciate or thoroly to comprehend all of these mysteries except such of you as have taken several degrees of the order, passing from grace to grace, and from knowledge to knowledge. We remind you here of the Master's words when approached by the disciples who asked: Lord, why speakest Thou unto the people in parables? Jesus answered and said unto them: To you it is given to know of the mysteries of the Kingdom of God, but unto all outsiders these things are spoken in parables and in dark sayings, that hearing they might hear and not understand. (Luke viii., 10). To our understanding the total number of members in this order of the Melchizedek priesthood will be 144,001, the one being our Grand Master and Lord and Redeemer, the others being those of whom He says: "All ye are brethren," and of whom the apostle declares they are members in particular of the Body of Christ, the church of the First-born, whose names are written in heaven. (Heb. xii., 23). Under another figure our Lord is spoken of as a bridegroom, and these 144,000, now espoused to Him, covenanted to Him, are ultimately to be united to Him as His bride, to become the Lamb's wife and associates in His throne and work of the future. (Rev. xxi., 9).

In conclusion, dear friends, I exhort that we who have become members of this secret order of the Lord, including also those who under the leadings of the Lord's spirit may yet become members of it, shall appreciate more and more fully its wonderful privileges and gladly conform more and more to its requirements that we may thus make our calling and election sure to the glorious fruition of our hopes in the Kingdom of God and its gracious work under the whole heavens. We shall best do this by studying our manual which our Lord has given us, His Word, and by developing the various fruits and graces of the spirit, all of which are elements of the one general law of our order, namely, love to God and to our fellows. I remind you of St. Peter's words: "If ye do these things ye shall never fall; but so an entrance shall be administered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ." (II. Peter i., 10, 11).



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"SIEGE OF SEBASTOPOL" EXHIBITION FIREWORKS

How Western Provinces View Suggestion for Special Exhibits.

At the regular monthly meeting of the exhibition board, held yesterday afternoon, with Vice-President J. G. Kent in the chair, Lieut.-Col. Leslie, the treasurer, reported the result of his recent visit to the governments of Manitoba, Alberta, Saskatchewan and British Columbia. Hon. R. P. Roblin, premier of Manitoba, was favorably impressed with the idea of each provincial government having an exhibit of its own. He promised to take the matter up after prorogation. Minister of Agriculture Motherwell of Saskatchewan said he would give the suggestion his earnest support. Premier Rutherford and Minister of Agriculture Finley of Alberta said that they would probably send on to Toronto a large part of the exhibit the province proposed to make at the Dominion Exhibition in Calgary. At Victoria the colonel had an interview with the minister of agriculture for British Columbia and R. M. Palmer, who has charge of the immigration, advertising and exhibitions for the province, and both gentlemen appeared favorably impressed with the proposition. Altho the season was not the best for exhibiting British Columbia fruits they were agreed that an exhibit of minerals, timber, grain and other products could advantageously be made. They would go into the matter further after prorogation.

The following special subscriptions were announced: Dominion Shorthorn Association, $2000; Ontario Jockey Club, $100; York County Council, $50; Hackney Horse Society, $50; Swine Breeders' Association, $350; Hampshire Sheep Association, $25; American Cotswold Association, $15; Ayrshire Breeders' Association, $100; Holstein-Friesian, $100; American Shropshires, $100; American Oxford Down, $100; George H. Gooderham, $50; Hereford Breeders' Association, $25.

At the same meeting the tender of Messrs. Hand & Co. for the production of the spectacle, "The Siege of Sebastopol," and for fireworks, was accepted.

The proposition of the Dominion Shorthorn Breeders' Association, that a judge should be brought from Scotland to judge shorthorns, was agreed to.

An offer from the grocers' section of the Retail Merchants' Association to assist in making a pure food exhibit at the exhibition was accepted.

Notice of motion was given of an amendment to the bylaws of the association to add another member to the executive to be chosen from the representatives of the city on the board of directors.

"SPRING FEVER"

The need of a spring medicine seems to be universal. This is due to the fact that during the winter the blood becomes impure on account of the hearty food eaten. This causes that tired, weary, all-gone, don't-care-to-work feeling which is so prevalent at this time of year.

BURDOCK BLOOD BITTERS

That Tired Feeling.

Mr. F. H. Leard, Saskatoon, Sask., writes:—"I have used Burdock Blood Bitters as a blood builder and think it an excellent remedy. Everyone should take it in the spring to cure that tired feeling that comes to so many at this time of the year."

Uses it Every Spring.

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NEW GUELPH LINE.

Work on Route to Hamilton Junction in Prospect.

The recent visit to the city of D. McNicoll, vice-president, and J. W. Leonard, assistant general manager of the Canadian Pacific Railway, may result in an extension of the C.P.R. lines in Ontario.

With Mr. Oborne, the general superintendent here, these officials went over all the lines in Western Ontario and paid especial attention to the proposed line from Hamilton Junction to Guelph. The route was surveyed some time ago, but was never gone on with, because, among other things, of the difficulty of securing a right of way thru the northeast section of Guelph.

During the recent visit of Mr. McNicoll and Mr. Leonard, the Guelph Council undertook to assist in overcoming this difficulty. If this is done the work may be started this summer.

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