

Cured His Rheumatism In Three Weeks.

James LeB. Johnstone, a prominent member of the Citizen's Band, of Chatham, writes:

"I contracted Rheumatism by exposure five years ago, and was ailing for two months and in great pain all the time. I got Father Morriscy's No. 7 Tablets and took them for about three weeks, when the Rheumatism all left me and I have had no return of the pains since."

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Rev. Father Morriscy have cured thousands of this terribly painful disease.

Rheumatism is generally brought on by exposure, but is really caused by Uric Acid in the blood. This Uric Acid is an irritating poison, formed from the waste matter of the body. The kidneys should remove it, but when they fail it poisons the blood, and, settling in the joints, causes Rheumatism.

"No. 7" Tablets clear out the clogged-up Kidneys and stimulate them to perform their task of filtering the Uric Acid out of the blood. When this is done the Rheumatism simply and naturally vanishes.

"No. 7" Tablets cost 50c. At your dealer's. 28

Father Morriscy Medicine Co. Ltd. - Chatham, N.B.



THE GUARDIAN'S WEEK END SERMON

The following sermon was preached recently in Toronto by Rev. Mr. Russell.

The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of fine needlework.—Psa. xiv, 13, 14.

Our text poetically and pictorially draws our attention to one of those beautiful figures by which the close and dear relationship between Christ and His elect church is scripturally portrayed. Whether it be the figure of the captain and his soldiers, the shepherd and his sheep, the master and his servants, the head and the body members, or the bridegroom and the bride, each illustration of our Lord's relationship to the church carries its own important lesson. But surely none of them is more important or more beautiful than the one we are now considering—our Lord, the King's Son, highly exalted to Jehovah's right hand in the throne, and the church in glory. His queen and joint heir with Him in His millennial kingdom soon to be established. The study of these pictures of heavenly things is intended to lift the minds of the "New Creation," God's spiritual sons, from things earthly and sensual, to the things eternal, which eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath in reservation for them that love Him supremely.—Col. iii, 2.

The preceding verses of the Psalm describe the grandeur of the heavenly Bridegroom—that in His earthly life He was fairer than the children of men; that Divine grace was poured from His lips, and that the Father, because of His faithfulness, greatly blessed and exalted Him. Next it tells of the inauguration of His millennial kingdom at His second advent, when as the mighty one, He will come forth in glory and majesty, conquering Salvation.

Thus will the people fall before the rising kingdom of righteousness. Every knee must bow and every tongue confess. All who will decline to do so under those favorable conditions of full knowledge will be utterly "destroyed from amongst the people." (Acts iii, 23.) Then the declaration is made, "Thy throne, O God, is forever and ever; the sceptre of Thy kingdom is a right sceptre. God, thy God, hath anointed Thee with the oil of gladness above Thy fellows."

The picture is in the future. At the present time the church is not the queen, nor the bride, not in the glorious garments; she is merely the "espoused virgin," called to brideship. At present she is in her body of humiliation, or "vile body," according to the statement of the common version. But she shall be "changed" in the first resurrection, and thereafter be the glorious body "the glorious bride." (Phil. iii, 21.) Now she is a mixed company of both wise and foolish virgins, and many "strangers" commingle, who are not virgins at all. The testing time is not yet finished.

We cannot wonder that some refuse to believe that so great an honor has been provided for the "elect" church. It is almost too wonderful that this, which the apostle terms "our high calling," and "our heavenly calling," is an invitation for us to step not only out of sin, but from the earthly plane of being, a little lower than the angels, to the heavenly plane, far above angels, principalities and powers—to the Divine nature. Yet here are the apostle's words, and what else can we make of them? He tells us that God has given unto us "exceeding great and precious promises, that by these we might become partakers of the divine nature." (2 Pet. i, 4.) It is proper for the Lord's people to accept these great things with that simplicity which the Scriptures tell us is best illustrated in a little child—"nothing doubting." Says St. Paul, "He who hath freely given us Christ, shall He not with Him freely give us all things?"

Look again at the queen and her glorious apparel. Notice the pure linen clean and white, representative of her purity and righteousness. Remember that she was once of the world, her members "children of wrath, even as others." Looking but a little way into the future, we behold her clothed, not with an imputed robe of righteousness, but with her own robe of righteousness. The imputed one was hers to wear up to the time of her change from earthly to spiritual nature in the first resurrection. Then and there perfected, it became actual. On the spirit plane she became righteous, without blemish, a suitable companion and joint-heir for the great King of Glory.

But look more closely. Note that the robe of fine linen is beautifully embroidered—"fine needlework."

St. Paul tells of this embroidery work and the adding of stitch to stitch in its development, saying: "Tribulation worketh patience and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy spirit which is given to us." (Rom. v, 3-5.)

When we think of the imperfection of our very best endeavors along the lines of this embroidery work, this development of the graces of the holy spirit, we ask ourselves, "Whose garment would be fit to wear in the presence of our bridegroom and of the Father of the holy angels?" The answer is, "None of them." It is in harmony with this that we see that the Lord has provided something different. He allows us to practise upon our robe of imputed righteousness, but the new robe which He will give us as our own will be absolutely perfect, as well as glorious. Many voices are calling the Lord's espoused ones, the virgin church. The world says, "We admire you in many respects, but you are too prudish, too heavenly-minded. Your ideas are too radical. They tend to make you 'Peculiar People.' Come, mix with us. To tell the truth, your

separateness of life mars our pleasure and makes us rather dissatisfied with our own standards. Come with us.

Home, pleasure, art, wealth, popularity, all lend their influence towards worldliness and the cultivation of earthly hopes and prospects. Our great adversary, Satan, works upon us with subtlety, co-operating with the earthly influences. What shall we do? As the espoused one listens she hears the voice of her Lord saying, "Love not the world; neither the things that are in the world. If any man love the world, the love of the Father is not in Him." (1 John ii, 15.) She harkens again and hears Him say, "If the world hate you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John xv, 18-19.) She hearken further and hears one of the mouthpieces of the Lord saying, "I beseech you, therefore, brethren, by the mercies of God, that ye present bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. xii, 1.)

So in the Psalm under consideration the prophet says, "Hearken, O daughter, and consider and incline thine ear." The world says, Look, see, and be attracted by the things of this present time. The Lord says, Hearken, consider that the present life, at the very most, is brief and that in the Lord's providence, under our call, we have an opportunity to sacrifice and thus to gain the highest of all blessings in the eternal life of the future. The "foolish virgins" do not hearken enough to the voice from heaven, to the words of Jesus, the apostles and prophets. They are more or less absorbed with the cares of this life, the deceitfulness of riches, and thus do not fully sacrifice to the Lord, even tho, because of loyalty to Him, He will by and by give them a good portion. The "wise virgins," who will constitute the elect, the bride in glory, do hearken, do consider, and are guided by the counsel from on high, and pressed with vigor on in the narrow way of self-sacrifice, which leads to the kingdom glory.

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February 18th, 1909, 2-191111

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