

“THE LOST COIN”

(Discourse below by Walter H. Bundy, 1911 Convention Report. San Francisco / Oakland, California, June 22-26. Starting on page 90.)

We invite your attention to Luke 15:8, 9: *“Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house, and seek diligently until she find it. And when she hath found it, she calleth her friends and neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.”*

This parable of the lost coin, which occupies merely two verses in the Lord’s Word, the instruction of which is generally ignored by the majority of our Christian friends, we realize in the light of present truth to be strikingly significant, for from one special viewpoint it traces the entire history of the Christian church from the beginning to the end of the Gospel age.

We are aware that the words found in a series of parables which our Lord gave, as, for instance, the “Prodigal Son” and the “Lost Sheep,” are generally interpreted to teach the heavenly Father’s willingness to receive any who would come to him in the divinely appointed way through the Lord Jesus; and we think it very appropriate to apply a general lesson in that way. It would seem to us that in each of these three parables the lesson might not be inappropriately drawn that our heavenly Father is not only willing but ready and anxious to receive any who will come to him through a proper recognition of his dear Son. So we would not discourage this interpretation of these parables; we think it would be very inappropriate; we think that in nearly every one of the statements which our Lord gave there seems to be first of all a general lesson along practical lines, and oft-times an especial lesson along doctrinal lines. You remember how the evangelist says, “Without a parable spake he not unto them.” There are evidences in the Word of God why our Lord Jesus always spoke in parables. In the first place, the Scriptures indicate that one reason why the statements of our Lord were given in that form was in order that the Jewish nation, as a nation, and particularly the Pharisees, might not understand, might not appreciate. If they had properly appreciated the significance of his teachings they would not have crucified him, and we would have had no Redeemer, there would have been no work of Calvary. We do not suppose they all would have accepted him if they had understood, they would not all have willingly served him, but it is doubtful if they would have attempted to crucify him if they had really realized his mission. So that is one reason why these lessons were given in that way.

You remember how our Lord said to the disciples, I have many things to say unto you but ye cannot bear them now; it is not proper for you to have them now; in other words, it would not be meat in due season. But by and by he continues, when the Holy Spirit is come he will guide you into all truth. And so the apostles and early disciples asked many

questions of the Lord which he answered in this way, and which after the administration of the holy Spirit at the time of the Pentecost, they answered themselves. So it would be our understanding in the case of this parable, that there were lessons in it which were not supposed to be understood then; while even though they could realize to some extent the Father's willingness to receive those who come to him in the proper way, since our Lord has said, "Come unto me all ye that labor and are heavy laden, and I will give you rest," yet a deeper significance will be attached to the parable which at the present time becomes more clear and lucid under the light of God's present truth.

Take for instance, the parable of the lost sheep. While in a general sense it could be applied to anyone who comes into favor with God through Jesus, yet in a very particular sense it applies perhaps to the entire human creation as the one particular creation of God which went astray. And so in the parable under consideration, the lost coin, if we should begin to dissect the parable we would realize at once that, technically speaking, it would not be correct to say that a coin was responsible for its loss; nobody could blame a piece of silver for being lost, but the blame would be attached to the one who lost it, the one in whose custody it had been placed. So this would be our understanding of the lesson, we would understand the lesson particularly is concerning the one who had the piece of silver, who was responsible for its loss, and the Scriptures speak of this as a woman. Now as we have said, to our understanding this would trace particularly the history of the Christian church throughout the Gospel age. We presume the majority, perhaps all of us who are here, are realizing from the Lord's Word that our heavenly Father is dealing at the present time with the Church especially. This Gospel age has been particularly devoted to the call, trial and selection of the class known in the Scriptures as the church of the living God. You will remember the Apostle James' words in Acts 15:14, "Simeon hath declared how God did at the first visit the Gentiles to take out of them a people for his name"—the selection of this class as a church. Then he goes on to say, "After this I will return and build again the tabernacle of David which is fallen down." Here the Scriptures assure us that after God has selected out this class the Lord will return to the administration of his kingdom, that the balance of mankind, the residue, may seek after him, call on him, and learn his ways. We observe that the Apostle here says that God visits the nations to take out one people—a people for his name. Oftentimes there are those of the Lord's people who would be inclined to say, If the heavenly Father is selecting a church, which church is it? Where do we find such a church as this? Who are its members? We reply first of all it is very evident that the Father is not taking out a hundred different churches, but only one. God's true church includes any and all and includes only those who have made a full consecration to the Lord; they are the only ones who will be recognized as members of the Lord's true church. The Apostle suggests the terms of discipleship when he says, Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service." These, then, are the conditions upon which we may be received as probationary members of the Lord's true church.

But one would answer, "If those are the conditions, I fear God's church will be a very small one?" We reply, "We are sure it will;" that is just what the Scriptures teach. The Lord himself suggests this when he say, in Luke 12:32, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Again in Matt. 22:14, "Many are called but few are chosen." Now you know these words would not have worried us if we had not read into them something that the Lord never said. Let us take our Lord's Words in Luke 12:32. Before we came to the light of present truth, after reading that, we read in our minds something like this: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom," then we said, "But fear, big flock, for God will put you in torment and keep you there forever." That was what worried us; it was not what was to become of the little flock, but it was the awful thought that all the rest, the big flock, were to be hopelessly, endlessly tortured.

We find that all through the Gospel age people tried to improve on this matter and help God out of the difficulty; they reasoned that unfortunately God had made his plan too narrow or had been interfered with, and so they said—by their actions, at least—we will have to improve on this—God surely could not have meant to have a little flock saved and all the rest to be lost. So we will have to try to get as big a flock as we can into heaven, and if we cannot get them in through the proper door, consecration, we will have to open some other door. Maybe we can have the door of ignorance, and the door of innocence of childhood; but the all absorbing thing is, we cannot have all of that big flock lost.

Now we do not have to improve on God's plan; we are glad to have recognized this, that while the Lord taught us that this was a little flock, he has made an abundant provision for the balance of mankind, in due time, in harmony with his own glorious arrangement, as the Scriptures indicate.

Now we find that while the true church is described as a virgin, or a virgin class, and that the false conditions of churchianity are described as harlotry at the present time, Christendom is also suggested in the Word of the Lord, from the picture of a woman. So this will be our thought in the parable tonight—a woman representing the so-called church during the Gospel age, and particularly including and describing those who are the Lord's own, the true ones. Now we find the thought of a betrothal so very much more significant in Jewish countries and from a Jewish standpoint than at the present time. It was entered into with the most solemn obligations on the part of both the bridegroom and the bride-elect, and so we prefer to use the Jewish illustration. There were several things that were called to the attention at that time. First of all, a definite compact on the part of both the bride and bridegroom-elect, and certain agreements made and signed. So we understand that the church at the present time has entered into a definite compact with the Lord, described by the Psalmist as a covenant with the Lord of sacrifice. We have

definitely taken on ourselves a solemn obligation and this will mean that by his grace day by day we will try to fulfill this covenant and be faithful even unto death, fulfilling our consecration vow.

Then we realize in the case of the Jewish bride-elect that she spent much time in carefully considering the character of her lord-to-be, in order that she should be especially equipped at the time of marriage to take up her work with him. She recognized it was a very important matter, and she should be properly equipped for this service. So we understand that it is the duty of the church at the present time, as well as her glorious privilege, to study earnestly the character of her Lord, in order that in due time she will be enabled to work with him in the work for which God has called her, and we realize it is wonderful work to which our heavenly Father has called her.

While there are many obligations on the true church by way of practical character development, it is not of these we wish to speak of at this time, but our thought is something concerning doctrinal obligations that rest on us. While our heavenly Father places practical obligations upon us, we realize in this parable is the thought of doctrinal obligations. It is said that formally in those Jewish ceremonies of the betrothal the father of the bridegroom conferred on the bride-elect ten pieces of silver at the moment of betrothal, and it was her duty to keep them in order that on the marriage day when the master should call for her she might have them to present to her lord. We understand this was probably the thought, or at least we might derive this thought from our Lord's words in this parable.

First of all, silver seems to be significant of God's Word of truth. So we realize our heavenly Father has conferred on his church, the bride-elect, his precious truth. As to the importance of this truth you remember how the Apostle says in 2 Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Again, you remember how the Apostle Peter suggests being established in "present truth." And our Lord, praying on our behalf says (John 17:17), "Sanctify them through thy truth; thy word is truth." Hence we see how essential it is that we be equipped with the truth—truth such as is due to be understood. We realize there was not so much truth due during the dark ages, but in proportion as the truth was presented when due, it was essential to the development of the true church.

It would seem, additionally that there being ten pieces of silver would suggest the thought that there were ten fundamental doctrines of truth given to the Lord's true church. In speaking in this way, we take the thought of the church collectively from the beginning of the Gospel age down to the present time, applying no particular feature of this subject to one particular phase of the church, but all through the Gospel age. We would understand

that at the beginning of the Gospel age there were these ten fundamental doctrines conferred on the church. Possibly they might be classified in different ways; sometimes they are identified with the ten strings of the harp, but for convenience we might classify them in this way: ten foundations or fundamental doctrines of the Lord's word; and we will mention them first briefly, then analyze them to some extent in harmony with this parable.

First, we might speak of the doctrine of the creation from the scriptures—the first piece of silver, one of these ten coins. Second, the doctrine of the law, and the punishment through violation of the law. Third, the doctrine of the ransom, a proper appreciation of the ransom. Fourth, the Scriptural doctrine of justification. Fifth, the presentation of consecration, or sanctification. Sixth, the Scriptural doctrine of the resurrection. Seventh, the doctrine of election. Eighth, the doctrine of free grace. Ninth, the doctrine of restitution. Tenth, the doctrine of the second death.

Now it would seem to us that these ten would illustrate the ten essential features of the Divine plan of the ages. Then the Lord suggests the woman having the ten pieces of silver. Our thought would be this represents the Christian Church throughout the Gospel age, having started out with ten pieces of silver when betrothed unto the Lord, when this arrangement was made through the administration of God's Spirit. Let us trace these coins in consecutive order from the Lord's Word, and also Christian history, and see if we can ascertain what has happened to them.

Take the first one, the doctrine of Creation. Now we realize that at the present time the true Scriptural doctrine of the Creation is grievously misunderstood and misrepresented. There seems to be in the Christian world really two classes or attitudes on this subject; on the one hand we find there is a class of so-called Christian people who are striving apparently their utmost to overturn and discredit the Scriptural theory of the Creation. The more they can detect of science to prove there is no Creator and that man gradually evolved from a protoplasm to his present condition, which they fancy is something marvelous, and eventually man will become as God, the more satisfied they are. The more they can find in science that overturns the Word of God, the more they pose before the world as scholarly, educated, advanced thinkers. We are glad indeed we are not in such an attitude. We are glad that realizing when our Lord prayed on our behalf, "Sanctify them through thy truth," he said, "Thy Word is truth," and we are old-fashioned enough to believe it. We recognize, as the Apostle says, it is the power of God unto salvation. So of course with this thought of modern evolution, higher criticism, etc. men turn more and more away from the Scriptural theory of the Creation, regarding it as a fairy story.

On the other hand, there is another class of people styling themselves Christians also, and apparently are considerably conscientious in the matter, who conclude because the

Scriptures indicate that the creative week was of six days—six of creation and one of rest—that this must necessarily mean that these days were each twenty-four hours. They fancy that this must be an established fact. They do not exactly know, and they do not perhaps take into consideration, that a day is sometimes spoken of in the Scriptures as forty years long, and a thousand years long, etc. They do not grasp the thought that it signifies six epochs of time in which God prepared and fashioned this planet for its occupancy by man, and the seventh day God rested—not in a sense that God was fatigued, weary, and needed to recuperate, but in the sense that he ceased to create from the general viewpoint of the planets, etc. So far as the Scriptures indicate, we would understand God's Sabbath is a period of seven thousand years, which is familiar to us. Six thousand years of the reign of evil, and a thousand-year Millennial reign of Christ, at the end of which time God's Sabbath will be completed. So during God's Sabbath he has been prosecuting or carrying on his glorious plan of redemption.

Now one would say, "That seems very strange to me; if it has been Sabbath, do you mean to say that God has been working on the Sabbath?" Yes, he has been working out his plan of redemption. "That is very strange, he works on the day that is called rest and Sabbath." We reply, "He has been doing Sabbath work, if you please." Some one might ask, "What is Sabbath work? What do the Scriptures indicate as Sabbath work?" You remember on one occasion our Lord was walking with his disciples on the Sabbath day through the fields and they plucked the grains of corn, and the Pharisees murmured and suggested that they were violating the Sabbath. The Lord turned to them and said. "If an ox fall into the pit would not you pull him out on the Sabbath day?" They could not object to that; that was certainly proper to be done on the Sabbath. They did not know what he meant. The majority of us did not know what he meant, but the thought would seem to be that man fell into the pit and that God has been using all this Sabbath to pull him out, all of the seven thousand years, and at the end of the seven thousand years of Sabbath work man will be completely pulled out and brought up from that position of degradation into which he had fallen through the transgression of Adam.

So we see how this thought indeed has been misrepresented and misunderstood. What happened to the first piece of silver? What did the woman do with it? We reply, she put it on the shelf, she did not use, and the result was it became tarnished and covered with a great deal of rust, and rubbish, and filth, instead of being kept properly.

We come next to the second coin, the coin of the law, from the presentation of the Word of the Lord, which would not only suggest the original law, but also the Jewish law and the general administration of God's providences all through this time of the plan of redemption. We find one particular illustration of this; we will not say it is a type, but at least it is highly significant of this feature. You remember how when Moses came down from the mountain he had the tables of the law which were written by God himself; and when Moses found Israel worshipping the golden calf he let the tables fall on the ground

in indignation, and they were broken. Subsequently he went up into the mountain again and the next time God did not write those tables of the law, but Moses wrote them under the dictation of God; then he brought them down. This might fittingly represent the administration of God's law. God originally wrote the law in man's heart. He created man perfect, and it did not require any energy on the part of man himself; he was perfect through God's creation. But that law became broken; man transgressed; he fell from the divine likeness; and this likeness has become more and more defaced all during this 6,000 years. But God has arranged indeed that this law should be rewritten, but this time it will be through the efforts of man—to be sure dependent on God and the Lord Jesus, under the dictation of the Lord, but man will have to exercise his own efforts to regain the perfection which was lost. So we realize how this is a wonderful exemplification of God's love.

We realize how this law has been miserably distorted and particularly as respects the wages of sin, suggesting the punishment meted out to those who fail to keep the law, an eternal torment instead of the Scriptural presentation that the wages of sin is death. So we realize this second piece of silver has also been misrepresented, and God's real character has been misunderstood all through the Gospel age. And so the woman placed this piece of silver on the shelf, she did not properly utilize it and keep it in its proper condition, and it has accumulated a great deal of rust and rubbish and filth.

The third coin represents the doctrine of the ransom. We do not need to suggest how this has been misrepresented. While nearly every so-called orthodox Christian would aver that he believed in the ransom, how little it is comprehended, how little it is appreciated, during this present time! We realize on the one hand there is a tendency to do away with the precious blood of the Lord Jesus, to make light of the sacrifice of the Scriptures, and the types that overshadowed that sacrifice, and turn still more to the theories of men—as the Lord suggested of the Pharisees, so it would be equally proper now, “Ye have made void my Word through the traditions of your fathers.” So today Christians make void the fundamental principle of God's Word through their theory and sophistries of science falsely so-called. We find on the other hand that even those who do hold the standard of Jesus and his precious blood misunderstand it, and they suggest that God has placed before man an alternative—you must serve the Lord Jesus now or else go to everlasting misery and despair. And all of this thought curtails the real theory of the ransom. So we see how the third point has been misrepresented and the woman has placed it on the shelf, and it has accumulated a great deal of rust.

Now the fourth, the doctrine of justification as presented in the Scriptures. You do not hear much about justification by faith in the Christian world today. We hear a great deal about people being converted—we had a great revival and had so many converts; and even this matter at the present time seems to be treated very lightly. A gentleman stepped up to us a few months ago and said, “You will be surprised when I tell you something that

came under my own personal observation not long ago. Evangelist So-and-So, one of the most celebrated in the United States, sent word to our city, and I was an official in the church when this word came, that if we would guarantee him \$300.00 he would come there and guarantee us fifty souls.” That is their idea of conversion at the present time. Very little of the true justification by faith there, surely, dear friends. The apostle speaks of true justification in Romans 5:1, “Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ”—suggesting the thought that because of our faith in the efficacy in the sacrifice of our Lord, and trusting in his imputed righteousness, we are lifted from the condition of sin and degradation and are placed into relationship with God through his Son, relying on his merit, on his righteousness, on his perfection, covering our blemishes and defects. But even those of us who have appreciated present truth recognize how this doctrine of justification has wonderfully broadened in its significance in the past few months.

When will God justify the world? Not until the end of the Millennial age. And each individual who is eventually justified by the heavenly Father to life will be justified after and not before he has taken one definite step. What is that step? Full consecration. There will not be any of Adam’s posterity ever justified to life by the heavenly Father until he has made a full consecration. Do you mean the world? Yes, the world will have to consecrate. Consecration will not then involve just what it does now; it will not mean sacrifice unto death, but consecration always means one thing, and will mean the same thing in the Millennial age—surrender of the will to the will of God, doing his will. The world will have to do this. So at the end of the Millennial age each and every one of Adam’s posterity who has intelligently made a surrender and consecrated himself to the Lord and his service, will eventually be justified to life actually.

What about the church? Well, God reckonedly justifies us to life when we have done the same thing. While we are justified to fellowship and relationship with God, and are eligible to the privileges of the high calling, we are not even reckonedly justified to life, and life is not imputed to us, until we have been brought to the point of full and complete consecration. Then for the first time will the Father vitalize our sacrifice and our offering, and it becomes a living sacrifice, a vitalized sacrifice, holy and acceptable in God’s sight. That is our coin of justification. Like other coins we see it was placed on the shelf, was not properly used, and so it accumulated a great deal of rust, and a great deal of filth and rubbish.

We come next to the fifth coin, and this will be the doctrine of consecration, or sanctification. You know how that has been misrepresented and misunderstood. It is illustrated by the testimony we heard of a brother. He was giving his testimony on sanctification as he termed it, and he said, “I remember very well when I consecrated myself to the Lord. I came down to the altar and I put down there on the altar my pipe, my tobacco, my cards, my whiskey flask, and I said, ‘There, Lord, I give them’.” Fancy

offering anything like that to the Lord! You could not imagine the Lord could make the slightest use of them. He expects only one kind of offering, and that is a holy and perfect offering. You and I have not anything to offer that is perfect. Having become justified by faith in the Lord's precious blood, then coming to the point where we intelligently and cheerfully make a surrender of our will to do the Lord's will, augmented by the righteousness of the Lord Jesus, trusting in his imputed merit, such an offering is holy and acceptable to God, through Jesus. It is a surrender of the will, giving to the Lord all we have and are. Someone says to me, "How much must I give up to consecrate myself to the Lord?" "You must not give up anything, brother." "Nothing?" "No" we reply, "God is not demanding that you make any surrender. But you may give up everything. It is not a question of what you must do; it is a question of what you may do." Let us notice this, however: to become acceptable to God eventually means one particular things we must do: "What must I do to be saved?" There is a "must" about that. You must believe on the Lord Jesus Christ. Nobody will ever be saved unless he does believe on the Lord Jesus Christ; that is obligatory; but notice the next question: "What shall I render unto the Lord for all his benefits to me?" Not "what must I render," but "what shall I render?" "I will take the cup of salvation and pay my vows unto the Most High." It is willingness and a desire to do those things which is the true spirit of consecration. It is not merely consecration to righteous living, to give up sin; that comes with justification. We might speak of justification as consecration to right living, but consecration to the extent of being probational members of the Lord's Body means a surrender of the will, laying down earthly rights and privileges, legitimate though they may be, in order to attain to the heavenly things. So we see how consecration has been misrepresented, and we realize that, like the other coins, this piece of silver has accumulated a great deal of rust and rubbish.

Then we come to the sixth coin. This would be the doctrine of the resurrection. How much is the doctrine of the resurrection properly preached or understood at the present time? We reply, the doctrine of the resurrection is so popular at the present time that it is preached universally once a year, and universally forgotten the other 364 days. It is preached on Easter. Everybody must preach an Easter sermon on resurrection, but forget about it as quickly as possible afterwards. Why? Because we would have no use for resurrection according to the creeds and doctrines we used to have. What use could we have for resurrection when we thought that if people are good when they die they will go to heaven and if they are bad when they die they will go to eternal torment? Take the Apostle Paul's case: Where did he go when he died? The catechisms and creeds generally would say he went to heaven, of course, but his body went into the grave, and it is his body that is to be resurrected from the dead. Well, how long has the Apostle Paul been in heaven? Eighteen centuries. Don't you think he has been doing nicely in heaven 1800 years without a body? You could not imagine it was necessary by and by any more than in the past for him to have his body. Consequently, the doctrine of resurrection was so warped and twisted and distorted that we really had very little use for it at all, but we

considered we must preach it once a year. So we realize a great deal of rubbish, and filth, and rust, has accumulated on this piece of silver.

We come next to the seventh coin, to the doctrine of election. Now, the Scriptures teach election, but we find a miserable distortion of the doctrine of election at the present time, so that it is almost altogether beyond recognition. For instance, we were conversing along this line with a minister, and we said, "What do you understand this election to be?" "According to our Westminster creed," he said, "it means that God elected, foreordained, certain ones to be saved: a little flock, the church, and he foreordained that the balance should be lost." "Why did he do it?" He replied, "We understand it is to show his sovereign will." "It was not because they were any better?" "No; nobody would be really good, and not because God loved them any more, for if he did he would be a respecter of persons." "Why then, did he do it?" "To show his sovereign will." "To show what he could do, then the rest would be lost for the same reason?" "Yes, to show what God could do, to show his sovereign will." "Well, about how many do you think will be saved?" "It is impossible to say, but if we could judge by present conditions, it would certainly be liberal to say that not over five per cent of the population of the world are eventually to be of the true elect." "Then, according to that, ninety-five per cent, would be of the non-elect?" "Yes." "They are going to be lost?" "Yes, I fear they are." "What for? To show God's sovereign will?" "They are going to perish, yes." You see the doctrine of election as presented today suggests that to show God's sovereign will about ninety-five per cent are going to perish. But the Scriptural doctrine is very different, for the Scriptures say God is not willing any should perish. He certainly would not be willing that ninety-five percent should perish. We realize that election refers to the gathering of the church. So, like the other coins, this one has accumulated a great deal of rust and filth.

Then we come to the eighth coin—free grace. Now it seems to us there is hardly any doctrine that is more distorted than this doctrine at the present time. We know of no way to bring this to our attention more forcibly than to rehearse a little circumstance that came under our observation during our sojourn in Asia. In the presence there of a number of missionaries an intelligent Hindu presented these questions, to the missionaries: "Do I understand you to teach, according to your Christian religion, that only those who accept of your God and believe in your Jesus are to have eternal happiness?" "Yes," the missionary said, "that is the Christian religion; only those who accept of our Lord Jesus are to have eternal happiness." "Well," the Hindu said to the missionaries, "what becomes of the rest?" "Oh, they are lost." "What do you mean by 'lost'?" "Well" they said, "we mean they are going to be tormented forever."

The Hindu thought a while, and then he said, "I have heard of hopeless things, and I have heard of desperate messages, but I think that is the worst religion I ever heard about. Now if that is really true, why in the name of the God that you love and serve, don't you

send more missionaries over to convert us? Why don't you do more to rescue us from such terrible misery?"

The missionary said, "Now, my dear friend, we would be glad to do more, but we cannot do it." "Why not?" "We haven't any more money." "Oh, now I understand," the Hindu said, "then your God is poor?" "No," the missionary said, "our God is not poor. Why, the silver and the gold and the cattle on a thousand hills, everything, belongs to him." "Well, then, why doesn't he use it?" The missionary said, "That is very difficult to explain, but I will explain it to you. You see how it is God loves you, and God loves the world, and has all of these resources, but he has loaned out all of them to the stewards, and the Christians are the stewards." "Oh, now I understand perfectly," the Hindu said, "it is the stewards that are stingy?" "Well," the missionary said, "we would not like to convey that to your mind; we would not wish to give you that impression."

"Well" the Hindu said, "you cannot deceive us; you come over to our country and you tell us God loves you, that you love God and God loves everybody, and that is grand; we love to hear that; but when we go to your country what do we find? We find magnificent stone churches, and it costs a great deal to erect them, and we find them most magnificently furnished—got to have it you know, as a sort of competition, to see which one could have the best; and we find the most beautiful music—have to have it, you could not get many people in the churches if you didn't, and big salaries—the gospel is not preached for nothing in these days. In other words it costs millions upon millions of dollars to carry on your religious enterprises one single year, and yet you tell us that we poor heathen are going to everlasting torture because God loves you, and you love God, and God loves everybody. You are the most selfish people I ever saw. If what you say is true, you ought to worship God in a barn, or anywhere, and devote that great amount of money to save us from everlasting torture."

You see that is a very poor thought of the heavenly Father's plan of "Whosoever will may come." It is a very poor kind of free grace, when we recognize the Scripture presentation how that in God's due time the spirit and the bride will say, "Come, and whosoever will may come and partake of the water of life freely," it makes the matter very different. But it could not be true now for more than one reason. There is no bride, consequently she could not say, "Come." So we see how this doctrine, like the others, has accumulated a great deal of rust and rubbish.

Now, we will skip the next coin for a moment, and come down to the tenth coin—the second death. While the second death is preached in a sort of a way, it is not understood very much. We do not wonder at that, because if Christians do not understand the first death, they certainly could not understand the second death. But when they appreciate that the first death was a death brought on the world because of Adam's sin, and that the Lord Jesus died to rescue the world from that condition, then they can appreciate the fact

that after having been rescued, either in this age by faith or in the next age actually being rescued, if they deliberately, willfully, intelligently transgress they will go into the second death from which there will be no hope of resurrection, but eternal extinction, or everlasting destruction from the presence of the Lord and the glory of his power. So this coin has been misrepresented and has accumulated a great deal of rust and rubbish.

We have mentioned nine of the coins, and all of them seemingly have been placed on the shelf, but they have been there in an apologetical or some other sort of way, and people have taught them to some extent, though not clearly. But what happened to the other coin? That was the one that was lost—restitution. These other nine doctrines have been taught to some extent, miserably as they have been misrepresented, but restitution has been lost sight of for centuries; it has not been preached at all; nobody has attempted to proclaim anything about restitution until the harvest time. So this was one piece of silver which the woman lost.

“What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?” Then we would ask how did she happen to realize she lost the piece of silver? How did the Christian world happen to be awake to the fact that this piece of silver had been lost? By the words “The Master is come, and calleth for thee.” The message went forth, “Behold the bridegroom! It is time for the bride to make herself finally ready to enter in!” And she began to look over those coins and to realize she could not meet the heavenly Lord unless she had all the pieces of silver; they must be there—the ten pieces, the ten coins. And she discovered one was lost—restitution. What did she do? Light a candle. The thought would be, then, that since this call “Behold the bridegroom! Go ye forth to meet him!” light has been diffused in the house of the Lord, “house” here signifying the house of the Lord, the true temple of God, the true sanctuary, and this light of the candle has indeed shown into the innermost recesses of the house, so it could be entirely searched.

Then after she lighted the candle what did she do next? Swept the house—house cleaning. So there has been housecleaning going on during this harvest period. The woman was cleaning house, renovating, and sweeping out all the filth and rubbish. Some people today object to housecleaning. For instance, the men of the house are inclined to say “I wish you would not do it, you raise too much dust, and make it too disagreeable.” We find that condition in the Christian world. When the house begins to be swept at the present time, people say, “You are raising too much dust. Why don’t you keep quiet? Suppose these creeds are wrong, we have had them on the shelf, we have not been doing anything with them, let them alone. What is the use of stirring up so much dust?” We have got to clean house; all the rubbish has got to be out. We do not want dust to settle down there on all the furniture, we want it all swept out, and the house completely clean. That is the thought.

So at the present time our Christian friends in general are inclined to object to the presentation of the truth. They say, "It raises too much dust; that even though some of the things we have believed in are not exactly true, there is no need of telling everybody about it, no need of people knowing anything about it, why don't you let the matter rest?" It is house cleaning time, the sanctuary is to be completely cleansed and kept clean.

Then what? She sweeps the house and searches diligently until she finds the coin. We realize the coin has been found; we realize that we are rejoicing too, in the blessed knowledge of restitution that is coming to all the world of mankind. The coin was especially found in the year 1881, when for the first time restitution was preached in contradistinction to the high calling. That was the first year these two features were thoroughly harmonized and understood, when it was suggested particularly by the tabernacle teachings.

Now see how the woman did. Did she sit down and say, "Thank God, I have found the coin; my work is finished; we are ready to enter into the Lord?" No indeed, that is not what the Scriptures say. Let us quote again. "And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost." "Oh, that is what we are doing! That is what the true church is doing in the harvest. She is calling in the neighbors and friends and saying, Rejoice, we have found that piece of silver! We have found that ninth coin that for so long has been missing. Not only that, but all the rubbish and filth is being taken from all the other nine! Are they not beautiful! Rejoice with us, we have found that which was lost!"

Our friends and neighbors do not always rejoice, but we are not to blame for that. We are rejoicing, and we are calling them in, and the Lord wants us to continue calling them in just as long as there is opportunity to work. "Work while it is called day, for the night cometh wherein no man can work." Let us do with our might what our hands find to do. Call them in so they may, if they choose, rejoice with us in the realization that we have found the piece of silver which has been lost. So when this glorified bride shall enter into her Lord she will be able to present to him the ten pieces of silver, the ten precious doctrines which God has conferred on the Christian church, and she will receive the "Well done, good and faithful servant, enter into the joys of thy Lord."