

CONSECRATION

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Good morning dear brethren!

We are rejoicing in the blessings of the Lord. We are grateful for this privilege of fellowship together.

The beautiful song which we have just sung is a sermon in itself. “O Lord, thy promised grace impart, And fill my consecrated heart. Henceforth my chief concern shall be, To live and speak and toil for thee. While joyfully in thine employ, The thought shall fill my soul with joy, That my imperfect work shall be Acceptable through Christ to thee. Thy watchful eye pervadeth space, Thy presence, Lord fills every place; And wheresoe’er my lot may be, Still shall my spirit cleave to thee. Renouncing every worldly thing, And safe beneath thy shelt’ring wing, My sweetest thought henceforth shall be, That all I want I find in thee.”

On an occasion like this, our thoughts are directed to Proverbs 23:26: “My Son, give me thine heart and let thine eyes observe my ways.”

We are also reminded of the words in Revelation the 14th chapter. I want you to get a mental picture of this scene. In Revelation 14:1 we read: “And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.” Verse 4 says: “These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.” Here is the scene when the Little Flock of sheep is complete with the Lamb (our head) on Mount Zion.

And now may we turn to the words of Malachi in chapter 3, verse 17: “And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.” These words of Malachi seem to have a general application throughout the entire Gospel age from the first advent of Jesus until the present time. Particularly, however, these words have a special application to the time in which we are now living—to this transition period. We are now living in a very special time. It is the time of the gathering together in a special sense of the Lord’s jewels. This work in a special sense has been going on since 1878.

This transition period is also the “hour of temptation” upon the whole world. And, naturally, living in the world, we the Lord’s people are affected by these conditions in the world. We are living in the dawning of a new day. We are living in the dawning of the resurrection age. The first resurrection is now in progress. These jewels of the Lord, in

this special sense, are being gathered to be with the Lamb on Mount Zion beyond the veil. We will consider more about this promise as we proceed.

Now we want to emphasize the fact that even though we are in the dawning of the Millennial age—even though we are in the dawning of the resurrection age—yet, the narrow way is still open. It is a narrow way; it is a difficult way, but it is a joyous way. The highway of holiness is still under construction. In a particular sense, this construction work began in 1874. By this I mean the things which are in the way are being cleared out. The old is swiftly passing while the new age is coming in.

On our trip here we were on a narrow rough road. At a short distance from this road, a new highway was being constructed. Workmen had cleared the land of the trees and the timber and they were burning these. We couldn't travel on that road though because it wasn't yet open. But, when they finish it, it will be a much easier way of travel. We were still on the narrow way.

And so, here in 1972, it is impossible for one to walk upon the highway of holiness because it is not yet open. But, it is possible for one to walk in this narrow way which leads to glory, honor and immortality. In addition to the things being cleared away making preparation for the highway to be established, we would note what some people are beginning to appreciate concerning restitution. Not any large number appreciate this truth, but nevertheless this message of restitution has gone far and near. And, in the due time, when the highway of holiness is open, people will remember what we have now endeavored to tell them.

It was our Lord who opened this narrow way which leads to immortality. He was the first of these jewels. Our Lord did not take this honor unto himself. He was invited by his Father. Our Heavenly Father, in considering which ones he would invite to become partakers of his divine nature, would think immediately of his only begotten son. But then, he passed by the other spirit beings and came down to mankind to take out a people for Christ's name—the bride of Christ. It was necessary for our Lord to leave the glory that he had with the Father before the world was. He had a glorious position, but he was willing to do the Father's will. As we read in Hebrews 10:7 our Lord delighted to do the Father's will.

And so, he left this glory that he had as a spirit being and became a perfect human being. The life principle was transferred in a miraculous manner. Mary, his mother, supplied the human organism. Our Lord was born a Jew, born under the law for a purpose; this enabled him by the one sacrifice to redeem both the Jews and the Gentiles. Being under the law he had to wait until thirty years of age before he consecrated fully to do the Father's will. He had always been doing the Father's will up to this time, but here at thirty years of age he consecrated to give up his humanity. He could have kept living as a

perfect human being so long as he remained obedient, but at thirty years of age he sacrificed his human hopes, aims and ambitions. He delighted to do the Father's will. For three and one-half years our Lord was perfected as a new creature. He learned obedience through the things which he suffered.

Three and one-half years after his full consecration, he died on the cross. But, he was not left in the death state. He was resurrected from the dead on the third day. Why was it the third day? Why wasn't it the second day or the fourth day or some other day? We believe that it was the third day because this would teach that from that day of his resurrection on the third thousand year day following would be the resurrection first of his body members and then eventually all others would be resurrected. That is, all of the world who will be obedient to the conditions of that time will be resurrected in the full meaning of that word.

Concerning this thought of the third day, we would like to review the seven one thousand year days from paradise lost until paradise is restored. Each day represents one thousand years. It was on the first of these days that sin entered and death because of sin. On the third thousand year day from this fall of Adam into sin and death, our Heavenly Father gave us a beautiful picture concerning the plan of salvation. This was pictured through his friend Abraham. Abraham was a friend of God, and Abraham pictured our Heavenly Father. Abraham's son Isaac pictured our Lord and Saviour.

If the demands of justice against Adam and his race were to be met, it required a loving father offering his son in sacrifice. We have the picture on the third thousand year day from Adam's disobedience. Abraham went so far as to lift the knife to slay his son Isaac, and then he was raised from the dead in a figure. It was not necessary for Abraham to actually kill his son Isaac, but on the third thousand year day from the picture, it was necessary for our Heavenly Father to turn his back upon his son in order that our Lord might take the sinner's place. And so, on this third thousand year day which is the fifth thousand year day from the fall of Adam, our Lord died on the cross. He gave himself a ransom for all to be testified in due time. 1 Timothy 2:3-6 we read: "For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved," i.e. released from this Adamic condemnation—released from the prison house of death and then come to a knowledge, an accurate, an exact knowledge of the truth. "For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom" i.e. anti-lutron, a corresponding price for Adam and all of Adam's race are included, "to be testified in due time."

The resurrection age is the third thousand year day from our Lord's death and resurrection. This resurrection age lasts for a thousand years. We are in the dawning of this age now. We are in the time in which the Lord in a special sense is making up his jewels.

Our Heavenly Father arranged that other jewels—other than our Lord the head—should be cut and polished. We read in Ephesians 2:10 “We are his workmanship, created in Christ Jesus unto good works.” As we have already suggested, our Heavenly Father passed by all of the spirit beings and came down to fallen man to select the bride of Christ. In Psalm 40, verse 2 we note that we have been “brought up ... out of an horrible pit, out of the miry clay” and our feet have been set upon a rock, the rock Christ Jesus; he has established our goings.

These jewels would have all been selected from natural Israel had enough of these accepted our Lord. In John 1, verses 11 and 12 we note that our Lord, “came unto his own”—to the Jewish people. We have noted that he was born a Jew, born under the law and that he came unto his own, but as a people they rejected our Lord—they crucified him. Nevertheless, as Paul shows, in due time the blood of Christ will be efficacious for Jacob also. There were a few, however, of the Jews who accepted our Lord, and as Brother McNee brought to our attention, these were transferred from Moses into Christ. But, this wasn't enough. This wasn't enough to complete the picture in Revelation of 144,000 sheep following the lamb, and so our Heavenly Father three and one-half years after our Lord's death and resurrection and after Pentecost turned to the Gentiles to finish taking out a people for Christ's name. We read this in Acts 15, verse 14.

At an occasion like this we are also reminded that those who do consecrate must sacrifice their human hopes, aims and ambitions. We are reminded of the words of Paul in Romans 12:1 and 2. Here the Apostle says (and this by the way is addressed to those who are considering full consecration, to those who have recently consecrated, and it also applies to all of us who have consecrated five, ten, twenty, fifty years ago or more): “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” This is not something that is unreasonable. This brings joy to us; and yet, we want to emphasize that it is a narrow way, a difficult way, but it is the best way once we have been invited to walk in the footsteps of our Lord.

So often the suggestion comes to us that we are not worthy to walk in the footsteps of our Lord. Really, this is just the point where the Lord wants us to come. He wants us to realize that of our own selves we are not worthy. Of our own selves we are not acceptable. He wants us, you see, to recognize that we are a sinner—that we are a member of Adam's race justly condemned to death. He wants us to repent of sin and make restitution to the best of our ability and then, if we are willing to go further, to accept our Lord as our saviour. If we want to do that which is right, we should make a consecration to righteousness—to right living. Then, we are in a position where the Heavenly Father may call us to this high calling.

We are living, as we have already suggested, in this dawning of the resurrection age, so it is just as one drops out that another is invited to come in. But, some are still coming in. Why is this? Because someone previously called and accepted has been relegated to the great company class or possibly has gone into the second death. And so, the Heavenly Father calls one here and one there who has consecrated to righteous living and who has accepted our Lord as his personal saviour.

But then, when the Lord does call us to this high calling, we realize that we must in accepting it give up our future hope of living here upon this earth because flesh and blood cannot inherit the kingdom of heaven. We are given time to make a decision after the Heavenly Father invites us. He doesn't want us to rush into this matter without first counting the cost. When we count the cost we realize that our sacrifice is holy and acceptable through the imputed merit of Christ. After considering that our Lord makes up for our insufficiencies, we urge all those who have been invited to make this contract—to make this covenant by sacrifice. When one has made this full consecration, our Heavenly Father accepts it by giving him the Holy Spirit. We are begotten of the spirit to the divine nature.

Let us also remember the scripture which suggests that when thou hast vowed a vow, defer not to pay it. And dear friends this is something which is applicable not just at the time of consecration but throughout our consecrated walk. We are being tested to see if we carry out what we tell others we want to do. It would be better not to say yea than to make no effort to keep it. It would be better in the first place to say nay. But, if we say yea, let our yea be yea and our nay nay. Now it is true that sometimes we have very good intentions, and yet we are not always able to carry out what we would like to. This is where we have the privilege of coming to our Heavenly Father through our advocate Christ Jesus. We must, however, work on this and endeavor each day to be more faithful unto the Lord.

Verse 2 of Romans 12 reminds us (and the words are well stated): “Be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

We would like to read a quotation from “The Divine Plan of the Ages”. You will find these quotes in the cloth bound edition on pages 198 and 203, approximately pages 49 and 50 in the magazine edition. We quote the words of that servant: “Though the acceptance of the heavenly call and our consecration in obedience to it be decided at one particular moment, the bringing of every thought into harmony with the mind of God is a gradual work; it is a gradual bending heavenward of that which naturally bends earthward. The Apostle terms this process a transforming work, saying, ‘Be not conformed to this world; but be ye transformed [to the heavenly nature] by the *renewing of your minds*, that ye may prove what is that good and acceptable and perfect will of

God.’—Rom. 12:2 ... It is commonly believed that when a man is converted or turned from sin to righteousness, and from unbelief and opposition to God to reliance upon him that is the transforming which Paul meant. Truly that is *a* great change—a transformation, but not *the* transformation that Paul here refers to. That is a transformation of character; but Paul refers to a transformation of nature promised to believers during the Gospel age, on certain conditions, and he was urging *believers* to fulfil those conditions. Had not such a change of *character* already taken place in those whom he addressed, he could not have termed them brethren—brethren, too, who had something ‘holy and acceptable unto God’ to offer in sacrifice; for only those who are justified by faith in the ransom are reckoned of God as holy and acceptable [at his altar] ...

“Referring again to Paul’s words, we notice that he does not say, Do not conform yourselves to this world, but transform yourselves into the divine likeness; but he says, ‘*Be* not conformed ... but *be* ye transformed.’ This is well expressed; for we do not either conform or transform ourselves; but we do either submit ourselves to be conformed to the world by the worldly influences, the spirit of the world around us, or submit ourselves to the will of God, the holy will or Spirit, to be transformed by heavenly influences exercised through the Word of God.” We interrupt the quote just for a moment to emphasize the following very serious question asked us. “You that are consecrated, to which influences are you submitting? The transforming influences lead to present sacrifice and suffering, but the end is glorious. If you are developing under these transforming influences, you are proving daily what is that good and acceptable and perfect will of God.”

It is well that we think about this scripture and this quotation. As already suggested, the world is in the hour of temptation, and we, brethren, are living in the world; we are coming in contact with the worldly dress, the worldly ways, and with business dealings with the world. We are to be different from the world. We must constantly be on guard so that we are not being conformed by this worldly spirit, but rather we are to submit ourselves to the influences of the holy spirit. Be ye transformed, Paul says, by the renewing of your mind.

We are again reminded of the words of Paul in Romans 6, verses 3-5: “Know ye not that so many of us as are baptized into Jesus Christ are baptized into his death?” How are we baptized into Christ? We are baptized into his death. This is a death baptism. This is the burial of our wills into the will of God. This means that we have made a covenant with the Lord by sacrifice. This means that we have given up our future hope of living here upon the earth. Now, these verses do not say anything about water and yet by implication we realize that water immersion is a beautiful picture of this death baptism. One who has buried his will into the will of God fully is lowered by the immerser into the water backward. It shows that in death we are helpless. We are dependent upon someone to

raise us from death.

As soon as we bury our wills in full consecration, by faith we may instantly arise to walk in newness of life. Then we have new hopes, new aims, new ambitions. If we carry out this daily walk faithfully, then eventually we will actually be buried in death. Then we are dependent upon our Heavenly Father through our Lord to resurrect us from the dead.

This is brought out further as we continue reading: “therefore we are buried with him by baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so, we also should walk in newness of life.” Now this verse pertains to our present walk in this narrow way. It will lead to death because as we have seen, flesh and blood can’t inherit the kingdom of heaven. And, it is necessary for us to die as human beings if we have made this full consecration.

The scripture (Psalm 82:6,7) tells us: “I have said, ye are gods” i.e. mighty ones “yet all of you shall die like other men” (the world will not discern any difference in our death from their neighbors) “and fall like one of the princes.” “Precious in the sight of the Lord is the death of his saints.” (Psalm 116:15) Prince Adam as we have noted went into death because of sin, but Prince Jesus died a sacrificial death. If we are falling like Prince Jesus, faithfully, more than an overcomer, then we shall live and reign with him.

But, should one after consecrating, fall like Prince Adam, this would mean the second death for such an one. Now, in this we are not saying that Adam went into the second death—far from it. Adam went into the first death. It was because he sinned willfully that he needed a redeemer and our Lord, as we have seen, gave himself a ransom for Adam and consequently, in due time Adam will be awakened from the sleep of death. But, those now falling like Prince Adam who have consecrated die the second death because theirs would be a willful sin, and these would not be resurrected.

In Romans 6, verse 5 we read: “If we have been planted together in the likeness of his death ...” This suggests remaining planted. You know, it is one thing to plant a rose cutting or a grapevine branch. It is another thing to keep the cutting in the ground—keep it planted until it takes root. If we are more than an overcomer, if we are planted in the likeness of his death, we will be also in the likeness of his resurrection.

Concerning this call to the high calling, I would like to turn to the 1st chapter of 1st Corinthians, beginning with verse 24. “But unto them which are called, both Jews: and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling,” (let us interrupt just a moment to note from the preceding verses that this is from both the Jews and the Gentiles because not enough Jews could be found) “brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called.”

The thought contained here in the word noble is well born. Now, there are a few with a good education; there are a few with wealth and a few with influence, but not many. Not many of the well born ones are called because these well born ones do not realize their need for the most part of the saviour. But, there are a few wonderful examples of well born ones that were more than overcomers but not many. For the most part, the Lord's people as we shall see in a later scripture are of the low born type.

While we are on this subject of the well born (those with a good education, influence, etc.), let us suggest that because we are in the time we are—in the hour of temptation in which the conditions on the campuses of higher learning are in a different state than they were even ten or fifteen years ago—that it would be much better for a young person consecrating to learn some trade or something that he or she is interested in that would not entail several years on a campus where perhaps his or her faith would be affected through higher criticism etc. This is just a suggestion. I realize that I am speaking to many college graduates; yet we believe that things have changed in the last few years in a particular sense. It would be far better to have less of the comforts of this world and keep our faith than to go to an institution of higher learning and lose our faith. We realize that there are many young ones coming into the truth, and so this is just a word of encouragement to them if it applies.

Considering further in 1st Corinthians the 1st chapter, verse 27 reminds us: "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things." (now here the word base, you see, means low born; in contrast with the well born it is the low born ones for the most part who are called.) "of the world, and things which are despised," (despised by those with worldly influence, etc.) "hath God chosen, yea and things which are not, to bring to nought things that are." What is the reason for this? What is the reason for the low born ones being called? Well, in the first place as we have seen they are more likely to realize their need of a saviour. Of course, now, we realize that not all the low born ones do, but they are more in a condition to do so. And further, as Paul suggests in verse 29, "That no flesh should glory in his presence." In this final picture of 144,000 sheep following the Lamb, not a single one of them will be able to say that I deserved this more than my neighbor, therefore I am there. No one will be able to say that. "No flesh will glory in his presence."

We read in 1 Cor. 12:18: "It is God who sets each one in the body of Christ as it pleases him." So often we feel in witnessing to a person that this one would make a wonderful Christian and sometimes we are right, but often the Lord hasn't called this one. He can read the heart; we do not know the situation. We are really glad that it is the Heavenly Father who is doing the selecting because we would be sure to select the wrong ones.

Those who have made this full consecration are begotten of the spirit. In James 1:17, 18,

we read that God has begotten “us with the word of truth that we should be a kind of firstfruits of his creatures.” We are begotten of the spirit to the divine nature.

Now it is true that not all begotten to the divine nature will be born divine spirit beings. Friends, it depends upon what food we feed upon and whether or not we’re submitting, being conformed, to the worldly influences. There are many, a great company of very dear lambs, who will not have fully developed in time to be sheep on Mount Zion, but eventually, they will be before the throne. Eventually they will overcome, but they are forced to make a decision to do so.

You see, they have not been developing the proper fruitage. And, in John’s gospel, chapter 15 (the lesson on the vine and the branches) verse 2, we note our Lord says that those not bearing sufficient fruitage are removed from the vine. The Heavenly Father relegates them to the great company. These have been begotten of the spirit to the divine nature but because they have not fed upon the proper food—because they have not borne sufficient fruitage—they will not be partakers of the divine, nature.

So often one coming into the truth wants to learn everything as quickly as possible. We realize today that the brethren do learn quicker because of the nearness of the time. And yet, we would suggest that anyone who is interested and hasn’t consecrated and wants to learn more must realize that he can’t understand the deep things of the Lord until he has consecrated and received the holy spirit. Paul tells us in 1 Cor. 2:14 that the natural man (the natural mind) cannot understand, cannot appreciate the deep things of the Lord. They are foolishness unto him. So, if we want to understand—if we want to understand the deep things of the Lord—we must receive the holy spirit. But then, that is not the end of the matter. We want to see to it that day by day we are being transformed by the renewing of our mind, that we are daily praying, that we are daily studying, that we are daily meditating, that we are daily witnessing the truth to others. In so doing we will be filled more and more with the holy spirit. Being filled more and more with the holy spirit, we will understand more and more of the deep things of the Lord.

There are various indications to assist us in knowing if our consecration has been accepted. In Romans 8:16 the apostle says: “The Spirit itself beareth witness with our spirit, that we are the children of God.” The Holy Spirit bears witness in a number of ways, and not all just recently consecrating would have all of these witnesses of the spirit. But, they should have some indication from the Lord that their consecration has been accepted. One witness of the spirit is that our hopes, our aims and our ambitions are different from those of the world. We will not be ashamed of our Lord nor of his word of truth. This is another witness of the spirit. And, we have the assurance that “whosoever is begotten of God overcometh the world and this is the victory that overcometh the world, even your faith.” Another witness of the spirit is: “Whosoever is begotten of God sinneth not.” Now this is an important witness. The new creature—the new mind—does

not practice sin. Whosoever is begotten of God sinneth not. The flesh, covered with the robe of Christ's righteousness does come short; and consequently if any man sin we have an advocate with the Father, Jesus Christ the righteous. Another witness of the spirit would be that we would not be ignorant of things present, of things happening at the present time nor of things to come. We could go on and on with other witnesses, other assurances, but these are some. We do want to look around us and see (look for) indications that our consecration has been accepted.

In our text that we opened with in the beginning or shortly after the beginning (Mal. 3:17) we noted that the jewels are spared. The word spared in this text means to express compassion for, sympathize. We as the prospective jewels of the Lord are not spared from all sufferings. The promise is that it is only if we suffer with Christ that we shall reign with him.

The promise is that the Heavenly Father will not permit us to be tempted above that we are able to bear. Isn't that a wonderful promise! You see, this is a promise for those who have fully submitted themselves to the Lord. We must claim these promises. We must feed upon them; we must appropriate them to ourselves. Another promise in connection with being spared is that we who have fully consecrated will escape the severest feature—the severest part of this time of trouble. Even though we are way down into the time of trouble, in a particular sense since 1914, in just knowing the truth we are spared from the perplexities in the world. We believe in addition to this, before anarchy breaks out in its fullest sense (the spirit of anarchy is now abroad) these jewels (or in the other picture the sheep on Mount Zion) will all be beyond the veil. The reason we believe this strongly is that it is going to be by the Lamb and the 144,000 on Mount Zion, the elect, (Matt. 24:22) that this anarchy is going to be stopped. Yes, divine intervention by or through the elect will put a stop to Jacob's trouble and also the trouble in other parts of the world. And so, if we are going to have a share in this, we would escape the severest part of the trouble because then we would be associated with our Lord beyond the veil.

We are just coming now to a lot of the promises for those of us who are consecrated, but I will not have the time to go into all of these. Let us just briefly note that in our different experiences we are promised grace sufficient. His grace is sufficient for us. The Lord's grace and strength are made perfect in our weakness. We would also like to call attention to the wonderful divine protection through our guardian angels (Heb. 1:13, 14 and other scriptures). We would like to call attention to Romans 8:28. In troubles small or troubles great, remember Romans 8:28. "For we know that all things work together for good to those who love God, to those who are the called according to his purpose." And, as I said, there are so many, many others of these promises, but we will have to hurry on past them.

Let us note that this work of making up this special treasure has been going on for over

1900 years in this sense of preparing them. But, there is still this final gathering or assembling of this class which has not yet been completed. This gathering together of these jewels and the other picture of the sheep on Mount Zion is pictured by Paul in 1 Cor. 15; and in 1 Thes. 4. Here, briefly referring to these, we note that the apostle shows that all of these saints who slept in death down through the Gospel age, in 1878 were resurrected from the dead. The dead in Christ were raised first. Now, here in 1972 most of the saints are already beyond the veil. From 1878 until the present time, as one who is more than a conqueror finishes his earthly course in death, Paul shows that he is changed in a moment, in the twinkling of an eye. All of us must die. This is brought out in Psalm 82 as we have already seen, but, living in the time that we are we don't have to sleep in death even for a moment. You see, we don't have to wait for this body to go back to corruption. The saints of old were under the power of corruption, but now as Paul suggests in 1 Cor. 15, this mortal must die but then immediately is given immortality.

It will be known in due time who this special treasure is. (Psalm 87:5, 6) When assembled completely, these will show forth the workmanship of Jehovah. They will be a royal diadem in the hand of God. Throughout eternity they will show forth his workmanship to his glory. It is only during the mediatorial reign of Christ that the work of bringing mankind back from death will proceed. With this work completed, there will be the ages of blessedness, happiness and perfection, world without end.

I just realized that we must bring this to a conclusion. We would like to ask some questions. If there is anyone else who wishes at this time to symbolize his or her consecration, we would like to invite you to come to the front. We are not forcing anyone, but we would like to encourage all who have fully consecrated to take advantage of this opportunity of symbolizing his consecration.

Would you dear ones please stand? Have you recognized that you are a member of Adam's race justly condemned to death, and have you repented of sin and accepted your Lord and saviour as your redeemer? Have you made a full unreserved consecration to do God's will? On acknowledging these questions in the affirmative, I extend to you the right hand of fellowship. Remember the promises in Romans 8:28; Luke 12:32; and Revelation 2:10. May the Lord bless each one of us.

MY SACRIFICE

Laid on Thine altar, O my Lord divine,
 Accept this gift today, for Jesus' sake.
I have no jewels to adorn Thy shrine,
 Nor' any world-famed sacrifice to make.
But here I bring, within my trembling hand,
 This will of mine—a thing that seemeth small;
And Thou alone, O Lord, canst understand
 How, when I yield Thee this, I yield mine all.

Hidden therein Thy searching gaze canst see
 Struggles of passions, visions of delight.
All that I have, or am, or fain would be—
 Deep loves, fond hopes, and longings infinite;
It hath been wet with tears, and dimmed with sighs,
 Clenched in my grasp till beauty hath it none.
Now, from Thy footstool, where it vanquished lies,
The prayer ascendeth—"May Thy will be done!"

Take it, O Father, ere my courage fail;
 And merge it so in Thine own will that e'en,
If in some desperate hour my cries prevail,
 And Thou give back my gift, it may have been
So changed, so purified, so fair have grown,
 So one with Thee, so filled with peace divine,
I may not know or feel it as mine own;
 But, gaining back my will, may find it Thine.

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