

PEOPLE'S PULPIT...



Sermon by
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Blessings Without Sorrow

Text, "The Blessing of the Lord, It Maketh Rich; and He Addeth No Sorrow Therewith" (Proverbs x, 22).

Sunday, Oct. 10.—Pastor Russell, of Brooklyn Tabernacle, preached today from the text, "The blessing of the Lord, it maketh rich, and he addeth no sorrow therewith." He said:

We continue today our topic of last Sunday. Our hope is that not only those of you who hear my voice, but also the seven millions of readers to whom this sermon will go in print in the columns of more than four hundred newspapers may have well in mind what we had to say on this text a week ago. Briefly we showed that the world has not yet received the blessing of the Lord which maketh rich—that, on the contrary, ever since the disobedience of our first parents our race has labored under the Divine sentence or "curse" of death, and that our dying conditions (mental, moral and physical) are upon us as convicts. We pointed out that the Lord has declared that he will yet grant his blessing to our race, releasing all from the curse and supplying the blessing of the Lord that maketh rich. We pointed out the foreshadowings of this, especially in the promise or covenant made to Abraham, and confirmed to the nation of Israel through Isaac and Jacob—"In thee and in thy seed shall all the families of the earth be blessed."

We showed the failure of the Law Covenant to give these blessings and that Jesus, the Son of God, holy, harmless and undefiled, separate from sinners, and he alone, was able to keep the Law and prove himself worthy of eternal life and all the blessings lost by Adam—not heavenly but earthly blessings—the same that Adam lost. We saw next that those earthly rights and blessings won by our Lord by the keeping of the Law, he, with the Father's consent and arrangement, sacrificed, laid down in death, and that his reward for so doing was a resurrection to a spirit or heavenly plane of being, far above that of angels. We saw a glorious King who had those earthly rights in his possession as an asset or thing of value to give to others.

We want now to continue this investigation and to see in the light of God's Word what is to be done with those earthly rights which Jesus gained by virtue of his obedience to the Law, and which he sacrificed. How will they be applied? We might reasonably have supposed (since God's promise to Israel was that the world should be blessed through it) that as soon as our Lord Jesus had ascended up on high he would give to the nation of Israel all those earthly rights and honors which he had secured by obedience and death. We might have expected accordingly that, forthwith, the nation of Israel would have begun to realize the forgiveness of their sins and would have been thus turned to the Lord; and that, under his blessing, their work with all the nations since would have progressed. As it is written, "In thy seed shall all the families of the earth be blessed." Admitting that the Lord Jesus was the spiritual seed of Abraham we would have expected that upon his glorification the earthly kingdom would have begun to be blessed and to be used for the blessing of others. But nothing of this kind occurred. Disaster came upon the Jewish nation, and blindness. Their nation was destroyed and for nearly nineteen centuries they have been not only blind but outcast, under the disfavour of the Almighty. Did God forget his promise made to Israel, or did he change his purpose, or what is the explanation of the course he did pursue?

Spiritual Israel Called and Chosen.
What God has been doing since Christ died for the world's sins the Scriptures term the "mystery of God." It has been a mystery to the Jews and a mystery to the world in general, and the Lord so intended it to be. No one can understand the matter nor appreciate it, except he be in the right condition of heart and begotten of the holy Spirit. To such the Lord says, "To you it is given to know the mystery of the Kingdom of heaven, but to all outsiders these things are spoken in parables and in dark sayings." Some who cannot perceive in the full appreciative sense what we shall show, may nevertheless be able to appreciate the matter to a limited degree.

The mystery is this: God intends to have a larger Messiah than the Jews had understood. Not only so, but he will be on a higher plane than they had supposed and accomplish a far greater blessing than they had supposed. God's purpose is to have a multitudinous Messiah and to select the members thereof from many nations. As compared with the world these will be a "little flock." As the Master said, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." Each member of this little flock company must develop the same characteristics which were exemplified in their Redeemer, Jesus. They must have his spirit or disposition. Like him they must lay down their lives in the service of righteousness. Truth and the brethren. They will become joint-sacrificers with him.

The Sufferings of Messiah.
Here the question arises, if on Jew but Jesus could keep the Divine Law

perfectly, and if he could keep it only because he was not a member of Adam's race directly, and if only by keeping the Divine Law perfectly Jesus could be accounted worthy to be a sacrificer and be received to heavenly glory, how could any of the fallen race be acceptable? We read that "he was holy, harmless and undefiled, separate from sinners." Of him again we read that, in order to be thus holy, he required a specially miraculous birth. These things being true, how would it be possible for even a "little flock" to be found who would be acceptable to God as joint-sacrificers with Jesus? How could even a little flock be found who would be of the same spirit as Jesus, a copy of him in character?

The Scriptural answer is that some could indeed be found possessed of the character likeness of Jesus in the sense that they would desire to do perfectly, but none could be found able to do perfectly, because all are sharers in inherited sin. This is a part of the "mystery" which gradually unfolds to those who have the hearing ear and the understanding heart and the eye of faith. The Lord's explanation of the matter is this: when Jesus had sacrificed his earthly rights and had been received to spirit nature, and had the earthly rights at his command to give away, "he ascended up on high there to appear in the presence of God for us." He appeared for, on behalf of, all who believe in him and accept forgiveness of sins and make a consecration of their all to God's service. But Jesus did not accept as disciples those who merely believed and were justified by faith. He attached another condition, namely, that they must sacrifice all their earthly rights and privileges as he did; otherwise they could not be his disciples. Unless they walked in his footsteps of self-sacrifice they could not be counted in as his followers, members of his Body, sharers of his coming glory and work. His words were, "If any man would be my disciple let him take up his cross and follow me, and where I am there shall my disciple be." "Except a man forsake all that he hath he cannot be my disciple." "Unless a man love less father, mother, children and all else he cannot be my disciple." "He that loseth his life for my sake shall find it."

In other words the Lord's proposition to the Church is that all the earthly rights of Adam (lost through disobedience and redeemed by our Lord at Calvary and now at his disposal) are imputed to those who, during this Gospel Age, turn from sin, accept Christ as their Redeemer, and then by consecration sacrifice all earthly rights. In a word our Lord Jesus has a right to give the earthly rights, the earthly life and honor, to any one person or to any number of persons of Adam's race as something to sacrifice. When they do mentally sacrifice earthly rights they receive the begetting of the holy Spirit to the heavenly nature. But that heavenly nature itself they will not receive until they shall have finished the sacrifice agreed upon. Thus as Jesus by keeping the Law had a right to earthly perfection and sacrificed it, so those keeping the Law in the spirit of their minds and accepting the merit of Christ as justifying them to restitution right and glory sacrifice these, use them in God's service that they may share Jesus' new nature and glory. The merit at the end of the Gospel Age will be the same merit of Jesus, and will be at his disposal, because, although passed through the Church, it will not have been kept by any member of the Church and will, therefore, be at our Lord's disposal at the close of this Age, the dawning of the Millennial Day.

Israel's New Covenant.
What will be done with the merit of Christ's sacrifice at the end of the Gospel Age when it shall have passed through the Church? We answer that it will be used again. It will be given to the Jews and through them to the whole world. It is the blood or merit which will seal the New Covenant promised to Israel long ago, but not fulfilled. It is one thing to promise a Covenant; another thing to draw up the terms of a Covenant; a third thing to sign and seal the Covenant. The New Covenant has not yet been sealed. The blood that will seal it is now being used in the interest of the elect spiritual Israel, that the little flock may have something to sacrifice, and thereby be granted a share with Christ in his spirit, nature and glory. This is the cup referred to by our Lord in the memorial supper when he said, "This is my blood of the New Covenant shed for many for the remission of sins. Drink ye all of it. The privilege of drinking with our Lord in this cup of sacrifice belongs to this age only. None will be left for the future."

But the blessing will not remain with those who drink of the cup—their restitution rights and privileges will be sacrificed and thus passed on for the benefit of mankind in general. The Apostle says that our Lord at his First Advent in his death became the "Surety" or guarantor of the New Covenant. But he did not seal the New Covenant nor put it into force in any sense of the word, because it was

a Covenant with natural Israel and if it had been put into force it forthwith would have begun to bring blessings to Israel not to be theirs until after spiritual Israel should have been glorified in the First Resurrection. The "mystery" is, then, that philosophy in the divine program which no one could have surmised in advance. God has been quietly taking from the world a great Messiah, a great Prophet, a great King, a great Mediator between God and the world. Jesus is the Head and the faithful members are the Body. This is the great Mediator of the New Covenant, of which St. Peter wrote, saying, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me (mediator of the Covenant); him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts III, 22, 23).

St. Paul styles Sarah, Abraham's proper wife and the mother of Isaac, the type of the heavenly Jerusalem, the heavenly Covenant of which we are the children. "We, brethren, as Isaac was, are the children of the promise." "And if ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise" (Galatians III, 29). Thus the Church, Jesus the Head and the faithful, his members, constitute the great Deliverer which (is born or) comes out of spiritual Zion and which, under the New Covenant, will turn away ungodliness from Jacob—natural Israel. Notice how the Apostle expresses this saying, "For this is my Covenant unto them (the New Covenant to natural Israel) when I shall take away their sins."

We are not to understand that the mercy which they will receive under the New Covenant is purely the mercy of the Church and not the mercy of the Father and the Son. Evidently he wishes us to remember that all things are of the Father and all things are of the Son. God's mercy exercised through Christ and Christ's mercy through the Church will bless Israel under the provisions of their New [Law] Covenant.

Already indeed (by faith) has the Church been made rich by the Lord's blessing in proportion as the exceeding great and precious promises have been accepted; and if it will still further make us rich through the "change" of the First Resurrection to glory, honor and immortality, what may we not expect of its richness and blessing toward the Jew? Surely the blessing of the Lord will make Israel rich and honorable. Israel's blessing will be national as well as personal. Indeed, as soon as the Millennial Kingdom shall have been established, the blessing of the Lord will mean Divine favor in all the natural affairs of life to all those who are truly his—"to the Jew first." As a people they will be the first to be ready for the Divine guidance after the great time of trouble with which this present age will close. Christendom in general has little knowledge of coming restitution, to all that which was lost in Eden. Christendom in general expects to go either to heaven or Purgatory or eternal torment, but many Jews know their Bible better than this; that the blessings promised are earthly ones—"Times of restitution of all things spoken by the mouth of all the holy prophets since the world began" (Acts III, 20).

With the close of this age heavenly hopes will no longer be held forth to mankind, but, on the contrary, earthly hopes, restitution, Israel, therefore, will be the better prepared for the terms and conditions of the New Covenant. Besides, amongst them will appear Abraham, Isaac and Jacob and all the prophets, perfected in their resurrection and constituting them the earthly representatives of the Church, the heavenly Kingdom. Naturally they will be more ready to receive these than the remainder of mankind, because this is the promise which God made to them—"I will restore your judges as at the first and your lawgivers as at the beginning" (Isaiah I, 26).

Bless All Nations.
Let us not forget that the blessing of the Lord which maketh rich is not to stop with Israel, but to be passed by them as a blessing to all nations, that whosoever will may attain to everlasting life through the merit of Christ's sacrifice and through the Church sealing the New Covenant with Israel. Be it noted, however, that to obtain a share in the New Covenant blessings it will be necessary for the people of all nations to become Israelites and, by so doing, they will become children of Abraham. And this will be a fulfillment of the Divine promise, "I have constituted thee a father of many nations" (Romans IV, 17). Remember also how the Lord referred to Samaria and Sodom as examples of all nations of the world, and declared to the Israelites, "I will give them unto thee for daughters, but not by thy old [Law] Covenant." They will become Israel's daughters at the restitution time, the prophet declares, under their New Covenant. "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them." "When Sodom and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate, thou thou and thy daughters shall return to your former estate" (Ezekiel XVI, 53, 55).

As now the Lord addeth no sorrow with his blessing, so it will be during the Millennium with the world. The assurance of the Word of God is that by the close of the Millennium there will be "no more sighing, no more crying, no more dying," but that he will make all things new.



A Flourishing Apple Orchard in the Willamette Valley.

ALBANY APPLE FAIR, OCTOBER 27-28-29

The Albany apple fair will undoubtedly be one of the finest events of the kind ever held in Oregon. It will be so for many reasons, one of which is that when Albany starts to do anything she does it right; another is that she has one of the finest apple

sections in the world to draw from—the Willamette valley; and among the dozens of others is that the Albany women have taken a deep interest in the event, will have a chrysanthemum show in connection with it and will add charm and beauty to

what would otherwise be a purely business event. The fair will be held Oct. 27, 28 and 29, 1909, and special rates are given on all the railroads for the occasion. Salem should have a trainload of people there on one of the three days at least.

We once knew a man who was very imprudent. But soon after his marriage he became the meekest man in town.

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Proposals for Receiving Ward at Oregon State Insane Asylum—Notice to Bidders.
The Board of Trustees of the Oregon State Insane Asylum will open sealed bids for the construc-

tion of Receiving Ward building at that institution on Monday, November 1, 1909, at 2 p. m., at the Executive Chambers, State Capitol, Salem, Oregon. Plans and specifications of same may be seen at the office of Lazarus, Whitehouse & Foulhoux, architects, Portland, Oregon; at the office of the Superintendent of the Oregon State Insane Asylum, Salem, Oregon, or at the Executive Chambers, State Capitol, Salem, Oregon.

Each bid must be accompanied by a certified check in a sum not less than ten per cent of the total amount of the bid, and the same should be sealed and addressed to the undersigned, and marked on the outside of the envelope, "Bid for Receiving Ward, Oregon State Insane Asylum." The Board of Trustees of the Oregon State Insane Asylum reserve the right to reject any and all bids.

C. N. M'ARTHUR,
Clerk of Board of Trustees Oregon State Insane Asylum.
Salem, Oregon, September 29, 1909
Sat and Wed to Nov 1

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