PEOPLE'S PULPIT



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Minneapolis, July 17.—Pastor Russell of the Brooklyn Tabernacle today delivered two addresses to the International Bible Students Association, in the Auditorium. He had fine audiences and excellent attention. We report one of his discourses from the text foregoing. He said in part:-

Although the words of our text were not addressed by St. Paul to the worldly, they would, nevertheless, be excellent advice and very profitable to all. with him, In a general way all civilized people recognize that "cleanliness is next to godliness," In a general way the pure, the clean, are recognized as the beautiful. And impurity and filthiness are detested even by the impure and the filthy. Outwardly at least we are in a time when water is plentiful, when soap is cheap, and when filthiness of the flesh is almost inexcusable as respects the outward man. But filthiness of the spirit cannot be touched, cannot be cleansed, with ordinary soap and water and this is undoubtedly the reason why the Lord and the apostles have not addressed these words to the

"Having These Promises."

Our text tells the difference between and the thoroughly consecrated Christian. The latter has heard through the and precious promises," which the well-meaning worldly class have not yet heard-heard in the true sense of understanding. The whole civilized precious promises, but it has not ap- This is surely the Apostle's thought, preciated these. It has not understood made them its own by a surrender to the Lord. The Church, on the contrary, is composed of those individuals who have heard the Lord's promises intelligently, and who have accepted those promises upon God's conditions. Those promises of God constitute the this in the world yet not separated extent of ability, the Lord's good pleasure (Philippians II, 13) This is the class addressed in our

text-the followers of Jesus. These it is the Divine intention to bless Adam and his race through the great Mediator-the Messiah, the Christ. They have heard that Jesus left the glory with the Father and humbled himself to human nature, in order that he might redeem the human race. They have heard that the application of the merit of his sacrifice, when applied in thereto, as "new creatures," sons of due time, will be sufficient for the sins of the whole world, and that then the Heavenly Father will turn over the world to the Redeemer. They have earned that the Redeemer, backed by | B Divine authority, will put ail things (II Corinthians I, I), let us note how into subjection under his feet, will in- and why it is necessary that saints stitute a heavenly Kingdom or rule in should receive such an exhoriation, the earth, and for a thousand years Why should the Apostle write to saints reign as King of kings and Lord of respecting the cleansing of their fiesh lords. They have heard that when he from filthiness? Could one be a saint shall thus reign, his Kingdom shall be and yet have filthiness of the flesh? "nnder the whole heavens," although the King himself will be the King of the Holy Spirit, will not be perfect-Glory on the spirit plane, "far above ed as New Creatures until they experi-

will prevail from sea to sea and unto ance in imperfect human bodies. It is who develop it are called "overcomthe ends of the earth and that eventu- not the fiesh that is begotten again by ers," and all of their experiences in ally unto him every knee shall bow the Holy Spirit, but a new mind, a new these trials and battlings against the and every tongue confess allegiance and will. The will of the flesh they sacri- world, the flesh and the Adversary, obedience, and that all refusing thus to fice. They give up all earthly rights are designed to make them "strong in submit to that reign of righteousness and ambitions and accept instead the will be destroyed from amongst the will of God, the will of Christ, the might." Their experiences are so orpeople in the Second Death (Acts iii, Holy Spirit, that they may walk in dered and directed as to lead them to 22, 23). They have heard that this newness of life. However, from the more and more of faith in God and great Kingdom will not only lift up, very beginning of their Christian ex- obedience to him. In order to be acraise up, resurrect humanity from its perience all of these members of the ceptable, they must reach the place fallen condition, from sin and death, Royal Priesthood, in the present life, where they love righteousness and but that it will also bring the whole earth to the condition foreshown in from three different sources; the Garden of Eden, making God's on earth as it is done in heaven."

more-something that belongs to the be provided a way of escape. hoof means the attainment of the few who follow the world's beckoning work in us. It is his to forgive the character-likeness of Jesus, to become and allurements over receive the ful sins of the past. It is his to cleanse 29). This froplies, as its cost, the sacri- them. fice of earthly interests. They have | (3) The great fight of the New Creation unintentional biemishes. It is his heard the message of the Lord, not ture, his closest and most persistent to encourage by his promises. But it dom, but also informing them that the ings of his depraved nature cry out cipies of his Word and character by way to that crown of glory is a narrow against restraints and insist that he putting away, to the extent of our and difficult one. They have heard the is taking an unreasonable course in ability, all flithiness of the flesh and voice of the Master, saying, "Sit down that he undertakes to follow the Lord spirit.

"Put Away All Filthiness."

Text:—"Having therefore these promises, dearly beloved, let us cleanse purselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians vii, 1).

first and count the cost," before you undertake such a consecration of your life, such a sacrifice of your earthly interests. "No man having put his hand to the plow and looking back would be the Throne as a joint-heir with Christ sist him and rely upon the promises (Luke ix, 62). They heard the further expression of St. Paul to all who would ome joint-heirs with Christ in his Kingdom assuring them that if they suffer with Christ they shall reign

"Beloved, Let Us Cleanse Ourselves." We doubt not that as the Heavenly Father and our Lord Jesus so loved the world as to provide the great sacrifice for sin, so St. Paul loved the world-and all others of God's people must have a sympathetic love for the world. But when we think of those who are dearly beloved by the Father and by the Son and by the apostles and by each other, we think of the special class of consecrated saints who Scripturally are described as of no earthly sect or party, but as "The Church of the Firstborns whose names are written in heaven."

These are "dearly beloved" because they have the mind of Christ, which is also the mind of the Father. Acthe well-intentioned worldly person cording to the flesh they are not all lovely or beautiful. St. Paul elsewhere admonishes us that amongst Word of God certain "exceeding great these "dearly beloved" are not many great, not many wise, not many noble, not many rich, but chiefly the ignoble and the poor of this world. Their hearing, in the sense of appreciating, riches and their nobility are not of the flesh, but of the spirit, of the heart, of world, in one sense, has the same Bi-ble, the same Word of God, the same begotten of God by the Holy Sofeir begotten of God by the Holy Spirit. for, in the preceding verse, he speaks them. It has not accepted them and of these "dearly beloved" ones as "sons and daughters" of the Lord, children of the Almighty-hence, begotten ngain of the Holy Spirit-"new creatures in Christ Jesus" (II Corinthians v. 17). Ah, how wonderful it seems that there should be such a class as power of God, which works in the from the world, except by their new heart of each of the Church, first to Spirit. These are in the world, but will aright, and, secondly, to do, to the not of the world, as the Master declared. These have died to worldly aims and objects and have become allve toward God through the Holy | Spirit and through the quickening inhave heard of the grace of God-that fluences of God's exceeding great and precious promises given unto them. God's purpose respecting them is that they may be transferred from human nature to spirit nature-from participation with the world in the blessings coming to it to receive instead the Divine nature, with the glory, bonor and immortality attaching

the Highest (II Peter 1, 4). Christian "Filthiness of the Flesh." Having located definitely the class We reply that these saints, begotten They have heard that his Kingdom Spirit, the first fruits of their inherit-

pass through difficulties which arise hate iniquity-in-equity. (1) The Adversary is in opposition to footstool glorious and every way fit to them and will do them all the barm be the eternal habitation of such of the Lord will permit. Their protection of senses. In our text it does not sighuman race as will be saved by that is the Divine promise that they will nify that the saints, as spirit beings. glorious Kingdom for which we pray, not be permitted to be tempted above "Thy Kingdom come; thy will be done that they will be able to bear-that the to the contrary, the New Creature, be-Lord will supervise their interests so

present time. They have heard that it (2) They are in a world that is dark Body, so it must use the brain or mind is the Divine purpose to select from with sin and selfishness, superstition of the flesh wherewith to do its thinkamongst mankind a "Royal Priest- and ignorance of God and out of har- ing and reasoning, until that which is hood," to be ansociated with the great mony with his righteousness. The perfect shall be attained in the "First Redeemer in his Mediatorial Kingdom. world and its spirit surge about them Resurrection." The Apostle's mean They have heard that a call went forth every day, from morning until night. ing. therefore, is that the saints should to this effect eighteen centuries ago, in- Its tides and currents seek to sweep not only put away flithiness of words viting first of all, the Jews who were them away from their resolutions of and actions, and all sympathy with ready and willing to accept this very self-sacrifice and loyalty to God and Impurity of every kind, but that their highest favor of God-joint-heirship righteousness. In various ways it holds minds (their thoughts) also should be with his Son in the spiritual Kingdom out to them enchanting prospects, pure, should be cleansed of everything which is to bless mankind in general pleasures and riches, ease and afflu- not fully in sympathy and accord with by and by. They have heard that to ence. These have their weight, even the mind of Christ. Nor are we to arrain membership in this Royal Priest- though it be known that comparatively suppose that this work is purely God's

Jesus, and thus to go in an opposite direction from the course of the world and at the cost of the crucifixion, the mortification, of his own flesh and

his natural preferences. Thus viewed every Spirit-begotten Christian, is an object of sympathy from the Divine standpoint, and this should be their standpoint toward each other. But the world has no sympathy. The world sees not, neither does it understand nor appreciate the exceeding great and precious promises which lie behind the consecration of the "saints," "the Church of the firstborns." So much the more, each of these brethren, "dearly beloved," should have sympathy for each other, and should encourage one another, strengthen one another, build one another up in the most holy falth, and, by all means, do nothing to stumble each other to the narrow way,

The "saints" cannot fight Satan. fit for the Kingdom"-fit for a place on They can merely by their wills reof grace to help and to protect. The "saints" cannot conquer the world and convert it to God-that is too Herculonn a task. God, as we have seen, has provided the thousand years of Messiah's reign for that purpose-to conquer the world, to overthrow sin and to uplift the willing and obedient of humanity. But the "saints" must all overcome the world in the sense of resisting its spirit and keeping their hearts loyal to God, loyal to their Covenant of consecration which they have made to him. The heavenly promises with the still greater rewards of glories far above anything that the world has to offer, are the greatest aids in this resistance of the worldly spirit.

The great work for the Church is the good fight of faith manifested in the putting away of the filth of their own fiesh and spirit. Some by nature have more filth of the flesh and spirit, more meanness, more selfish- SURVEY FOR BIG ness, more natural depravity, etc. than have others. Nevertheless, the race is not to the swift, nor the battle to the strong; for the Lord's arrangement with each member of the Royal Priesthood is that he shall be judged according to the spirit or intention, and not according to the flesh. From the time of the Christian's consecration to the Lord he is reckoned dead as a human being and alive as a spirit being. His test or trial is not with a view to seeing whether or not he can do the impossible thing of living an absolutely perfect life in an imperfect body. His trial or test, on the contrary, is to see to what extent his mind, his will, fights a good fight against his natural weaknesses and frailties. "There is none righteous, no, not one." All the trying in the world could not prove this Divine statement an incorrect one. Righteousness of the will, holiness of heart, purity of heart, are the possibilities; for these God seeks and these he will reward in the "First Resurrection" by granting perfect spirit bodies, in full barmony with their pure hearts, their loyal intentions and

How to Put Away Filth of the Flesh. If it is impossible for the New Creature to perfect the flesh, what does the Apostle mean by urging the saints to cleanse themselves from the filth of the flesh? He means that we should not, as New Creatures, be discouraged and say that, because we cannot hope to attain perfection in the flesh, therefore we will make no endeavors in that direction. He wishes us to unwe fight against the weaknesses of the fiesh with a two-fold purpose:

(1) That we may gradually cleanse ourselves-gradually become more and more what the Lord would have us be and what we should like to be our-

(2) Additionally, this fight against sta in the flesh will make us stronger and stronger as New Creatures, in the spirangels, principalities and powers and ence the "change" of the "First Resurit of our minds. It is this firmness, every name that is named" (Ephesians rection." Meantime they have the this determination, this positiveness of this determination, this positiveness of treasure of the Divine nature, the Holy | the New Creature against sin and for rightcourness that God desires. Those

Christian Filthiness of Spirit. The word spirit in the Bible and in ordinary language is used in a variety are fifthy and need cleaneing. Quite gotten of the spirit, is holy, pure. But But these have heard something that with every temptation there will as the New Creature must use the body of flesh until it receives the New copies of God's dear Sen (Romans vill. fillment of the promises held out to us from all condemnation of the past. It is his to cover through Christ all of only inviting to the glories of the King- adversary, is his own flesh. The long- is ours to show our loyalty to the prin-



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