

# Pastor Russell's Sermon

## ONENESS OF THE CHURCH OF CHRIST

Everywhere Made Prominent in the Scriptures.

### BIBLE STUDENTS' CONVENTION

Pastor Russell Says Sects and Parties Are Nowhere Recognized in Holy Writ—There is but One Church, and Jesus is Its Head—Sectarian Divisions Arose From Neglect and Loss of Faith—An Address to Bible Students.



Washington, D. C., July 14.—Bible study must be coming quite into vogue if we may judge by the latest manifested by the thousands gathered here for a ten-days' Convention. Nothing bolterous or ludicrous has manifested itself. All day, and every day, appears to be spent in searching the Scriptures and in quiet, spiritual rejoicing in the promises found therein. The testimony of our citizens is that we never before had such a Convention in our midst.

The people are from the middle walks of life—poor rather than rich. They have no outward badge of special clothing, but seem to be adorned with a meek and quiet spirit. The entire Bible is their creed and they truly walk in its light, which they tell us is growing daily brighter as we near the Morn of the New Dispensation of Christ's Kingdom.

A peculiarity of these Bible Students is that during the entire series of the meetings, in which more than forty speakers have participated, no appeal has been made for money; it has not even been mentioned from the platform. Asked why this is, the answer was that such tries to give to the service of the Truth what is able according to his ability—as unto the Lord. And so far as is known there is no lack, because the expenses of the propaganda are kept within the limit of the offerings. The Convention closes to day. Extracts from Pastor Russell's Sunday address follow. His text was, "But ye are come . . . to the General Assembly and Church of the First-born, which is written in Heaven" (Hebrews xii, 22). He said in part:—

The oneness of the Church of Christ is everywhere made prominent in the Bible. Sects and parties are nowhere recognized. Nowhere is it intimated that Christ has various Churches—for instance, the Roman Catholic, the Anglican, the Greek, Presbyterian, Congregational, Lutheran, etc. On the contrary, there is but the one "Church, which is the Body of Christ," and that Body of Christ has but the one Head, Jesus.

We not only find that Christ and the Apostles established but the one Church, but we cannot think of any reason why these should have established more than one. Nothing is plain-er than that our sectarian divisions arose from our neglect and loss of "the faith once delivered unto the saints" (Jude 3). As the divisions came in, the errors came in with them; and, as the errors go out, so also will sectarianism pass away.

The General Assembly of the Saints. "As we are assembled here today, not under any human or sectarian name, and not divided by sectarian creeds, but united as one people through our consecration to the Lord, through our desire to know His will by the study of His Word, we well represent the scriptural or ideal Church of Christ, regardless of nationality, language, caste and of all sectarian creeds and bondages, we are here simply and solely as children of God, and Bible students in the School of Christ, to learn of Him—to be fitted and prepared for glorious joint-heirship with Him in His coming Kingdom, and meantime to learn at His feet the lessons necessary for so great a coming service.

Let me correct myself and say rather that our little home classes very fitly represent the Lord's Church—as it was in the days of Jesus and the Apostles. And our Assembly here to day, far away from those classes, in these beautiful grounds, is a picture rather of what the Apostle describes in our text, namely, "The General Assembly of the Church of the First-born"—from every quarter, as it will be by and by, but gathered on the heavenly plane by the change of the First Resurrection.

How many of us have during the week said with reference to our fellowship in spirit with the Lord, "It is good to be here! But oh, dear brethren, I am sure that I voice the sentiment of everyone present when I say, 'It will be better to be there! Oh, so much better! When by God's grace we shall reach that Heavenly shore and participate in the joys of that greater and better Convention, "The General Assembly of the Church of the First-born," it will be better than this grand Convention; and I will seek to enumerate some of the reasons why I think it will be so.

Enter into the joys of the Lord. (1) The joys of our present Convention are merely a foretaste of the per-

fect glory we will experience when we enter into the joys of the Lord—beyond the veil. Now we know in part the wondrous things of our Heavenly Father's character and Plan, and of our Redeemer's love and sympathy, and of each other's love and sympathy; then we shall know even as we are known, is the guarantee of the inspired Apostle.

Now we see as through an obscure glass the things which the natural eye cannot see nor hear, neither can enter into the heart of the natural man, but which God has revealed unto us by His Spirit. But they are still more or less obscure to us. We cannot weigh nor appreciate the wonderful glories which God has in reservation for us, but then we shall see Him face to face, as St. Paul declares.

Have we not the promise, "We shall be like Him, for we shall see Him as He is?" Have we not the promise again that, "Sown in weakness, we shall be raised in power; sown in dishonor, we shall be raised in glory; sown an animal body we shall be raised a spirit body? Have we not the further promise respecting that glorious resurrection change, which shall lift us completely out of the human and into the divine nature, that "We must all be changed," "for flesh and blood cannot inherit the Kingdom of God?" (I Corinthians xv, 50, 51)

Further Trials—Further Battlings. (2) As we meet here today as New Creatures in Christ, we seek to know each other as God knows us, not after the flesh, but after the spirit. But for all that we experience difficulties. It is often difficult for us to entirely overlook the flesh of our fellows, as they no doubt have difficulty in overlooking our blemishes in the flesh. But oh, what will it be to be there! All the imperfections and weaknesses of the flesh, against which we must now fight—all these will then be gone.

Another difference between this Convention and the great one promised in our text is that we shall go from here to our homes to engage afresh in warfare with sin within and without—to continue our warfare as good soldiers of Jesus Christ under the Captaincy of our Redeemer. We shall go from here realizing that our trials and testings are not yet ended, that the "cup" which the Father hath poured for us we have not yet drained.

We shall go forth from here remembering that we "have not yet resisted unto blood, striving against sin" and fighting "the good fight of faith." We shall return to our homes with the thought that we still have need of the scriptural exhortation, "Watch," and "stand fast"; "Quit you like men"; "Put on the whole armor that ye may be able to stand in the evil day, and having done all, to stand."

We will go on from here realizing that in all probability this season of refreshment we have enjoyed has been a part of the Father's good providence for us whereby we shall be the stronger, the more courageous, the better prepared for further trials, besetments, difficulties and conflicts with the world, the flesh and the Adversary.

But when we reach the glorious Convention mentioned by the Apostle, all the fightings and trials and testings will be in the past. For us, therefore, there will be no more sighing, no more crying, no more dying, no more fighting, no more crosses, no more sufferings, but instead, life eternal, joy eternal, glory, honor and immortality at our dear Redeemer's right hand of favor. Will do I know that this hope of sharing in the General Assembly of the Church of the First-born strengthens your heart and nerves you to loyalty and faithfulness to the Lord, the Truth and the brethren as the days go by.

Let us console ourselves with the thought that whatever is the will of God concerning us must necessarily be for our highest welfare and best interests. If, therefore, it is not yet time for us to pass beyond the veil, it is because our Heavenly Father and Redeemer have a work for us to do in the present life—either a work of further polishing upon our own characters or a work of helping the brethren, for we remember the declaration that the Bride is to make herself ready for that event. We are to build one another up in the most holy faith, encouraging, strengthening, sympathizing with and assisting one another in running the race for the great Prize.

Another happy thought we should take with us to our homes is the Lord's promise, "I will never leave thee nor forsake thee." And again, "My grace is sufficient for thee, for My strength is made perfect in thy weakness." And again, "We know that all things work together for good to those who love the Lord, to the called according to His purpose."—Romans viii, 28.

So then, dear friends, we will not return to our homes like an army corps in retreat, but rather as a company of good soldiers who have been well fed and refreshed and encouraged and stimulated; we will return to our homes full of good courage, full of joyful anticipation of the coming Great Convention of the Church of the First-born; full of renewed determination that, by the grace of God, and with the assistance of our great Advocate, we will make our calling and election sure by so running in His footsteps as to obtain the great Prize which He has offered to us.

The Context in Agreement. Let me detain you a little longer that I may point out afresh that the context confirms our glorious hope respecting this Great Convention of the future, and shows that it is high at hand. St. Paul pictures before us the fact that God's dealings with Israel, in bringing them out of Egyptian bondage and to Mt. Sinai, pictured the work of this Gospel Age, in the

calling of Spiritual Israel out of the bondage of the world—the bondage of sin and death. The Apostle thus shows that the giving of the Law Covenant to Israel at Mt. Sinai typically represented the giving to them of the New Law Covenant in Mt. Zion in the end of this Age.

The Law Covenant was given through a mediator, Moses, and the New Law Covenant is to be given through a mediator, the Antitypical Moses, Jesus the Head and the Church His Body. It has required all this Gospel Age to gather out of the world, and to try, test, polish and fit the members of the Body of Christ, who, under His Headship, will be the Antitypical Moses, who will be the Antitypical Mediator between God and men.—Jeremiah xxxi, 31; Acts iii, 22, 23.

As Moses went up into the Mount to commune with God before the Law Covenant was completed, so the entire Church must go up into the Mountain, into the Kingdom, with our glorious Head and Redeemer, by the change of the First Resurrection. As the time for Moses' going up into the mountain drew near, there were great manifestations of the deity of the Divine Government. And just so in the closing of this Age, the Apostle informs us that the world will have terrifying experiences on a still greater scale. He says that then the mountain trembled and smoked and that the Divine voice was heard. The people were so terrified that they entreated that they might not hear further, but that Moses would act as mediator, and he did so.

So it will be here: There will be such manifestations of Divine Justice and opposition to sin and all iniquity that it will cause the "time of trouble" mentioned by the Prophet and by Jesus, "A time of trouble such as never was since there was a nation; no, nor ever shall be" after.—Daniel xii, 1; Matthew xxiv, 21.

The result of this great time of trouble upon the world will be a realization that they need a Mediator—a Mediatorial Kingdom. And this is just what God has provided for them through the arrangement of the New Covenant.

The Shaking Already Commenced. Contrasting the experiences at the inauguration of the typical Law Covenant with those to be expected at the inauguration of the antitypical, New Law Covenant, St. Paul says, "God's voice then shook the earth, but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven." And the Apostle explains that the expression, "Once more," signifies that this second shaking will be so thorough that no further shaking will ever be necessary, but everything of injustice and unrighteousness which ought to be shaken loose will be shaken; and this, says the Apostle, implies everything except the Church and the glorious Kingdom which we shall then receive: "Wherefore we, receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear."

Can we not see the shaking already beginning? Let us remember that this time it will not be the shaking of the literal earth, as in the type, but the shaking of the symbolical earth—the shaking of society to its very center. Do you not already hear the rumblings—the rumblings of discontent, anger, malice, hatred, strife? These forebode the "great earthquake," which was symbolical of the great Revolution wherein the present order of things shall collapse and give place to the New Order of Immanuel's Kingdom of righteousness, justice, equity.

And, says the Apostle, God intends this time to shake not merely the earth—the social fabric—but also the heaven—the ecclesiastical powers of the present time. Not the true Church will be shaken, but the many systems which more or less misrepresent the true Church and "the faith once delivered unto the saints."

Do we see premonitions of this shaking? Yes, verily. In all dominions there are forebodings of coming trouble. We may even fear that some of the attempts at Christian union are not made with the proper motive, but through a realization of the shaking which the Lord is about to permit to come upon the ecclesiastical systems of this present time.

"Wait Ye Upon the Lord." My dear brethren, in these coming days of trouble, which may be very near, the opportunity may come to you and to me to be either strife-breeders or peacemakers. Let us see the will of the Lord in this matter, that we are called to peace, and that the declaration of the Master is, "Blessed are the peacemakers, for they shall be called the children of God."

Let us seek rather to subside and calm the passions of men in the coming strife, and to do nothing to augment them or to kindle the fires of passion which we know are about to consume the present social fabric. Let us point out to those with whom we have any influence that the worst form of government in the whole world is better than no government—better than anarchy, a thousand times. Let us remind them of the fact that in God's providence we have the best of all earthly governments.

Let us remind them, too, that the Lord has told us to wait for Him and not to take matters into our own hands. His words are, "Wait ye upon Me, saith the Lord, until the day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy. For then will I turn to the people a pure language (Message), that they may all call upon the name of the Lord, to serve Him with one consent."—Zephaniah iii, 8, 9.

## SOME WORKING GIRLS LOSE TOO MUCH TIME

### Two Girls Tell How To Avoid It.

There is nothing that teaches more than experience. We therefore quote from the letters of two girls who suffered and were restored to health. The same remedy is within reach of all.

Brooklyn, N. Y.—"Prior to taking the first bottle of Lydia E. Pinkham's Vegetable Compound I suffered agony every month, but after your wonderful medicine had been taken a while I felt a little better, and after taking seven bottles of it I feel that I can truly say I have no more pain or inconvenience.

"As I am out in the business world as a stenographer, I come in contact with many girls, and when the opportune moment arrives I tell them about the Vegetable Compound and I know that quite a few are taking it."—HELEN CANET, 556 Dean St.

### Another Girl's Experience.

Tishomingo, Okla.—"I am a stenographer and book-keeper, and Lydia E. Pinkham's Vegetable Compound has saved my life. I am enjoying the best of health now, but I was suffering from female troubles and painful periods, and would have backache, headache and fainting spells. If any woman would like to write to me I will gladly answer her letter and tell her what Lydia E. Pinkham's Vegetable Compound has done for me."—Mrs. MATTIE COPENHAVER, Tishomingo, Okla.



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\* CHURCH SERVICES. \*  
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### First Presbyterian Church.

Church street near Chemeketa St. Rev. Henry T. Babcock, pastor. Morning service at 11 a. m., preaching by the pastor; theme, "Wrestling Scriptures," 2 Peter 3:12. Music, pipe organ, "Benediction Nuptiale," Hollins. Offertory, "Chant de Bonheur," Lemarche. Soprano solo by Miss Marguerite Flower, "Teach Me to Pray," Jewitt. Young People's chorus, announced, "Praise Ye the Father," Gounod. Union evening service in this church at 8 p. m. (Please notice the change of hour). Preaching by the Rev. P. F. Schrock. Music, pipe organ, "Vision," Bibb. "Berceuse," Dickinson. Offertory, "In the Twilight," Harker. March in E♭, Costa. Soprano solo by Miss Judd, "Thy Will be Done," Michel. Young People's chorus, anthems, "Crossing the Bar," Baraby and "Jerusalem," Parker. Sunday school at 10 a. m.; Union C. E. meeting at 7 p. m.; mid-week prayer meeting at 7:30 p. m. Public cordially invited to all these services.

### First Methodist Episcopal.

Corner Church and State streets, Richard N. Avison, D. D., minister. 10:30 a. m., sermon by Dr. Hammond, subject, "The Supreme Test of a Life." 8 p. m., sermon by Dr. Hammond, subject, "The Transforming Vision." 10:15 a. m., morning prayer, leader Mr. Dexter Field. 12 m. class meetings in the audience room. 12 m., Sabbath school, Adult and senior departments in the audience room. Intermediate and junior departments in the lecture room. 7 p. m., Epworth League, topic, "Development Under Religious Instruction." Leader, Mr. Frank Schram.

### Unitarian Church.

Corner Chemeketa and Cottage Sts., J. A. Cruzan, pastor. Sunday school at 10 o'clock, with Familiar Talk to Adults on "The Johannine Literature," with special reference to the book of Revelation. Public worship at 11 o'clock, with sermon on "Life and Recreation." This will be the last service before the mid-summer vacation. The church will be closed until the first Sunday in September.

### Christian Science.

First Church of Christ, Scientist, 440 Chemeketa street. Services Sunday at 11 a. m. Subject of lesson sermon, "Life." Sunday school at 10 a. m. Wednesday evening testimonial meeting at 7:30 o'clock. Reading room in the church open each afternoon except Sunday. All are cordially invited.

### First Congregational Church.

Corner of Liberty and Center, Perry Frederick Schrock, minister. Bible school at 10 o'clock and morning worship at 11. Subject of sermon, "A Basis for Union." Union service at Presbyterian church at 8 p. m. Sermon by Mr. Schrock.

### I. B. S. A.

The Salem class of the International Bible Students' Association, Brooklyn, N. Y., will hold their regular weekly study, No. 435 Court street, upstairs, Court street. Sunday at 11 a. m. Un denominational. All Bible students welcome. No collections.

### Reformed Church.

Corner Capitol and Marion streets, W. G. Lienkaemper, pastor. Sunday school at 9:30 a. m. Service in German at 10:30. Subject, "The One Thing Needful." Germans are cordially invited.

### Pentecostal.

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Gay, July 21st at 11 a. m. by Rev. Mrs. Dora W. Stone, of the Pentecostal Church of the Naarnee. E. P. Kyle, East State Street Lutheran Church. Rev. P. H. Schmidt, Pastor. Sunday school 9:30 a. m. Sermon 10:00 a. m. English services 7:30 p. m. every 1st and 3rd Sunday of month. Everybody invited to all services.

United Evangelical. Cottage street, near Center. G. L. Lovell, pastor. Divine worship and preaching at 11 a. m. and 8 p. m.; Sunday school at 10 a. m.; Christian Endeavor at 7 p. m.; W. A. Baker, leader; prayer meeting at 8 o'clock on Thursday evenings.

German Baptist Church. Corner North Cottage and D streets, G. Schunke, pastor—Sunday services, 10:00, Sunday school; 11:00, preaching service; 7:00 p. m., young people's meeting; 7:30 p. m., preaching service. Wednesday, 7:45 p. m., prayer meeting. All Germans speaking people heartily welcome to all services.

Friends. Corner Highland avenue and Elm street, N. Blanche Ford, pastor. Sunday school at 10 a. m. Meeting at 3 p. m. Y. P. S. C. E. at 7 p. m. Evening service at 8 o'clock. Prayer meeting Thursday evening at 8 o'clock. Prayer meeting in South Salem Wednesday at 8 p. m. All are cordially invited.

Jason Lee Memorial M. E. Corner of North Winter and Jefferson streets. W. C. Stewart, pas-

tor. Sunday school at 10 a. m. C. W. Roberts, superintendent. Epworth League at 7 p. m. All are cordially invited to attend these services.

A fan who is a hard drinker can't occupy a soft place very long.

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