

# Pastor Russell's Sermon

## "WOE TO YOU RICH" "BLESSED YE POOR"

### The Philosophy of These, the Master's Words, Is Shown by Pastor Russell.

Are the Woes and the Blessings Present or Future?—God Is Very Rich. Many of God's Servants in the Past Were Rich—Why Classify at All? Why Contrast Rich and Poor?—What Blessings Have the Poor?—Riches of Wealth, Riches of Honor, Riches of Education, Do These All Bring Woes? Poverty of Education and Earthly Goods and Earthly Fame, Do These All Inure Blessings?



Asheville, N. C., July 20.—A large summer convention of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION is being held here, with students of all ages attending, and giving every evidence of growth in grace and knowledge of the Scriptures. The program calls for four discourses daily for eight days. Amongst the speakers are some noted Bible students. Pastor Russell was one of the speakers of today. We report his address, from the text, "Woe unto you that are rich; for ye have received your consolation. \* \* \* And He lifted up His eyes on His disciples, and said, Blessed be ye poor; for yours is the Kingdom of God."—Luke 6:24, 20.

Nothing that nothing might disturb their wonderful progress for the future, and these are looking for their blessings and prosperity in a direction the reverse of that indicated by the Word of God.

Jesus prophetically foreknew and foretold the trials of the Jewish nation. His Message gathered out of that nation the "Israelites indeed, in whom was no guile." Then the nation was given over to itself. The Divine Hand which had guided it safely in the past let go the rudder; and human passion accomplished the wreck in the anarchy which overthrew the nation in A. D. 70. Similarly, we may understand that now has come the Harvest of this Gospel Age; that now God is gathering His Elect; and that as soon as this work shall have been accomplished, the Almighty Hand which has held in check the powers of human passion until now, will release its hold.

Then mankind, left to themselves, will wreck their present civilization. As the rich of Jesus' day suffered most keenly in their time of trouble, so the rich will suffer most keenly in the time of trouble now near. Thank God, however, that these woes, both upon the Jews and upon Christendom today, are not woes of eternal torment!

#### Compensations in Nature.

Who has not been struck with Nature's compensations? The rich, the learned, the favored, have trials and difficulties, perplexities, cares, doubts and fears, which the poor, the unlearned, know nothing about. The clerk, the mechanic and the laborer may finish their toll under certain hours and be care free, while the employer often faces perplexing problems which hinder sleep and undermine health.

In matters of grace the same rule to some extent, prevails. The rich have more on which to set their hearts, more to occupy their time, more to cultivate self-will, more opportunity for self-gratification, more riches for which to be responsible, more education by which, under present conditions, errors are more likely to be gained than truth. The rich in influence have more to divert them and to cultivate their pride. The naturally noble, contrasting themselves with their inferior neighbors, are inclined to resent the idea that they are sinners, and as much dependent upon the Lord's grace as the humblest and the meanest of their fellows.

#### No Partiality With God.

We are not to understand that God is partial to the poor, the mean, the illiterate, the ignorant. The Scriptures assure us that God is impartial. All other conditions being equal, riches, honor, nobility of character, would make the possessors more esteemed in God's sight. But other conditions are not equal. During this Age God is choosing a special class. He puts faith first, then meekness, gentleness, patience, brotherly kindness and love, in their order.

Apparently the life experiences of the poor and ignorant are as favorable, or more so, than the conditions of the rich and the talented. All of their experiences tend to develop faith, while those of the rich tend rather to develop self-reliance, self-assurance. The experiences of the poor and ignorant tend to develop meekness, teachableness, whereas the experiences of the learned tend naturally toward self-conceit. The experiences of the great in dealing with subordinates tend to beget arrogance and self-assurance; whereas if they become disciples of Christ, those qualities are serious handicaps and interferences. Thus we see why not many rich, wise, great and noble are amongst those upon whom the Gospel Message takes serious effect. Not only have the poor many advantages in respect to hearing and obtaining the Gospel Message; but their being more numerous than the rich would be another reason why they would predominate among the Lord's elect class.

#### Not All Poor Are Blessed.

Our text, however, does not refer to poor people in general, but to a special class of poor. "Blessed be ye poor; for yours is the Kingdom of God." Some poor, instead of being drawn to God by their poverty, cultivate a spirit of anger, malice, hatred, strife, and are thus not only embittered in spirit, but have their faces turned in the opposite direction from the one in which God's blessings come. Alas, how true this is today!

The class described by Jesus as "ye poor" is composed of those who are hungering after righteousness, and who have approached the Fountain of Blessing, the Almighty, and have been received as children of God. The poor include all of God's people, whether of poor or rich respects earthly goods, earthly honor, fame, etc. Whatever earthly blessings they may have had, they gave up, sacrificed, that they might thereby become heirs of God, joint-heirs with Jesus Christ. Of the Redeemer it is written, "He was rich, yet for your sakes He became poor."

As the Master made a full surrender of His will and talents, and all, so also must all who, hearing the Master's voice, become His disciples, or foot-step followers.—2 Cor. 8:9; Matt. 16:24.

This does not mean that the Lord's people must of necessity throw away or give away their property and become penniless. It does mean, however, that whatever property they once called their own, by the terms of their consecration became the Lord's property, and they merely His stewards in the administration of that property and the use of it in harmony with the Lord's will.

Neither does this mean that, if they had riches of learning, they must ignore their knowledge, and speak and act ignorantly. It means, however, that their learning is no longer theirs, but the Lord's. It is no longer to be used for self-gratification, self-honor, self-praise, but to be used in the service of their Redeemer, to show forth His praises, no matter how unpopular His cause in the sight of men—no matter how foolish it may cause them to appear in the eyes of those who are blinded to the Lord's arrangements.

This poverty and sacrifice does not mean the giving up of noble sentiments and high ideals; but it means the bringing of these ideals, etc., into the Lord's service, for the support and advancement of His Message of Truth, for the blessing of mankind along the lines which His Word indicates.

This sacrifice, or surrender, does not mean that honor of men will be disesteemed thereafter; for it will always be true that "a good name is rather to be chosen than great riches." It means that worldly reputation will be held secondary to the Lord, the Truth, and service for the Lord's cause, so that whatever honor of men they may possess will be turned as wisely and as prudently as possible into the channels which will glorify the Lord and honor His Message, regardless of the fact that so using it will gradually consume it; for the world knows not the followers of Jesus, even as it knew Him not, and appreciates not the true honor which cometh from Above, but merely the honor which is of men.

#### Worldly Wisdom Vs. Heavenly Wisdom.

The Scriptures distinctly point out that there are two kinds of wisdom, radically opposed to each other—the earthly wisdom and the Heavenly Wisdom. The wisdom of this world is foolishness with God, and the Wisdom of God is foolishness with this world. This means that there are two different ways of viewing nearly everything. The world's viewpoint ignores the future beyond the grave, lives for the present, thinks for the present, strives for the present. The Heavenly Wisdom looks chiefly beyond the grave, for that eternal condition which God declares may be attained by all obedient to Him. From this viewpoint the things of the present are temporary, transitory, fickle, uncertain, in comparison with the future blessings. St. Paul declares of these that they are not worthy to be compared with the future glory to be revealed to the Lord's people.—Romans 8:18.

Those who follow the earthly wisdom are subject to the frailties and imperfections of the human mind with which they were born—born in sin, misshapen in iniquity. "In sin did my mother conceive me." More than this they are to a large degree susceptible to the evil influence of Satan and the fallen angels, and the "doctrines of demons" with which these seek to ensnare and mislead all who have not put themselves under Divine protection by becoming disciples of Jesus. This includes the great majority of humanity, of whom the Apostle declares that the god of this world hath blinded the minds of all those who believe not, lest the glorious light of God's goodness, shining in the face of Jesus Christ, should shine into their hearts.—2 Corinthians 4:4.

Of these again the Scriptures declare, "The whole world lieth in the Wicked One." Not intentionally, through depravity and deception, they are servants of sin. Their only hope lies in the promise of God that eventually the time will come when Messiah shall take His great power, exalt His Church, and institute a rule of righteousness in the world, which will blind Satan and break the shackles of ignorance and superstition, and bring in a clear knowledge of God and the Truth.

Meanwhile, many in the world are considerably swayed by the spirit of Satan—anger, malice, hatred, envy, strife. When circumstances are favorable, these evil qualities are not brought into activity; but under other circumstances, no evil work is too vile, if it will minister to their selfish propensities. Thus today we see people not naturally bad, in the sense of preferring evil to good, but deluded and without Divine guidance, and thus ready to do anything and everything, under stress of necessity, for the maintenance of the present order of things. Not knowing of God's Plan, and not having the Wisdom from on High, they are not waiting for Messiah's Kingdom, but are bent upon attaining their own ends, in harmony with their own theories.

According to the Bible testimony, these are the ones who are about to bring upon the world the great time of trouble, the like of which never was since there was a nation. (Daniel 12:1.) In that great time of trouble the worldly rich will have fulfilled upon them our Lord's words in our text, in accord also with the words of St. James, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." (James 5:1.) Miseries will also come upon the poor, but will be felt especially by the rich, because of the wealth, luxury and comfort previously enjoyed by them.

On the contrary, the poor in spirit—those who have given their little all to the Lord, and have nothing to lose further—can look with equanimity upon any experience which may come to them. Having nothing of their own, they can lose nothing. "Blessed be ye poor; for yours is the Kingdom of God," and as inheritors of that promise they are rich with the wealth which moth nor rust cannot corrupt, and which thieves cannot destroy or steal.

The whole matter, then, is one of wisdom. Shall we give our affairs into the hands of the Lord, and allow Him to work out our best interests for us and to give us His very best blessing? Or shall we seek to hold control of our selves and of our own wills, and thus miss the greatest blessing that God has to give, and obtain the inferior one? Or by willfully choosing sin, shall we deliberately reject everlasting life, and come under the penalty of the Second Death—Destruction?

# SPORTS

## AGITATION MAY RESULT IN ROWING REFORM

### Belief That Course Is Altogether Too Long for Youngsters and Strain Shortens Life.

### LAST LAP THAT SAPS YEARS OUT OF OARSMEN'S LIFE

### Not Improbable That Great Contest Will Be Cut to Three and Possibly Two Miles.

By Hal Sheridan.  
(Written for the United Press.)

New York, July 31.—They are beginning to agitate in the east, which means that after the agitation has worn off and they get down to the bite, there may be some reform in the ancient and honorable sport of rowing. There is a movement under the surface to cut down the distance rowed by young hopefuls in the big varsity eight-oared races run off annually in these parts. There have been such movements started times out of number, but this year it really looks like something would be really done. This applies not only to the races labored through at Poughkeepsie, but the annual Yale-Harvard tussle. Statistics have established that taken through and through, youngsters who undergo the terrific strain incident to a four mile race do not live as long as the athlete who is not subjected to such a grind, or the man who doesn't mix in athletics at all.

The idea is, therefore, to conserve a few years of our young men's lives for work that produces something more useful than boils and overtaxed hearts. If the movement is successful, the big races will be cut to three and possibly two miles before many more are rowed. It's the "last mile" that saps years out of the college oarsman's life.

#### Minor League Killings.

If things keep up fond fathers will no longer be taking their sons upon their knees and holding before them the examples of great statesmen to emulate. Especially not if son has a gleam in his eye that looks like money. If father is wise he will buy son a minor league ball club and live off the dividends son declares. This business of paying young fortunes for minor league stars has passed the stage of being an intermittent disease. It's an incurable habit.

Gaze upon Larry Chappelle, the White Sox \$15,000 beauty as the latest prize, to say nothing of others who have dragged down for their minor league club owner's seven-passenger, six-cylinder, self-starter prices. The only thing that bothers us is why Secretary Bryan should fret as to how he is going to keep the wolf from the door on \$12,000 a year, when he could buy himself a minor league club and remain at his desk while his manager sold one or two players a season at top prices to major league owners. It would not only give Bryan enough to eke out a bare existence and pay for three or four grape-juice banquets per month to diplomats, but he wouldn't have to leave the job of secretary.

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I wish to do all in my power to circulate the knowledge of your wonderful medicine. Respectfully,  
J. L. OGLESBEE,  
Shellburn, Oregon  
Salem, July 5, 1913.

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to go out on Chautauque lecture tours and thus subject himself to criticism whether just or unjust. It would absolutely solve for Bryan his problem. Simple, isn't it? And the thought results in this:

Oh, what's a minor league, Pa? That some folks call it great! Is it a caterwampus tall, A million pounds in weight! Or is it just a flimsy thing Made up of sand-lot stars, Who bring the majors to their feet with periodic jars?

"A minor league, my boy," said Pa, "Is all you say, and more, Far from the field of toil and strife That makes the majors roar, The minor league plods through the year With hope from day to day; And when the majors spot the stars, They pay, and pay, and pay."

And there's more truth than poetry (yes, we mean that literally) in the above. It's getting so now that with competition so keen for young available material, the major managers will go to almost any lengths in the matter of spending real money for minor league players. The point is that they are compelled to name a heavy figure that a minor league owner will take and bind the bargain before some other manager or his scout pops into view, decides he wants the minor leaguer and offers a raise on the first manager's bet.

National League.			
	W	L	PC.
New York	65	28	499
Philadelphia	53	35	402
Chicago	49	45	521
Pittsburg	46	46	550
Brooklyn	42	25	477
Boston	39	52	429
Cincinnati	38	39	392
St. Louis	37	58	388
American League.			
Philadelphia	67	28	705
Cleveland	58	38	494
Washington	55	40	579
Chicago	51	50	503
Boston	46	46	500
Detroit	40	59	504
St. Louis	39	63	382
New York	30	62	326
Pacific Coast League.			
Portland	60	48	536

Sacramento	56	53	514
Los Angeles	59	56	513
Oakland	57	61	483
Venice	57	61	483
San Francisco	54	54	458

#### American League.

Chicago	0	4	1
New York	3	5	0
Russell and Schalk; Fisher and Sweeney.			

#### National League.

St. Louis	1	6	0
Philadelphia	3	6	1
Weilman and Alexander; Busch and Schang.			

#### Pacific Coast League.

Portland	9	14	5
Los Angeles	7	10	6
Higginbotham and Berry; Ryan and Arbogast.			

#### National League.

Sacramento	3	9	0
Venice	2	13	4
Williams and Bliss; Hariness and Elliott.			

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# Salem Brewery Association

# REFUSAL OF UMPIRE TO ACT TO BE PROBABLY

### Baseball Players' Fraternity Look Up Case Wherein Cobb Asked Spectator's Removal

[UNITED PRESS LEASED WIRE]

New York, July 31.—The successful attempt of Ty Cobb to have a spectator removed from the stands at Philadelphia on Tuesday during the Detroit-Athletic game, is to be made the subject of an investigation by the ball players' fraternity. According to Cobb, the spectator addressed objectionable language to him.

Mindful of the trouble he caused in this city a year ago, when he attempted to physically rebuke a like official, Cobb called upon the umpire to eject the spectator. The umpire refused, and the objectionable person, this time, was suggested by the national commission, according to President Potts of the fraternity.

"Cobb attempted to follow up his plan laid down by the national commission, appeal to the umpire to eject a spectator who had insulted him and was jeered out of the game by the crowd," said Potts. "The fact that the spectator was allowed to remain in the stand proves that the method adopted by organized baseball for handling this evil is grossly inadequate.

"The players' fraternity has repeatedly made suggestions which, if adopted, would prove of much benefit. But the national commission has so far regarded them."