

Pastor Russell's Sermon

WINNING CHRIST LOSING ALL ELSE

The Prize of All Eternity God Is Now Offering.

FROM THE BIBLE STANDPOINT

What Winning Christ Means—It Signifies More Than a Reformation of Life and a Pursuit of Righteousness. More Than Merely Believing in Jesus as Our Savior—It Is Preceded by a Devotion, or Consecration, of Our All to God—And God's Acceptance of Our Consecration—Then the Race Begins—Its Outcome Will Determine Whether or Not We Win Christ—St. Paul an Exemplar—Saints From Every Nation and Denomination Will Be Winners—Their Reward.



Brooklyn, N. Y., November 9.—Pastor Russell gave two addresses here today. We report the one from the text, "Ye, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, * * * that I may win Christ." (Philippians 3:8.) The speaker said:

Even saintly Christians seem but imperfectly to grasp the plain teachings of the New Testament respecting membership in the Body of Christ. Some assume that it is to be had on some basis of favoritism, and trust that they will be of the Elect. Others think that the Apostle is using figures of speech in an extreme fashion, and vaguely hope that they belong to the right Church and will attain whatever others get, as in the success of a party in which all the victors share the spoils.

No doubt the errors of the Dark Ages absorbed in childhood have been more or less responsible for these vagaries and for our general neglect of proper Bible study. It seems hard for the people of God to realize that the Wisdom from Above is the noblest science and the best instruction; and that it needs intelligent and systematic study as much as do earthly sciences. But we are learning, and, thank God! progress is being made in unsectarian Bible study classes, which are springing up all over the world.

Conversion Not Winning Christ.
What is ordinarily termed conversion is not what St. Paul refers to in our text as "winning Christ." The word conversion signifies "to turn about." It implies that a wrong course has been pursued, that the error of the way has been detected, and that a change to the proper one has been made. The wrong course is the sinful course, which brings injury and injustice on others. We never had a right to take that course; yet to some extent we are accountable for we were born with downward tendencies, an inherited predisposition to sin.

We inherited these depraved appetites and tendencies from our forefathers under the general laws of heredity. A realization that sin always brings sorrow is a sufficient reason for a change of course. Conversion, therefore, is merely the operation of a sane mind in turning about from things recognized to be injurious. Every sensible person should be converted from sin to righteousness.

Conversion may have Christ connected with it, or it may not. Many are converted without any real knowledge of the Gospel of Christ. They merely know that they were going in a wrong direction, and turned about to take the proper course. But this we can say, that only strong characters can successfully pursue a right course, and strong characters are in the minority. Whether strong or weak in character, great aid will surely be experienced by those who, at the time of their conversion, have a knowledge of Christ and an appreciation of His work and His teachings.

Nothing else gives such fortitude as the hope set before us in the Gospel, and the realization that there is a future life provided through Christ for all mankind, and that our course in the present life will have much to do with the stripes, or punishments, we shall receive here or in the future life—necessary to fit us for Divine favor and everlasting life.

"Present Your Bodies"—Sacrifices.
One might reform his life, and have a knowledge of Jesus and of the life to come secured through His death, and of the fact that "whatsoever a man soweth that shall he also reap," and yet, with all that conversion, belief and reformation of life, he might not be a Christian at all. In the Bible sense of that term, we would not by this discussion anybody from taking the reformatory steps already outlined. We would, on the contrary, encourage them so to do. These steps are necessary before anything further can expect to be attained.

As already stated, reformation and righteous living commend themselves to all intelligent minds as right and advantageous, beneficial to the individual himself as well as to the world of mankind. Let us discuss Christianity,

not from the ordinary standpoint, which classes every individual person as a Christian, but from the Bible standpoint, which assures us that if any man is a Christian he is a New Creature—"old things have passed away; all things have become new."
This does not mean that a Christian is living a reformed life merely; nor that he has attained the condition of absolute perfection, in which he is flawless in thought, word and act. It merely means that a Christian has entered a new life; he is a New Creature; old ambitions, hopes, projects and aims, however honorable and good, have passed away in the presence of new ambitions, new hopes, new aims. This is what the Apostle had in mind when saying "that I might win Christ."

What Winning Christ Means.
To understand our text we must first appreciate the general outline of the Gospel—the Divine Plan of Love for human recovery from sin and death. That Plan was first of all declared to Abraham—that God would eventually bless all the families of the earth, and that the blessing would come through his posterity. In they end it is to be shared by all the nations of the earth, be blessed—Galatians 3:8, 16, 23.

Later on, God revealed that Abraham's seed would constitute a special Kingdom class, which would rule all nations for their spirit. When Israel, by failing to keep the Law, failed to prove itself the true nation, God would send a special Messenger of the Covenant and that through Him, as Prophet, Priest and King, the only nation would be established; and more on it would be the glory and honor, the rule of the world.

Our Lord Jesus at His First Advent began the work of selecting the Kingdom class. First of all, He had a broad foundation by drawing the disciples of the whole world. Then from among the redeemed, ones He began to select the members of the Kingdom. And this has been the process of the entire Gospel Age. Every true one on earth has been selected to take the Divine purpose.

Soon the selection, relative work will be finished. Those who will be determined who will be of the Kingdom class. One's selection will be manifested to the world that the one comes will all be shared in the First or Chief Resurrection, to be present into God and into Christ and to reign with Him on the earth.—Rev. 20:6.

"Abraham's Seed, and Heirs."

All who will be of that select Kingdom class will be members of the foretold Seed of Abraham, Jesus was of Abrahamic stock through His miraculous birth; and after He had laid down His life sacrificially and was raised from the dead by the glory of the Father, no more a man, but a New Creature of the Divine nature, He then was Abraham's Seed on the spirit plane, His Church, called to be of the Kingdom class, are to be Abraham's Seed on the same spirit plane.

We are not ignoring the fact that Abraham has an earthly seed as well, and that to it belong certain earthly promises. We are merely pointing out that the Scriptures clearly teach that the earthly seed cannot have its share in the work of blessing others until first the Heavenly Seed, the Spiritual Seed of Abraham, shall have been perfected in the First Resurrection. God showed the two seeds in the statement to Abraham, "I will multiply thy seed as the stars of heaven [the spiritual, the Church] and as the sand which is upon the seashore" [the earthly].—Genesis 22:17.

St. Paul tells us that this Seed of Abraham, Jesus and the Church, spirit-begotten, are unitedly the Church. Using a human body as an illustration, He speaks of the anointed Jesus as the Head, and of each one of the Church as a member of the Body of Christ. Thus we read, "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise." (Galatians 3:16, 29.) Thus we see that St. Paul was anxious to win a membership in the Body of Christ, the Church.

The Apostle, of course, was a member of the Church from the time of his begetting of the Holy Spirit. But there are two bodies of Christ, if we may so express the matter. One is the probationary Body of the present time; the other the actual Body of the future. All fully consecrated believers are members of the probationary Church, or Body of Christ, from the moment they receive the begetting of the Holy Spirit. Thenceforth they are to fight a good fight, to run a successful race, that they may win the glorious position which God has invited them to fill.

St. Paul, after years of Christian life and of growth in grace, in knowledge and in the Spirit of the Lord, was reviewing his own course, with a view to attaining the Philippian, that they also might profit by his experiences. He points out that he had consecrated to the Lord every talent he possessed. Nor did he think that he had done some great thing; for he counted all that he had sacrificed as "worth nothing," so great was his appreciation of the blessing which had come to the Gospel Church. It is the most wonderful offer that the Great Creator ever made; and we have every reason to believe that there never again will be any offer made to compare with it.

The invitation is not merely to joint-ship with Christ in His Messianic Kingdom of a thousand years for the blessing and uplifting of humanity. It means, oh! so much more! The faithful ones will be made partakers of the Divine nature and glory, honor and immortality; and they shall be with their Lord, sharing in His glorification.

sent to the Father through all eternity

The Apostles had Exceptions.
Some will say, Ah, yes, the narrow way was for Jesus and the Apostles, but not for the remainder of the Church. God is not expecting secret-keepers from the Church, nor does He promise to give them a share with Jesus and the Apostles in the Kingdom, Jesus and the Apostles.

Let us not be wise as the world is, but let us be wise as the Apostles were and let us be wise as the Church, and they exhort us to "walk in the footsteps of Jesus and in their footsteps as they followed Him. They tell us that "we are all called in the one hope of our calling." And they assure us that it is possible for the poorest and by nature the meanest of all who accept the Divine invitation, to make his calling and election sure.

To take any other view is to contradict all of the Bible, and to take the Bible to be in conflict with the words and thought theories, which long enough have made the Word of God meaningless to us all. It is sufficient to allow God's Word to be heard, and that we take His Word as its full value.

The Bible Election Is Different.

I well know the objection that many have to the doctrine of election. I know how opposed to it I was myself until I saw how different is the Bible Election from the Election which Brother Calvin taught. In the Bible Election God does the selecting, and such nominated person either takes his calling and election sure, or fails to do so. The responsibility lies with the individual favored with a knowledge of God's Truth, which knowledge constitutes a call.

Furthermore, the Bible Election works no injury to the non-elect. Quite the contrary. The Election of the Kingdom class, along the lines of character-development, confidence in God and self-reliance, is for the very purpose of qualifying those elect ones for the great work to which they are called. The elect Seed of Abraham is called for the purpose of blessing all the families of the earth.

In the light of this view of Election, how reasonable are the Bible presentations. And how noble, difficult and sacrifices—necessary for our testing and development in the character-formation of the Lord and thus they are a preparation for a share with Him in His future work.

A knowledge of the Divine Plan is very valuable to all who seek to run the race. If we knew not the object of our trials and difficulties, how could we so well learn to endure them patiently? But if we know that God is thus giving us lessons to prepare us for His service in Messiah's Kingdom, how it changes the aspect of the entire matter!

As St. Paul declared, we may even come to the place where we shall rejoice in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, because the love of God is shed abroad in our hearts, and because we realize that the developing of the fruits and graces of the Holy Spirit is a preparation; and that thus, as St. Peter says, "An entrance shall be ministered unto us abundantly into the everlasting Kingdom of our Lord and Savior."

What of Those Who Fail?

The Scriptures clearly show that two classes will fail to win the prize, even after having been begotten of the Holy Spirit. One of these classes the Scriptures tell us to the sow who returns to her wallowing in the mire, losing the Spirit of the Lord, the Spirit of the Truth, and abandoning their consecration altogether. (2 Peter 2:22.) These will die the Second Death. Whether their number is large or small is not for us to judge. We may reasonably hope that such unfaithful characters do not predominate.

Then comes another class that the Scriptures declare will fail to get the Kingdom prize. Although members of the Body of Christ now in the present life, they will not be amongst the "more than conquerors" who will be members of the Body beyond the veil. These are represented as a "great company." How great their number is, in proportion to the number who win Christ, the Scriptures do not tell; therefore we may safely withhold judgment in the matter.

The Scriptures tell us that while these love the Truth, appreciate their Covenant of Sacrifice, yet they fail to complete the sacrifice they had agreed to make; and the hindrance is their lack of sufficient love for the Lord and His work. Their lack of zeal leads them to hold back from sacrifice, although they do not draw back to willful sin, as do the other class. They hold back through fear of death, writes the Apostle: "Who through fear of death were all their lifetime subject to bondage," restrained from going on in the footsteps of Jesus and the Apostles to make their election sure.

The Scriptures represent that this class, held back by fear of the dying process, the sinners of the world, etc., will be counted unworthy of a place in the Body of Christ, the Royal Priesthood, but will be amongst the antitypical Levites, who will have a service to perform in conjunction with the Kingdom class. But the attainment of this honor will be only after a demonstration of full loyalty to God.

In conclusion, I exhort all who profess to be God's people to learn to esteem properly the value of this "pearl of great price" which God is now offering to us through Jesus. Only by the loss, the sacrifice, of all earthly things will this highest position on the Heavenly plane be attained; but, as St. Paul points out, it is cheap at the price; and all that we have to give for it is but as dross in comparison.

CHILDREN HATE OIL, CALOMEL AND PILLS

"California Syrup of Figs" for Tender Stomach, Liver, Bowels—Tastes Delicious.

Look back at your childhood days. Remember the "dose" mother insisted you swallow of calomel, cathartics. How you hated them, how you fought against taking them.

With our children, it's different. Mothers were doing to the old form of physic simply don't realize what they do. The children's revolt is well-founded. "Their mother's little 'insides'" are injured by such.

If your child's stomach, liver and bowels need cleansing, give only delicious "California Syrup of Figs." Its action is gentle, but gentle. Millions of mothers love this harmless "fruit-laxative" candy; that it never fails to clean the liver and bowels and sweeten the stomach, and that a teaspoonful given today saves a sick child tomorrow.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which has full directions for babies, children of all ages and for grown-ups, plainly on each bottle. Beware of counterfeits everywhere. See that it is made by "California Fig Syrup Company." Reject any other kind with contempt.

MRS. MITCHEL

(Continued from page 9.)

He goes to the theatre, enjoys a good play, laughs heartily at comedy and takes a good supper afterwards, in congenial company. He says "hello" to his acquaintances, speaks to anyone he knows, is always approachable and calls friends by their first names. He has two weaknesses. He affects big loose-fitting overcoats and has a predilection for big soft felt hats, of the "statesman" variety. He wears a silk hat when ceremony demands, but is noticeably awkward in its manipulation. He hunts the Tiger in Manhattan during the business part of the year and hunts big game in the northern woods on his vacations.

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DEBUTANTE SLOUCH IS PROPER ATTITUDE

Girl May Not Be Attractive In Pose But She Is Fashionable And That Counts For Something.

NEW YORK WOMEN IN LATEST FASHION MODES

New Collars, Hat Trimmings, Furs And Coats and Other Garb That Is Up-to-Date Today.

BY LUCY CARTER

New York, Nov. 12.—The prevailing silhouette is vague as to any hard and fast lines—but sinuous above all things especially with the girl contingent so that the "debutante slouch" applies aptly to her general aspect. She is so



The above design is by The McCall Company, New York, Designers and Makers of McCall Patterns. Willow that she wraps herself around pillars, and drapes herself over the table in the restaurant and flops anyhow into a chair. She affects shoes with soft soles, and low heels or none at all, moves with a sidewise dip, her body bowed backward while everything

about her sags and drags. Sometimes she is sixteen and pretty, sometimes she has the figure of sixteen and the face of forty and when the slouch is attempted with the girlish figure, it becomes a wobble that suggests the negro mammy with her bundle of washing. Very rarely is the girl attractive as she would be in a natural pose, but she is in line with the extreme faddish fashion, and that's what she aims at.

Draperies and Draperies.

Draped styles rule everywhere and nothing escapes the craze for curves and floppy effects. The only stiffening is at the edge of the lace tunics in "lamp shade" styles. These are varied indefinitely but are nearly always in evidence on fussy frocks for day or evening wear. Very few dresses are straight around at the foot, except the tailored styles. All others drape up at the center, front or back to show the foot and history discreetly on the well bred woman but otherwise on the other sort of wearer.

Laces and Trimmings.

Laces and nets of all kinds are lavishly employed. White Chantilly over a skirt of black tulle, the black foundation extending up on the waist like a wide giraffe. The upper part of the blouse and sleeves of plain net, the elbow length sleeves finished with a loose frill of Chantilly. An Irish green giraffe draped in wide folds at the waist and a large green velvet rose tucked in at the front. Made for a dinner or theatre dress this will be worn at the horse show, topped by a small hat of black velvet, with a rever of oetrich on one side and a flaring lace one on the other, a small bow of the green perched, butterfly fashion, at the front edge. The coat, an elegant affair of unspotted ermine from C. C. Shayne and Co. has a panel back and long revers, finished with a fringe of tails over the waist line. Rolling Robespierre collar and lining of royal purple broadcloth figured in huge green and yellow tulips. Tails are no longer used to spot ermine but as a trimming for this and other furs.

Fur coats are cut and draped on precisely the same lines that prevail for

THROW AWAY YOUR EYEGLASSES

A FREE PRESCRIPTION.

You Can Have Filled and Use at Home.

Do you wear glasses? Are you a victim of eyestrain or other eye-weakness? If so, you will be glad to know that there is real hope for you. Many whose eyes were failing say they have had their eyes restored through the principle of this wonderful free prescription. One man says after trying it: "I was almost blind; could not see to read at all. Now I can read everything without any glasses and my eyes do not water any more. At night they would pain dreadfully; now they feel fine all the time. It was like a miracle to me." A lady who used it says: "The atmosphere seemed hazy with or without glasses, but after using this prescription for fifteen days, everything seems clear. I can even read fine print without glasses." It is believed that thousands who wear glasses can now discard them in a reasonable time and multitudes more will be able to strengthen their eyes so as to be spared the trouble and expense of ever getting glasses. Eye troubles of many descriptions may be wonderfully benefited by following the simple rules. Here is the prescription: Go to any active drug store and get a bottle of Optons, fill a two ounce bottle with warm water, drop in one Opton tablet, and allow to dissolve. With this liquid bathe the eyes two to four times daily. You should notice your eyes clear up perceptibly right from the start and inflammation will quickly disappear. If your eyes are bothering you even a little take steps to save them now before it is too late. Many hopelessly blind might have been saved if they had cared for their eyes in time.

high grade garments of broades, velvets and duchyn. The supple skins drape perfectly in broadtail, moire astachan, moie, dyed muskrat and seal, and almost all the

Private Text Book for Women

Which will aid you to make sure of the exact nature of any female complaint with which you may be afflicted, is offered free of cost to any woman who will write for it to The Lydia E. Pinkham Medicine Co., of Lynn, Mass. Your letter will be treated as strictly private, and the book mailed in a plain wrapper. Every ailing woman should send for this book today.

TAGGART IS FIFTY-SEVEN.

[UNITED PRESS LEASED WIRE.] Washington, Nov. 17.—Tom Taggart, longtime Democratic boss of Indiana, was 57 years old today.

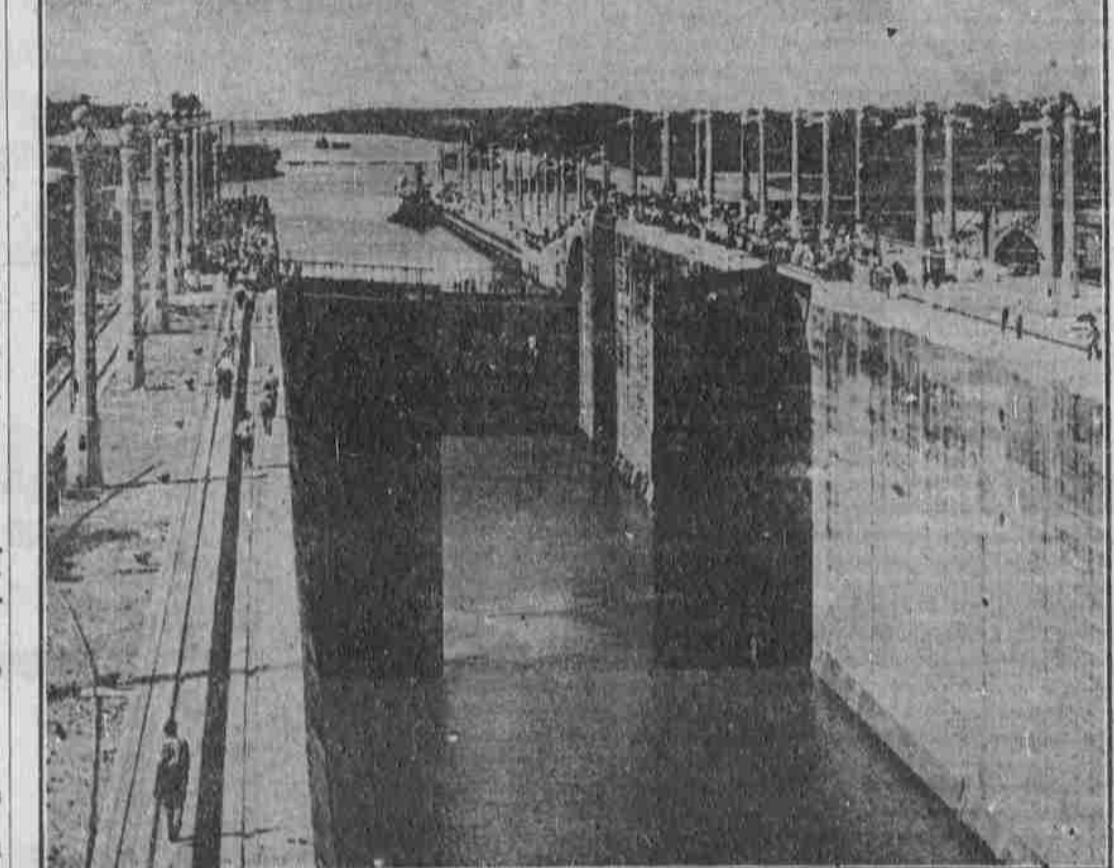


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Opening of the Panama Canal -- Emergency Gates In Gatun Lock.

The length of each lock at Gatun is 1,000 feet. Each lock has emergency gates which fit into the side walls so that a small ship may be raised or lowered by part of a lock. The photograph shows two of these emergency gates partly closed.

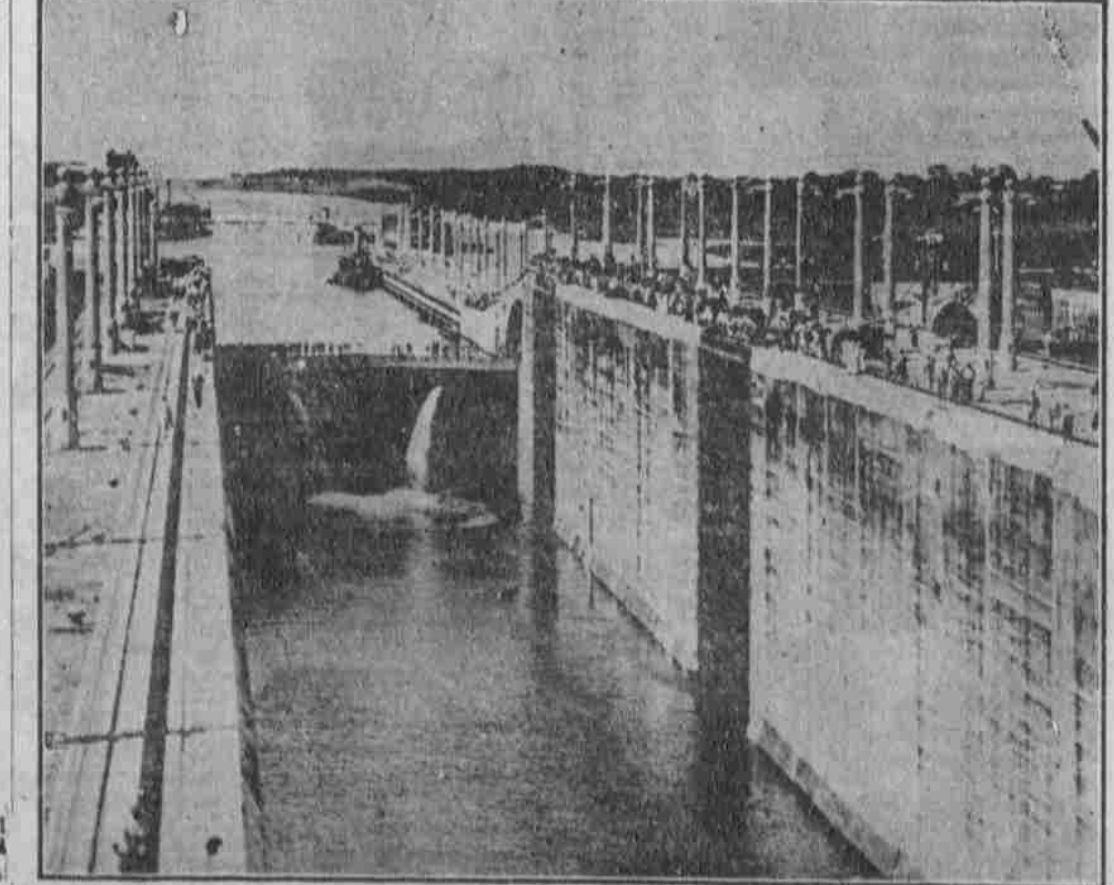


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Opening of the Panama Canal---Gatun Lock, Showing the Canal Stretching Away From It.

This remarkable picture shows one of the great Gatun locks, which lift a ship eighty-five feet from sea level to the surface of Gatun lake. There are six of these locks at Gatun, three for ships en route to the Pacific and three for ships on their way to the Atlantic.