

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.



(PASTOR RUSSELL)

Washington, D. C., July 14.—Bible study must be coming quite into vogue if we may judge by the interest 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 each tries to give to the service of the Truth what he 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 today. 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 are written in Heaven." (Hebrews xii, 23.) 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 plainer 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 fittingly represent the Lord's Church—as it was in the days of Jesus and the Apostles. And our Assembly here today, 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 Apostles.

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.

(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.

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?" (1 Corinthians xv, 50, 51.)

Further Trials—Further Battlings.

(3) 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 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 fightings, 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. Well 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, two, 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 dignity 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 trembled 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, the 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? Yea, verily. In all denominations 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 may be 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 subdue 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 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 they 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.

THE ADVOCATE.

MOUNT BAKER MARATHON

Bellingham, Wash., July 19.—At 11 o'clock next Wednesday night the runners in the second annual Mount Baker marathon race will start from this city for the summit of Mount Baker, a distance of approximately forty miles. The contestants will use three trails which ascend the mountain from different angles, and it is expected that the winner, to whom will be awarded a cash prize of \$500, will arrive in Bellingham by 9 o'clock Thursday morning. Crack runners from Washington, California, Alaska, Germany and Switzerland are entered in the contest. The first race, which was held last year, was won by Joe Galbraith in 11 hours and 27 minutes.

GRAND DUCHESS AUGUSTA IS 90

Berlin, July 19.—The little city of Neu-Strelitz, capital of the grand duchy of Mecklenburg-Strelitz, was the scene today of a notable gathering of royalty assembled for the celebration of the nineteenth birthday anniversary of the Dowager Grand Duchess for the celebration of the ninetieth birthday anniversary of the Dowager Grand Duchess Augusta, mother of the reigning grand duke of Mecklenburg-Strelitz. The English royal family as well as the Imperial family of Germany was represented at the celebration, for the venerable Grand Duchess was before her marriage the English Princess Augusta, daughter of the Duke of Cambridge and own cousin of Queen Victoria. She is the oldest woman of the English royal family and was always spoken of by the late King Edward as "our doyenne." In spite of her 90 years the Grand Duchess is active of mind and body. She is extremely fond of social gatherings and an indefatigable patroness of the theater.

DETROIT TO CELEBRATE

Detroit, Mich., July 19.—Detroit expects 200,000 visitors next week for the great Cadillac carnival to be held in celebration of the two hundred and eleventh anniversary of the founding of the city. The festivities will last the entire week and will include gorgeous historical pageants, industrial parades, a great naval parade and an elaborate program of aquatic competitions.

ARKANSAS G. O. P. CAMPAIGN

Charleston, Ark., July 19.—Charleston expects to entertain a good-sized crowd tomorrow on the occasion of the formal opening here of the Republican State campaign. The chief speaker of the day will be Andrew I. Roland, whom the Republicans have chosen to make the race for the governorship against Congressman Joe T. Robinson, who heads the Democratic ticket.

A bill pending in the Arizona legislature prohibits consumptives from teaching in the public schools.

DR. B. A. CRICHLAW

OFFICE 805 1-2 Kanawha St.

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