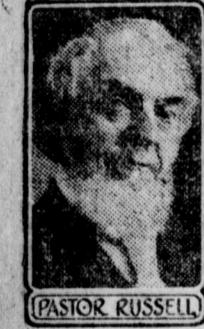


THE POWER OF CHRIST'S GOSPEL

Brings the Unworthy Back to Fellowship With God.

THROUGH JESUS' SACRIFICE.

Pastor Russell Explains How the Wicked May Be Transformed by Divine Grace—Those Who Surrender Their Hearts to the Redeemer May Be His Companions In Glory—Reconciliation the First Step.



Cleveland, Ohio, June 23.—Pastor Russell delivered two addresses here today, one in the Hippodrome on Euclid Avenue. One of his addresses we report as follows. His text was: "And ye who were one time alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unrepentable in His sight, if ye continue in the faith," etc.—Colossians I. 21-23.

Our text is a wonderfully condensed statement of the grace and power of the Lord operating in His Church—His faithful footstep followers. The more we ponder our text and its context the more we must admire the lengths, breadths, depths and heights of the Divine Power enlisted on our behalf, and admire also the faithfulness and ability of the Apostle as the Divine mouthpiece. It is really too wonderful for the natural man to believe that the grace of God could ever present before the Divine presence and glory, perfect, holy, faultless, irreprovable, such imperfect, unworthy creatures as we by nature are! Well did the poet express our sentiments in the words: "I'm a miracle of grace!"

The Apostle is not speaking of a Power Divine working in the heart of a perfect man, fitting him for glory, honor and immortality on the Heavenly plane. He declares, on the contrary, that His words apply to those who were at one time alienated from God, opposed to Him in their minds as a result of wicked works. Such even Divine power is able to transform. The key to this transformation lies in the human will, if it be fully surrendered to the great Redeemer He undertakes to bring about the grand results declared in our text. Force indeed could be used, and the Scriptures assure us that force to some extent will be used during the period of Messiah's reign, but now, in selecting those who will be Jesus' companions in glory, none are dealt with except such as give to the Lord their hearts, their wills, desiring Him to work in them to will and to do of His good pleasure."

Reconciliation the First Step.

The great Apostle did not neglect to here reiterate the fact that before any thing could be done in way of reconciling sinners to God a sacrificial work was necessary. The great Creator's sentence of death upon the race could neither be ignored by Himself nor by any other. No reconciliation to God could possibly be accomplished which would bring the sinner back into full fellowship and the enjoyment of Divine favor and everlasting life except it is the penalty for original sin should first be met. So the Apostle reminds us that the One who is able to present us holy and blameless and unrepentable is He who has already made reconciliation for us "in the body of His flesh through death."

Let us pause here long enough to impress upon our minds this great Biblical fact, that it was the death of Jesus which secures for Father Adam and incidentally for all of his race condemned in him a release from the death sentence which came upon him as a violator of the Divine Law. And let us not forget that there is an infinite difference between a death sentence which God did inflict and an eternal torment sentence which the crows of the Dark Ages misled us into believing was the Divine penalty pronounced against the sinner.

It was because the sentence, "Dying thou shalt die," was pronounced against Father Adam that the death of Jesus was a ransom-price sufficient to secure the sinner's release—and the release from death by a resurrection of all of Adam's posterity who shared the results of his sentence. Thus we see the force of the Scriptural declaration that "as by a man came death, by a man also came the resurrection from the dead; for as all shall be made alive, even so all in Christ shall be made alive, even so all in his own order."—I Corinthians xv. 21-23.

But the Father's grace operating in Christ Jesus designs more than merely the abolishment of the death sentence. To merely redeem us and merely bring us back into the condition in which death overtook us is not the Divine Program. It is further reaching; it aims at our complete uplift out of sin, as well as out of death, its penalty—out of weakness and out of imperfection of every kind. It aims to make us holy, righteous; and the Apostle leaves no room for any misunderstanding respecting the degree of righteousness. The result is not to be merely righteous with a righteous purpose,

with an imperfection of accomplishment, but so thorough a work that when it is finished we will be faultless and irreprovable, not only in the sight of our Redeemer, but also in the sight of our Heavenly Father. Ah, no wonder if we are astonished at the wonderful power and grace of God which this declaration reveals!

Ye Are God's Workmanship.

The same inspired pen explains elsewhere to us: "Ye are God's husbandry," ye are God's workmanship, (I Corinthians iii. 9.) Let us not lose sight of the thought that "it is God that worketh in us, both to will and to do of His good pleasure." (Philippians ii. 13.) While the Lord Jesus Christ, as our Elder Brother and the Captain of our Salvation and the active Agent in our redemption through His death, is associated with the Father in all of this work of our perfecting, nevertheless we are not to lose sight of the fact that all things are of the Father, as all things are by the Son. The two are in perfect accord, but the Scriptures assure us that the Plan itself was the Father's and that He graciously invited the Son to the participation which He enjoys.

When we think of the Divine creative Power our minds go out to the wheeling orbs which encircle our earth, to the millions of suns and hundreds of millions of planets which fill the space about us and which we call the Universe: "Day unto day uttereth speech, and night unto night showeth knowledge; there is no speech nor language where their voice is not heard"—declaring the omnipotence and omniscience of our great God, their Creator.

We say that these are works worthy of a Creator, and we are surprised that the Great Eternal should in any sense of the word interest Himself and His great Power in a transforming work in connection with our hearts and lives. Nevertheless, the more we consider it the more we are convinced that the creation of angels was a greater display of Divine Power than the creation of the worlds. Likewise the creation of man in the image of God was a far greater creation than that of the material Universe, because man was created in the image and likeness of His Creator—Adam was a miniature copy of God in the flesh.

The Divine intention respecting Adam and his race in general, the Bible assures us, is Restitution—restoration eventually to all that was enjoyed by our first parents in Eden and lost through disobedience—sin. The Heavenly Father has arranged that the sorrows and tears incidental to the reign of sin and death are not to be in vain. He purposed man's redemption and restoration from before the foundation of the world—foreknowing as He did the course of Adam as a free agent, his disobedience and fall under the death penalty.

Thus the Scriptures assure us that in the Divine purpose Jesus was "the Lamb slain from before the foundation of the world." And they assure us that the Lamb who was slain is ultimately to be given the dominion over the whole earth, and for a thousand years shall exercise a reign of righteousness, justice, love and power with a view to the reclamation and restitution of all the willing and obedient of the human family—and the destruction of all those who love sin and hate righteousness and who therefore are styled "corrupters of the earth."—Revelation xi. 18.

The Hope of the Gospel.

It should not surprise us that the Apostle lays great stress upon the "Hope of the Gospel." God is not working in us with tools of iron and steel or gold or silver to transform or to polish us. His fashioning and transforming tool is the Hope of the Gospel. It is this Hope which the Apostle declares we should "have as an anchor to our soul, both sure and steadfast, entering into that which is within the veil, whither our Forerunner is for us entered." (Heb. vi. 19, 20.) Thus we will be settled and grounded and safe in all the storms of life, great and small. Our anchorage of faith will give us the assurance of the Divine promise, that "all things shall work together for good to those who are called according to His purpose," to those who are the

"Happy objects of His grace, Destined to behold His face."

But the Divine arrangement is that in order to continue in the faith we must feed continually upon the promises of God, and must allow them to have a sanctifying power in our minds, in our hearts and over our words and conduct, making us more and more copies of God's dear Son. As our text intimates and other Scriptures tell us, the Adversary will seek to move us away from the glorious promises of the Gospel, putting fear as an incentive instead of love, or attracting us by worldly pleasures or pride or "the love of money," which is "a root of all evil." Our worthiness to be of the New Creation will be demonstrated by the faithfulness, the persistency with which we will hold on and strive against the oppositions of the world, the flesh and the Adversary, and more and more seek and enjoy the fellowship of the Father and of the Son.

If we know these things, happy will we be if we allow them to exercise us both to will and to do the Father's good pleasure, to the extent of our ability as new creatures in Christ. If we do so, He who began the good work will complete it in the Day of the Lord Jesus Christ—in the Morning of the New Dispensation, in the First Resurrection. This means a gradual growing in grace and in knowledge and in the fruits and graces of the Holy Spirit to the extent of our ability. The merit of our Redeemer compensating for all our unintentional shortcomings. He will eventually present us holy, faultless, unrepentable to the Kingdom.

cross." "Wherefore also for this account God hath highly exalted Him, and given Him a name that is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things on the earth."—Philippians ii. 6-10.

Now did the New Creation cease with this exaltation of the Logos, the Redeemer of men, to the Father's right hand of power and honor and glory, that "all men should honor the Son even as they honor the Father." (John v. 23.) On the contrary, St. Paul explains to us a Mystery, hidden from previous Ages and Dispensations, but now made known unto God's saints, namely, that the Divine purpose is that a Church class shall be selected during this Gospel Age, to share with the Logos, Jesus, His exalted glory and honor, dominion and power and divine nature—as a Bride class. Thus we read: "It became Him (the Father) to bring many sons to glory, to make the Captain of their salvation perfect through suffering."—Hebrews ii. 10.

And now, as the Father's Representative and agent, for eighteen hundred years the Redeemer has been doing the work of preparing this class which is to be His Bride and Joint-heir in His Kingdom—the class which is to be associated with Him in the judging and blessing of the world of mankind in general.—I Corinthians vi. 2.

"Ye See Your Calling, Brethren."

St. Paul, pointing out the privileges of those who are now being called, says, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called," but chiefly "the poor of this world, rich in faith, heirs of the Kingdom." (I Corinthians i. 26; James i. 5.) Those who possess the blessings of the present life in great abundance are thereby disadvantaged respecting this great High Calling, while the poor of this world have their compensation, for the things of the present time having less attraction for them, their ears and hearts and "the eyes of their understanding" are more ready to discern the glorious things of the Divine revelation, which the natural eye hath not seen nor the ear heard—things which God hath in reservation for those that love Him—supreme—for those whose love for God manifest itself in a full consecration of mind and body to know and to do the Divine will.

Postmaster W. L. Lemon, in his suite of offices on the northeast of the first floor, held informal reception for everyone. Other employees of the office not on duty were present and did their part in showing people around and explaining to them the uses to which various rooms and equipment are to be put.

The basement, in which are the boiler, central heating and ventilating apparatus, the post office distribution and collection departments, the second floor, which will be occupied by the federal court, court commissioner, clerk, witness and jury rooms; the third floor, with the offices for the land office, and department of drainage, all received close attention, and many comments were passed on the handsome appearance of the woodwork, walls, light fixtures and furniture.

The concert by Crawford's band in the large federal court room on the second floor was popular, for the room was crowded from early till late.

Since there are conditions, we must give them earnest heed; for how could we be careless or indifferent in respect to so high a calling, so heavenly a Prize as this set before us? Carelessness, neglect, indifference in respect to the terms or conditions, would be manifesting a lack of appreciation of the gift, the privilege, the opportunity; and this in turn would mean that thereby we mark ourselves in the Lord's estimation as unworthy in the professed honor and glories.

Old-Timers Speak.

About 9 o'clock Secretary Ware of the Commercial club, who informed and assisted in the entertainment of the visitors and the planning of the program, mounted the platform in the court room and addressed the audience. He dwelt on the fact that the new building, although it had been secured directly by the influence and aid of Senator Wesley F. Jones, was intended to be the remarkable condition of growth in the community, which created the necessity for larger quarters and better equipment for the government departments here.

Mr. Ware introduced Judge R. B. Milroy, who, as an old-timer, he said would tell something about the evolution of the Yakima post office.

Moved Six Times.

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PEOPLE VISIT NEW BUILDING

Crowds Spend Evening Inspecting Handsome Federal Building at Third and Chestnut

BAND CONCERT DRAWS, AND OLD TIMERS TALK

Postoffice Has Moved Six Times, Says Milroy, and Redman Varies—Begin Business in New Quarters Tomorrow

From the revolving doors to the fire escape and from the furnace to the roof, the new federal building was given a thorough inspection last night by nearly every one in North Yakima. For the first and only time, probably, the patrons of the postoffice were permitted to go behind the scenes, to examine the mysteries of the mail distributing apparatus, of the elevators and chutes, the stairways and vaults, for the first time, the postoffice realized the substantial quality of the services provided by the government, not only for the postoffice, but for the land office, federal court and other federal departments doing business for a large territory.

During the afternoon many people took advantage of the opportunity to inspect the new building, but the largest crowds came in the evening, having the added inducement of a three-hour concert by Crawford's band, which played in the federal court room.

From Cellar to Garret

Beginning shortly after the regular dinner hour, the big revolving doors, which proved a decided novelty to more than a few, began turning merrily with the flow of visitors. By 8 o'clock every corridor and stairway was jammed, two single files passing slowly back and forth, and every room kept all be busy moving into their new home.

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story frame building at the corner of First and A streets.

It was with pride of that building, he said, "and I had a sign over the door, 'Postoffice Building.' Since then it has moved, if I am not mistaken, six times, including this last move. From the first little building it was moved into another, slightly larger, where the Emporium now stands. Then it went into another place, near where Braden's store is now, then to a building on Yakima avenue, about where Leckey's is now. From there it went to the building where Colonel Robertson now gets out his paper, and from there to the present location at Second and Chestnut streets."

Judge Milroy called attention to the efforts of Senator Jones for the city, in getting the first appropriation, then two, getting an increase of appropriation for the same purpose.

Mr. Milroy predicted that if the city kept on growing as it has grown, and the growth of government business continued as present conditions indicate that it will, another 27-year period will find construction of still larger quarters for the government departments necessary.

Was Dusty, Dirty Village

City Commissioner William Redman was not introduced by Mr. Ware. "I remember that when I came here, 23 years ago," he said, "there were one or two brick blocks in the town. The most of it was sage brush. It was dusty, dirty village."

Mr. Redman also traced the history of the postoffice and paid tribute to the work of Senator Jones who, he said, worked hard for the interests of Yakima, but for the whole state.

Boots for Parks

Mr. Ware, in his closing remarks, took occasion to boost the park movement, which is being fostered by the Commercial club. He referred to the architectural beauty of the government building and of the obligation of the people of the city to make their buildings harmonize with it, and also provide some open space, some breathing places, about their buildings.

The reference to parks brought the band, which played in the federal court room.

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In the spring of 1911 the chairman of the fly fighting committee of the American Civic association offered prizes to school children throughout the United States who should write the best essays on the housefly. The best of the essays from Topeka, Kansas, Compositions of this sort, financed by local committees are an excellent form of anti-fly propaganda. One of the essays is here given in full:

The Housefly as a Carrier of Disease

Adrienne Cody, age 16, of Central Park school, Topeka, winner of second prize, 7th and 8th grade series.

I am a fly. I'm not very old and am just learning where to find the best things to eat. My favorite places are in the spittoon in the sitting room and the uncovered garbage can on the back porch. Of course, some flies will be bothered about having to go out of doors to get to that can. But it is not very much. Every time I leave the spittoon or crawl into that baby's mouth it cries and spits me out. Of course I leave a few tuberculosis germs in its mouth, but it doesn't seem like that would hurt the baby.