



Pastor Russell was recently in Vancouver B. C. where he never fails of good audiences. We report one of his addresses which probes deeply a topic of vital interest to thoughtful people—How many sinners come into relationship with God? His text was, "We have an Advocate with the Father, Jesus Christ the Righteous."—1 John 2:1.

Impressively the pastor reminded us that humanity is so constituted as to have a longing for things infinitely above a desire for a God and for superhuman care and guidance, especially in life's difficulties. He declared that, phenologically, veneration and spirituality are located in the crown of the head, as though indicating that they, properly, should dominate the entire being. Notwithstanding the fall, which brought to our race impairment of mind, as well as body, and untimeliness of natural qualities, with the majority these high functions none the less persist.

Man still worships, reverences, adores however much his impaired judgment at times misleads him into worshipping unworthily a sculptured stone, an image, an idol, a creed, a husband, a wife and children. Under the guidance of the Divine Word Christians realize that the one great object of worship is Jehovah, God, through His Son, our Lord Jesus Christ.

The pastor asserted, backed by the Scriptural statement, that Satan, man's great foe, God's great enemy, not yet bound, has in various ways attempted to mislead us, to separate us from God and from the Bible and proportionately to darken our understanding with human traditions, creeds, superstitions. In the light of our wonderful day, however, human intelligence is rebelling. God's time has come for the binding of Satan and the liberation of His prisoners. God is answering the prayers of His faithful people.

Here We Meet a Danger.

The moment we begin to exercise our reasoning faculties, the adversary seems to doubt his capacity to hold us back from the truth. As St. Paul pointed out, he is an adept at putting darkness for light and light for darkness. And when his dupes begin to think and inquire, his method seems to be to pose as a reformer, that he may mislead, carrying us past the truth into human wisdom, theories, speculation, or into occult systems. Thus many today, the pastor declared, have stepped out of ignorance and superstition, merely to be entrapped by other superstitions, or by Agnosticism, evolution, higher criticism. He urged his hearers to be on guard and hold fast that word, which is able to make us wise unto salvation.—2 Timothy 3:15.

The trend of modern thought is away from the Bible, away from the thought of personal sin, personal condemnation, a personal Redeemer and a personal salvation. The tendency is to think of and discuss civic righteousness, outward moralities, political progress—in general, a social salvation, to be accomplished by moral and intellectual forces. The pastor would not be understood as opposing any humanitarian work. He declared that even unwise efforts sometimes prove beneficial to their movers, though failures in themselves, on the principle that no man can attempt a good work for another who will not himself be blessed by his own efforts.

A Personal God and Savior.

Higher criticism, through the colleges, not only has undermined the Word of God, but in many instances has destroyed faith in a personal Creator, and has abolished the thought of the soul's need of a personal Savior, in the Biblical sense. Hence today many will pose as Christians and declare their faith in an impersonal God—a "nature" god—whatever that may be. Similarly, the highest concept of these respecting Jesus is that He was a great teacher, with an uplifting, civilizing message.

All this is quite un Biblical, unsatisfactory to the hungry soul—chief, we need to get back to the Bible. We need its declaration of a God of Wisdom, Justice, Love and Power infinite. A God of sympathy, who has taken notice of human woes, sorrow, pain, sin, death, and who has heard the groaning of the prisoners—Adam and his children.

We need the Bible presentation of the fact that God can have no sympathy with sin, and can have no dealings with sinners in the way of recognizing them. We need to see the justice of the penalty the Bible tells us—so different from the penalty set before us in the creeds of a darker past. We need to see that the sentence is a just one, one we can appreciate the Justice of the Judge in pronouncing the sentence, "Dying, thou shalt die."

But even to get the proper conception of God's Justice, by seeing that the death penalty, and not a torture

penalty, was pronounced, is insufficient. We need to see something of the Love of God, said the pastor. "In this was manifested the love of God toward us, because that God sent His Only Begotten Son into the world, that we might live through Him." Thus we see Jesus at His First Advent beginning the fulfilling of God's Promise for the blessing of humanity. We note His obedience, self-sacrifice, loyalty to the Father, faithfulness unto death, even the death of the cross. We behold His exaltation by the Father—His ascension up to where He was before—at the right hand of God. And we note that He has now still higher glories than He had before. He came into the world—the Father's reward for His loyal obedience, as St. Peter explains, "Wherefore God also hath highly exalted Him."—Philippians 2:9.

From Jesus' lips we hear the Message of the Kingdom, that God intends that ultimately Messiah shall become the great King of earth authorized to lift up mankind from sin and degradation, and to restore all the willing and obedient to human perfection in a world-wide Eden. Then comes the Gospel invitation to all believers in Jesus Christ, that they become joint-heirs in that Kingdom which is to bless the world.

"He That Cometh Unto God."

I am convinced that many hearts are longing for God, or, as the Psalmist expresses it, "My heart and my flesh cried out for the living God." It is one thing to know about God, about Jesus, the Divine Plan of the Ages, the selection of the Church to be the Messianic Kingdom class, and the Millennium, in which the Christ, Head and Body, will bless and uplift mankind; but it is quite another matter to know how to come to God, how to get into this Church class. The general thought is I will go to some church—I will see God there. But ah! God is not to be found in every church. Nay, we cannot even say that every professed minister of Christ is able to point the longing inquirer the true way to fellowship and harmony with Jehovah.

Alas, too often it is the case that ministers have no knowledge of this way—have never come to God themselves. Alas, too many will be found full of theories, hypotheses, and some fall of superstition. It is no wonder, therefore, that many have gone to church with a hunger for God, and a desire to be taken into His family, who have returned to their homes discouraged, and doubtful as respects all religion.

In some instances they will try another church of another denomination, possibly finding themselves merely entertained by a talented choir, singing words not understood, or hearing an eloquent dissertation on politics, science or evolution. Often such conclude that their soul-hunger for God and truth and knowledge was abnormal, that they had better not mention the matter for fear of being thought fanatical. Others in turn explain that they have sought ministers and asked the way to God, and had been merely joined with and turned aside from further serious thought.

The pastor declared himself not responsible for any one but himself, yet he realized that this meant a greater responsibility than that of any minister in the world—because through his published sermons he comes in contact weekly with about twenty millions of intelligent, thinking people. This was his reason for the topic of today. He was anxious to lend a helping hand, orally or by his pen, to all within his reach. And he invited correspondence from such.

"The Way, the Truth, the Life."

I must tell you plainly, said the pastor, that Jehovah God is a great King above all kings, as the Bible declares. You well know that, even if granted an audience with one, had introduced you as worthy and after you had made preparation in the way of a special outfit of clothing whose cut and quality would be determined for you. Should we expect to rush wildly into the presence of the great Ruler of the universe, even if we were perfect, even if we were in covenant relationship with Him?

If the holy angels may proportionately veil their faces in the Divine presence crying, Holy, Holy, Holy, should mortals rush in where angels fear to tread? Further, we are imperfect, sinful—still worse, we are under a Divine sentence, or curse, which declares that we are unworthy of God's favor, fellowship or blessing, and are cut off therefrom. How shall we overcome such barriers?

At first it would seem to be a hopeless case. But the King of kings is very gracious, and has sent a message declaring His sympathy. He has pointed us to the Lamb of God and His sacrifice for our sins, and has declared to us His willingness to receive us through this One. He will be the mediator between God and the world

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Never Tried It Before?—You'll Marvel How It Makes Corns Vanish. There never was anything like "GETS-IT" for corns, and there isn't anything like it now. It is the corn



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of mankind in due time, during the thousand year period of His Messianic reign.—1 Timothy 2:4-6.

We might wait and have the benefit of that general dealing in which the Mediator will cancel all the claims of justice against the race and deal with all mankind according to their conditions of weakness or strength of character. But we want to approach now, and especially since we have heard that God is willing, and that the special call is for a special class, to become the bride, joint heirs with the Redeemer.

God's message to us is that there is no approach to Him except through the Redeemer. To the Redeemer we go, to Jesus, Savior, we adore Thee. We desire to come back into fellowship with our God, our Creator. We desire that He will again recognize us as His children and again enter into His relationship with us, promising us life everlasting, full harmony with Him. And we have heard from the Father that the only opportunity we have is through Thee, the Redeemer. Tell us what we shall do—how we shall proceed! The Master's answer is, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me!" Yea, Lord, so we believe; so we accept. But how shall we come by Thee?—John 14:6.

The way is a way of faith. It is made especially narrow at the present time, because the Father seeketh now only such as have special faith in Him. In the coming age the darkness will be scattered, the true light will shine. All the blind eyes will see out of obscurity. The proportionately less faith will be necessary. But now the way is obscure, and correspondingly the reward is great.

You already believe that God is, else you would not desire to come near to Him! You already believe that God purposes to reward those who diligently seek Him, else you would not be inquiring the way back to His favor. You are in the way now—the way of righteousness. If you were able to render perfect obedience to God, nothing test would be acceptable to Him. But knowing that you are in a fallen and imperfect condition through heredity, the Father has provided through My sacrifice a covering for your blemishes, so that, notwithstanding your unwilling weaknesses, you may be accepted of Him through Me.

We answer, But believing this does not still bring us into relationship with God. What shall we do? We will be glad to do all in our power. And we are glad to have the our imperfections are to be made good through Thy sacrifice. But with all these provisions, how shall we proceed to get into communication with the Father? Show us, dear Redeemer, the way back to the Father and to the everlasting life which is His gift; for we have heard that while "The wages of sin is death, the gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

The Master answers, The thing necessary for you is that I should introduce you to the Father and become your surety, making imputation to you of the merit of My sacrifice. If I shall do this, you will be accepted by the Father and be begotten of the Holy Spirit, and thus become children of God, heirs of God, joint-heirs with Myself in the Millennial Kingdom.

Then the question comes up. On what terms will I be your advocate with the Father? My answer is that, by the Father's arrangement, I may act as advocate only for those who become followers of My example. If, therefore, you desire me to be your advocate and to bring you into relationship with the Father and to make you My joint-heirs, the terms are those which I have already expressed: If any man will be My disciple, let him deny himself and take up his cross and follow Me. Matthew 16:24.

Reconciliation, Peace, Joy, Life.

The question of coming into God's family at the present time is one of becoming disciples of Jesus, followers in His steps in the narrow way, enduring the opposition of the world, the flesh and the adversary, and thus demonstrating our loyalty to God, to His truth, to His people, and sympathetic love for the entire groaning creation. If the steps, once seen, be not taken, it will be because, having counted the cost, the believer has been unwilling to pay such a price for fellowship with the Father and with the Son. In such

case he could expect no further progress. The inquirer would have gone as far as possible without entering by the straight gate into the narrow way. We are not intimating that he would suffer special punishment for failing to accept Divine favor and privilege. He would merely be losing the things which he had the privilege of gaining, after he had seen them afar off and had been convinced respecting them. To gain the great reward of the Lord's favor means the entering of the straight gate and the walking in the narrow way.—Matthew 7:14.

To those who accept the terms, the crosses, the trials, the difficulties of the way will be more or less apparent at the beginning, and will continue to the end of the journey. So far as the things seen are concerned, none are profited by accepting discipleship with the Savior. Their profits, their rewards, their blessings are things unseen to the natural eye. For them is reserved, if faithful, the blessings of the future, suggested by the apostle, saying: "Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things which God hath in reservation for them that love Him"—supremely.—1 Corinthians 2:9.

And not only do these consecrated people of God become heirs of God and joint heirs with Jesus Christ to that future inheritance and that blessed work of the seed of Abraham in blessing all the families of the earth, but they have joys, blessings and peace in the present time, which the world can neither give nor take away.

Happy people! And in addition to all this, they are privileged to be ambassadors for God—to make known the Divine character and plan to others. Moreover, they are privileged even to suffer for their faithfulness, and in so doing, they are assured that they are adding to their glories of the future.

BABIES OF THE BRONX ZOO

(Continued From Page Five.)

They become so enraged at sight of the peacock that they race feverishly up and down their enclosure, hurling themselves against the iron grating and giving other manifestations of their eagerness to seize the proud bird strutting before them at such a safe distance.

In the various preserves throughout the park there is practically every known variety of foreign and domestic game bird and water fowl. The pheasant runs just now are filled with the brilliant plumed cock birds who strut about, while the more somber haed mother birds trill along with their broods of chicks scratching at their feet. Nearby the pheasants are runs for wild turkeys, and the gobbler are magnificent bronze-breasted and winged chaps that would serve to provide a Thanksgiving day feast for a score or more.

On the ponds and lakes and in the swamps canvasback, redhead, blue-wing, mallard and other species of wild duck that have immortalized the Chesapeake bay swim, dive and disport themselves in the water. Swan and geese of every known variety are included in the exhibit and the little ducks and goslings are legion at this time of year.

It is the desire of the trustees of Bronx park to provide each beast, bird and reptile with an environment as near to that it enjoyed in its native haunt as possible, and this idea is so faithfully adhered to that there is a wildness and rugged beauty to the park which cannot fail to fascinate all who live close to nature or long to do so. And apparently there are thousands who dwell in this big city whose love of country so often proves irresistible that they readily respond to the lure of the Bronx zoo.

Dr. W. Reed Blair, the chief veterinarian of the park, has his hands full in watching the babies. He goes on the principle that "an ounce of prevention is worth a pound of cure" and in consequence he sees that all his wards are well and stay well. Some-

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The director of a French Technical college, M. A. Magnan, has announced before the Academy of Sciences, the discovery of a formula by means of which he expects to solve many of the remaining puzzling problems of aerodynamics. Up to the present, says M. Magnan, aeroplanes have been constructed practically without reference to nature's own principles exemplified in the flight of birds. It has been thought that the great relative difference in weight between a bird and an aeroplane made the fundamental principles of bird flight inapplicable to the man made machine. M. Magnan declares his formula solves this difficulty. By means of it he is now able, for the first time, to give the dimensions, curves and other figures of a magnificent machine constructed on the principles of bird flight. It is simply a question, he declares, of magnifying the bird measurements according to a formula which will scientifically ad-

Kaiser Wilhelm's Sister



QUEEN SOPHIA.

Sophia, queen of Greece, has many of the traits which have made her brother, Kaiser Wilhelm of Germany, a great figure in world politics. Like the German emperor, too, she is very popular with her people. She was

married to King Constantine, then crown prince, in 1886. They have five children. The accompanying photograph is the very latest of the Grecian queen, and has just reached this country.

Frank With a King.

Geneva, July 5.—The King of Wurt-

emburg is taking his holiday this year in walking excursions. He goes quite alone, except for his favorite dog. He is staying at one of his country places near Friedrichshafen, on the other side of Lake Constance. He came over a day or two ago in the little tourist steamer to the Swiss shore at Rorschach. As a simple traveler he went into a bar and ordered a glass of beer. "You have a beautiful dog," said the Swiss waitress as she served him.

"Yes, more beautiful than I am," replied the king. "That is true," said the girl, glancing at the king, "and certainly he is far younger."

"You are perfectly right," replied the king. He drank his beer and left a gold piece on the table. The girl ran after him down the street, saying he had forgotten his change. "Oh, no," answered the king, "you are to keep the money as a souvenir of the King of Wurttemberg, to whom you have paid the unaccustomed compliment of sincerity."

His Thirst for Knowledge.

Madrid, July 5.—King Alfonso's thirst for information led him recently to inspect the new plant of El Imparcial, one of the well-known newspapers of Madrid. In company with Count Romanones, his prime minister, the young ruler of Spain went through in succession the editorial rooms, the business offices, and the composing rooms. In the latter the printers set up an inscription reading: "Long live the king," which his Majesty insisted on carrying away as a souvenir. As he stood watching one of the new rotary presses at work, the king turned to his prime minister and said: "Ah! those are the machines for 'trouncing' politicians."

The king later was entertained at a luncheon at which all the employees of the paper were present.

BRIEF DECISIONS.

(From Judge.)

An afterthought is too late if opportunity has escaped.

While a man is whining about his troubles, he might overcome them.

Children don't practice hypocrisy, which is one of human nature's acquisitions.

Prick's new play about the woman who works "La Femme Serele," is to be translated by George Bernard Shaw for the Woman's theater that soon will be opened in London.

Hot Weather Hints



The vogue for black and white expresses itself in bathing garments in all white suits with chic touches in black, and in all black suits with unique white and black trimmings.

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