

# PEOPLE'S PULPIT...



Sermon by  
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## The Glorious Liberty of the Children of God.

"The creature also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Romans viii, 21)

Brooklyn, July 3.—Pastor Russell of the Brooklyn Tabernacle preached today in Brooklyn's largest Auditorium, the Academy of Music, from the above text, to a crowded and attentive audience. He said:

Tomorrow will be celebrated as "Liberty Day" by Americans in all parts of the world. To some, of course, it means a holiday, a time of recreation, but to others of us it speaks eloquently of "Liberty enlightening the World!" Even the enemies of the Republic must concede that an influence has gone forth from these shores to the uttermost bounds of earth—an influence against tyranny, and in a broad, general way in line with the Golden Rule, which respects the liberties of others as it desires its own to be respected. It is difficult to estimate the weight of influence attaching to the numerous letters going from these shores to every country under heaven, to every hamlet and village and city. It is difficult to estimate the influence of the newspapers and magazines which go forth from this land breeding the love of liberty. And yet, dear friends, every day and every year, as our ideas mature, we come to see more and more distinctly what constitutes true "liberty," and to distinguish this from "license," which sometimes steals the livery of liberty, to grossly misrepresent it.

It is not surprising that many who come to our shores from lands where personal liberty is almost unknown are inclined to expect more liberty than we can safely accord them. They are obliged to learn gradually the lesson that social liberty signifies, not personal license, but the permission to do only those things which will not interfere with the rights and liberties of others. Indeed, this is the lesson which all must learn in order to be good, useful citizens of this Republic; a lesson therefore to be learned by all who would enjoy true liberty. It is the lesson of self-control; the lesson of minding one's own business; the lesson of speaking evil of no man; the lesson of doing good unto all men as we have opportunity; the lesson of intruding on the proper rights and privileges of no one else. But alas, how few of the world have come to rightly view the liberty of which we boast!

### In the School of Christ.

It is in the School of Christ that the pupils or disciples of the Lord Jesus may learn of him, the Great Teacher, the important lesson of self-control and the proper exercise of our own liberty, without encroaching upon the rights and liberties of others. Alas, dear friends, we must concede that remarkably few of the Lord's people have learned this lesson and are qualified to graduate along this line! Many followers of Christ continually practice injustice in the little things of life, neglecting to regard the liberties and rights of others. In the Church, in the home, in business, the rights of others are all too frequently ignored or only partially recognized. It is more important that we learn to recognize the rights and liberties of others than to insist upon our own rights. The former course tends to make us Godlike; the latter cultivates selfishness and frequently gets us into difficulty unnecessarily. The Apostle's instruction is that so far as possible, we should live peaceably with all men, which often necessitates the yielding of our own rights for the sake of peace.

This matter of insisting upon rights and liberties is moving the world more and more toward contention and strife, and hastening it toward the great time of trouble which shall engulf the whole social structure. Doubtless the great majority will be claiming their individual rights while almost totally disregarding the rights of others. We urge, therefore, that kind of love of liberty which is willing to sacrifice as respects its own privileges, that it may be helpful to others in maintaining their proper liberties. Nor does this signify that the people of God should ignore their own liberty and fight for the liberty of others. Rather we should stand for the principles of righteousness, and both by word and precept refrain from stirring up violence, or jeopardizing the interests of others. Liberty of conscience we should maintain in ourselves and should encourage in others.

### "Liberty of Children of God."

St. Paul speaks in our text of the "liberty of the children of God." This, primarily, signifies our deliverance from our taskmaster, Sin, and the surrender of our wills to God and righteousness. It means a repudiation of liberty to do wrong and the grasping, through Christ, of liberty from bondage to Sin. But, as the Apostle elsewhere explains, we find it impossible to conquer fully the fallen flesh. We will find it impossible as "New Creatures" to attain the full liberty of Sonship under present conditions, because, as St. Paul declares, "The flesh lusteth against the Spirit, and the two are contrary the one to the other" (Galatians v, 17). We have a constant fight to resist the enslaving influences of Sin—to maintain our liberty as sons of God. The victory will not be fully attained until our resur-

rection, when "This corruptible must put on incorruption." Then our new minds will receive new, perfect spirit bodies, through which they can operate perfectly, and exercise, to the full, true liberty, true freedom.

The full liberty of the Children of God, therefore, is not attained in this present life, but will be attained in the resurrection, when we shall be perfected in the Master's likeness. And in this connection it is well to note that this is the liberty of the angels also—liberty of freedom from Sin, from the power and domination of error and superstition and weaknesses through heredity. All the angels were thus created, and father Adam and mother Eve also were thus created, in the full likeness of the children of God. Some lost their liberty by disobedience; they became slaves to Sin and Death, and have been more or less bound by these conditions from then until now. So, then, "The liberty of the children of God" is absolute perfection—the ideal condition for which the Church is striving.

### The Groaning Creation.

The Apostle in our text is discussing the condition of the world of mankind in general. He reminds us that "the whole creation groaneth and travaileth in pain together until now" (Romans viii, 22). In the nineteenth verse he tells us what they are waiting for, namely, "The earnest expectation of the (human) creature waiteth for the manifestation of the sons of God." The world of mankind is now enslaved to Sin and Death; they cannot help themselves; they must wait until God's time for setting them free from this bondage. God's time will come in connection with the glorification of the Church, and her manifestation with her Lord in the glories of his Messianic Kingdom. Then the groaning creation will be set free from the bondage of Sin and Death, under which it now groans and travaileth.

### Made Subject to Vanity.

The Apostle reminds us that the slavery of mankind to Sin and Death came upon the world through vanity, or frailty, unwillingly. Our frailties are the result of sin and of the Divine sentence. Father Adam was disobedient and our Creator, in sentencing him to death, made the dying condition such that all of his children would be involved with him, as sinners, through heredity, and thus sharers in his dying condition. But God did not subject our race to this dying condition, this slavery to Sin and Death, with the intention of blasting the hope of humanity to all eternity, much less with the expectation of sending Adam and his race to eternal torture. Rather, we are to understand that when God pronounced the death sentence upon our race, intermingled with it was the hope, the desire, on the part of the Creator, that the result of that death sentence should not be man's absolute and eternal destruction, after the manner of the brute beast. In the Divine purpose there mingles a hope—a desire and intention that all of Adam's race who will learn the lesson of righteousness may ultimately be delivered from the bondage of Sin and Death, into the true liberty of children of God. It was to secure, in God's due time, for Adam and his race, liberty from Sin and Death, that Christ died for our sins.

### The Creation to Be Delivered.

Our minds now turn to the liberty which, by God's grace, came to this nation in 1776; and, similarly, some of our nation look to the liberty that was accorded them by the "Emancipation Proclamation." But these emancipations are nothing in comparison with the great Emancipation which God purposes shall come to all the world of mankind through Christ. Enslaved to Sin, through Father Adam's disobedience, "Sold under sin," the purchase of the race by the precious blood of Christ is to be announced by the Great Judge who pronounced the sentence. This is a glorious hope, a glorious prospect, but as yet it is merely a prospect. Only the true Church has as yet been set free; and she waits for perfect freedom through the "First Resurrection." "The whole world lieth in the Wicked One," and still are slaves to Sin and Death conditions in every way.

The arrangement of Divine Providence for this great liberation of the captives of Sin and Death is wonderful! God's Kingdom is to be established and to exercise his reign or rule of righteousness amongst men for a thousand years! Satan is to be bound during that period, that he may deceive and entrap humanity no more. The knowledge of God and the assistance of Divine power are to be extended to every creature, bond and free, rich and poor, of every tongue and nation. Not only will the nations enjoy this privilege of release from slavery to Sin and Death, through the great Redeemer, but, additionally, all who are in their graves will have the glorious opportunity of being awakened and of being brought to a knowledge of the Truth, that they may be saved by laying hold thereon—by conforming heart and life to the rules of the Kingdom of God's dear Son and thus attaining eternal life.

Truly, that will be a glorious epoch, when to the great Deliverer "every knee shall bow and every tongue confess, to the glory of God." It will be grand, indeed, to witness during the thousand years of Christ's reign the gradual liberation of the slaves of Sin and Death—their gradual attainment of full mastery over their weaknesses and imperfections by the assistance of the great Emancipator! Many of these poor slaves went down to the tomb in fearful anticipation of a future of eternal torment. How glad they will be when they awake from the sleep of death, realizing it as only a momentary interim! They will be advised of the fact—that the Redemption price has been paid by Jesus and that, therefore, he is fully qualified and empowered to set them free in every sense of the word—not only from the condemnation of death, but also from the actual blight of death—the mental, moral and physical weaknesses, which are elements of the death sentence.

True, the Scriptures intimate that all will not appreciate the privilege of emancipation from the dominion of Sin and Death. It is not for us to speculate as to the number who will ultimately be set free. It is sufficient for us to know that all will be brought to a full opportunity of attaining or rejecting the emancipation privileges. All will be free in the sense that none will die the Second Death, except by his own willful, deliberate sympathy with sin and rejection of the righteous and liberal terms of the Great Liberator.

### Not Only They' but Ourselves.

Pursuing the subject, the Apostle marks the Church of this Gospel Age as separate and distinct from the world. He shows that those who receive the begetting of the holy Spirit now, are already children of God, and already enjoying full freedom, full liberation from the condemnation of Sin and Death. He says, "And not only they (the groaning creation, the world), but ourselves also (the spirit-begotten Church of this age), which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption (deliverance) of our Body"—"the Body of Christ, which is the Church" (Verse 23; 1 Corinthians xii, 27).

The Apostle is here pointing out that while the world is groaning under its share of the Adamic condemnation, believers in Christ also groan—though in a different manner. The world groans and travaileth, waiting for the Church's manifestation—"the manifestation of the Sons of God." The Church groans, not outwardly, but inwardly, while waiting for something different. The world is waiting for the manifestation of the Sons of God, because "Now are we the Sons of God" (1 John iii, 2). Our salvation will come, therefore, before this manifestation of the Sons of God, which will bring release to the world. The elect Church is waiting for the adoption, the deliverance of the Body in the First Resurrection. Our Heavenly Father has already granted us the spirit of adoption whereby we can cry, "Abba, Father," but our adoption is not yet accomplished, completed. We are already set free in our minds from the Law of Sin and Death, but will not be entirely free until our adoption shall be completed by our resurrection change. The adoption of the Church by the Father will be her full entrance into the liberty of the Sons of God, her full entrance into perfection, "changed in a moment, in the twinkling of an eye" (1 Cor. xv, 52).

The Apostle continues the same thought, pointing out that the salvation of the Church at the present time is not her actual or complete salvation, but a hope-salvation or a faith-salvation. He points out that what we hope for is to be brought unto us at the revelation of our Lord and Savior Jesus Christ, at his second advent. He points out that, in the meantime, if we have this hope as an anchor to our souls, it will lead us to be patient in waiting for the glorious things of the Divine arrangement. It will lead us to wait patiently for the Lord's time for our own blessing and further opportunity for service in bestowing God's blessings upon the world. We are to wait for our deliverance, with patience, and in this we shall be exercising and developing one of the graces of the holy Spirit necessary for our perfecting. It is not sufficient that we learn to love liberty; we must learn full submission to the Divine will and to receive our liberty, in kind and in time, according to the good pleasure of the Father.

The expression, "The redemption of our Body," does not refer to the Lord's people, individually, for each of us will have a separate body in the resurrection. The Apostle's thought is that of the Scriptures in general, namely, that there is one Body, which is the Church; and that, so far as our complete adoption by the Father is concerned, this must be done in unison; he will not receive the Church separately, member by member, but altogether, at the close of this age. Thus so many as shall have fought the good fight of faith and finished their course, so many as shall be found worthy a place with our Lord in his throne will be "changed" in the "First Resurrection." These will be presented together as one glorious Body, or "Church of the living God, whose names are written in heaven."

So far, then, as the world is concerned, let us think less of assisting them to individual and personal liberty than to freedom from the yoke of Sin. Let us rejoice in the privilege and opportunity which, if faithful, we will have by and by with the Master, of delivering or setting at liberty from sin and death the entire groaning creation. Let us remember that to attain this we must become members of the glorified Kingdom, which will extend this blessing to all the families of earth.

## WHEN FOWLerville ENTHUSED

By M. QUAD.  
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For years William Strong was the village cooper. He was called Bill by old and young. He was lazy and good natured. He had been married, but his wife had divorced him, and he kept house by himself in the rear end of his cooper shop. Bill had never been known to argue. He had never made a speech. He had never taken any interest in local matters. He had just made barrels and kegs and been Bill Strong. One evening when the usual crowd had assembled at the grocery and postoffice Mr. Strong turned Fowlerville upside down. Without having given a hint of his intentions he mounted the horse block and began a speech.

In the suburbs of the village dwelt Mrs. Henderson, widow, forty years old. Her husband had left her a poor old house and five acres of land. There were a cow and a horse, and by hiring the horse out by the day and renting most of her land and making her own garden she had managed to get along after a fashion. Bill Strong's speech was all about the widow. It was an appeal rather than a speech—an appeal to the manhood and charity of his listeners. That's what knocked the breath out of the crowd. As Fowlerville had known Bill Strong, a dozen people might have been starving to death any time and he would have taken no interest. The speaker painted the picture of a lonely widow, a grieving widow and a hard up widow. It was a case worthy of any man's charity. It had brought tears to his eyes and a sadness to his heart.

Spring was here, the speaker continued. Four out of five of the widow's acres ought to be planted to corn and potatoes. He had no money, but he would give three days' work. Who would furnish the seed, who do the plowing, who work with him at the planting? Here was a missionary field at home. It was because Bill Strong made the appeal in such a surprising way that the crowd took hold. In five minutes all was settled. Next day the widow's acres were being plowed, and within three days the planting had been finished.

Bill Strong had a second appeal ready. He mounted the same horse block and thanked his collaborators in the name of charity and then proceeded to say that the widow's house was old and the roof leaked. As she sat there in her loneliness the water dripped down on her grieving head. He had no money, but he would give his work if others would give the shingles and nails. Others did so, and a brand new roof appeared. Then came the third appeal. Why not paint the old house and make it match the newness of the roof? Two coats would be the thing, and such was the enthusiasm that one of the merchants insisted on being one of the brush wielders. There was an old fence in front of the house. Bill Strong made no appeal about that. He didn't have to. Others saw the need, and a new fence was built. A new roof was also put on the cow shed and the well provided with a pump. Fowlerville enthused from top to bottom.

The women came to do their part. They presented the widow with dishes, carpets and furniture and gave her their wardrobes. They clubbed their pin money and bought her a sewing machine. The Sunday school scholars bought the old horse a new harness and a stack of hay for their share. The Young Ladies' Literary club discovered that the widow's cow was on her last legs with old age, and the animal was sold to the butcher and a young one purchased. Never did so many gifts reach a widow's hands. She was somewhat in debt, and the Young Men's Athletic club insisted on paying them. So many actions, calling for so many tears, kept her eyes red and swollen all the time, while Bill Strong was looked upon with more awe and admiration than if he had won the welterweight championship of the world.

By the time all these good things had been done it was time to hoe the corn and potatoes and weed the garden. Fowlerville turned out en masse for that. It was made a sort of legal holiday, and over a hundred men and women turned out to make a picnic of the work. Those who didn't turn out furnished the lemonade and sandwiches for dinner. When the hoeing and weeding had been finished men and women agreed that there was nothing more to be done.

But Fowlerville made one more rally. It raised a clear hundred dollars in cash and placed the purse in the hands of the widow. She had shed many, many tears, but she squeezed out a few more.

Next morning the town beheld Bill Strong moving his few household goods out of his cooper shop. He had a busy air about him. He had also had a changed look. When he had gone to a clothing store and priced a twenty-five dollar suit and been to the railroad depot to inquire the price of a ticket someone made bold to ask: "Well, Bill, is everything all right?" "Right as right," was the hearty reply. "You seem to be a busy man this morning?" "Yes, I am. Me and the widow Henderson were married last evening, and we start for Niagara Falls on our bridal tour tomorrow morning! Much obliged to you fellows for fixing us up in such good shape!"

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### NEGRO WAS LYNCHED.

Attempted Criminal Assault Met With Vengeance at Hands of Mob.

Corsicana, Texas, July 5.—At Rodney, a small country postoffice twenty-five miles southwest of here, yesterday about noon a young negro man entered the home of Hub Bailey, a merchant there, and with a razor in his hand attempted to criminally assault his bride of three weeks. The young woman grappled with her assailant and got the razor, when the negro fled. There was a picnic in the neighborhood, and the news was taken to the crowd there and a posse of more than two hundred men was soon in search of the assailant.

Richard creek bottom in that section was hunted through all last night and just before day this morning the negro was caught and taken before the lady, who identified him, and at 7 o'clock this morning the culprit was hung by the enraged people of the neighborhood. The negro was a stranger there, and his name and where he came from are unknown.

### Canadian Electrical Association.

(Herald Special.)  
Montreal, July 6.—The annual convention of the Canadian Electrical Association began at the Royal Muskhoka Hotel today, to continue until Saturday. In addition to the delegates from all parts of the Dominion the attendance includes a number of prominent electrical engineers from the United States.

### Indiana Lawyers in Session.

(Herald Special.)  
Indianapolis, Ind., July 6.—Several hundred lawyers are in Indianapolis

attending the fourteenth annual meeting of the State Bar Association of Indiana, which began at the Country Club this morning. Chief interest in the initial session centered in the address of John T. Dye, president of the association, which was followed by the annual reports of the other officers and of the standing committees. The leading speakers this afternoon were George H. Gifford of Tipton and George A. Cunningham of Evansville. Frederic J. Stimson of Boston will deliver the annual address before the association tomorrow, taking as his subject, "The Test of Legality in Combinations, Both of Labor and Capital."

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