

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

"Put Away All Filthiness."

Text: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians vii, 1).

Minneapolis, July 17.—Pastor Russell of the Brooklyn Tabernacle today delivered two addresses to the International Bible Students Association, in the Auditorium. He had fine audiences and excellent attention. We report one of his discourses from the text foregoing. He said in part:—

Although the words of our text were not addressed by St. Paul to the world, they would, nevertheless, be excellent advice and very profitable to all. In a general way all civilized people recognize that "cleanliness is next to godliness." In a general way the pure, the clean, are recognized as the beautiful. And impurity and filthiness are detested even by the impure and the filthy. Outwardly at least we are in a time when water is plentiful, when soap is cheap, and when filthiness of the flesh is almost inexcusable as respects the outward man. But filthiness of the spirit cannot be touched, cannot be cleansed, with ordinary soap and water and this is undoubtedly the reason why the Lord and the apostles have not addressed these words to the world.

"Having These Promises." Our text tells the difference between the well-intentioned worldly person and the thoroughly consecrated Christian. The latter has heard through the Word of God certain "exceeding great and precious promises," which the well-meaning worldly class have not yet heard—heard in the true sense of hearing, in the sense of appreciating, understanding. The whole civilized world, in one sense, has the same Bible, the same Word of God, the same precious promises, but it has not appreciated these. It has not understood them. It has not accepted them and made them its own by a surrender to the Lord. The Church, on the contrary, is composed of those individuals who have heard the Lord's promises intelligently, and who have accepted those promises upon God's conditions. Those promises of God constitute the power of God, which works in the heart of each of the Church, first to will aright, and, secondly, to do, to the extent of ability, the Lord's good pleasure (Philippians ii, 13).

This is the class addressed in our text—the followers of Jesus. These have heard of the grace of God—that it is the Divine intention to bless Adam and his race through the great Mediator—the Messiah, the Christ. They have heard that Jesus left the glory with the Father and humbled himself to human nature, in order that he might redeem the human race. They have heard that the application of the merit of his sacrifice, when applied in due time, will be sufficient for the sins of the whole world, and that then the Heavenly Father will turn over the world to the Redeemer. They have learned that the Redeemer, backed by Divine authority, will put all things into subjection under his feet, will institute a heavenly Kingdom or rule in the earth, and for a thousand years reign as King of kings and Lord of lords. They have heard that when he shall thus reign, his Kingdom shall be "under the whole heavens," although the King himself will be the King of Glory on the spirit plane, "far above angels, principalities and powers and every name that is named" (Ephesians i, 21).

They have heard that his Kingdom will prevail from sea to sea and unto the ends of the earth and that eventually unto him every knee shall bow and every tongue confess allegiance and obedience, and that all refusing thus to submit to that reign of righteousness will be destroyed from amongst the people in the Second Death (Acts iii, 22, 23). They have heard that this great Kingdom will not only lift up, raise up, resurrect humanity from its fallen condition, from sin and death, but that it will also bring the whole earth to the condition foretold in the Garden of Eden, making God's footstool glorious and every way fit to be the eternal habitation of such of the human race as will be saved by that glorious Kingdom for which we pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven."

But these have heard something more—something that belongs to the present time. They have heard that it is the Divine purpose to select from amongst mankind a "Royal Priesthood," to be associated with the great Redeemer in his Mediatorial Kingdom. They have heard that a call went forth to this effect eighteen centuries ago, inviting, first of all, the Jews who were ready and willing to accept this very highest favor of God—joint-heirship with his Son in the spiritual Kingdom which is to bless mankind in general by and by. They have heard that to attain membership in this Royal Priesthood means the attainment of the character-likeness of Jesus, to become co-partners of God's dear Son (Romans viii, 29). This implies, as its cost, the sacrifice of earthly interests. They have heard the message of the Lord, not only inviting to the glories of the Kingdom, but also informing them that the way to that crown of glory is a narrow and difficult one. They have heard the voice of the Master, saying, "Sit down

and count the cost," before you undertake such a consecration of your life, such a sacrifice of your earthly interests. "No man having put his hand to the plow and looking back would be fit for the Kingdom"—fit for a place on the Throne as a joint-heir with Christ (Luke ix, 62). They heard the further expression of St. Paul to all who would become joint-heirs with Christ in his Kingdom assuring them that if they suffer with Christ they shall reign with him.

"Beloved, Let Us Cleanse Ourselves." We doubt not that as the Heavenly Father and our Lord Jesus so loved the world as to provide the great sacrifice for sin, so St. Paul loved the world—and all others of God's people must have a sympathetic love for the world. But when we think of those who are dearly beloved by the Father and by the Son and by the apostles and by each other, we think of the special class of consecrated saints who Scripturally are described as of "no earthly sect or party, but as "The Church of the Firstborns whose names are written in heaven."

These are "dearly beloved" because they have the mind of Christ, which is also the mind of the Father. According to the flesh they are not all lovely or beautiful. St. Paul elsewhere admonishes us that amongst these "dearly beloved" are not many great, not many wise, not many noble, not many rich, but chiefly the ignoble and the poor of this world. Their riches and their nobility are not of the flesh, but of the spirit, of the heart, of the new will, to which they have been begotten of God by the Holy Spirit. This is surely the Apostle's thought, for, in the preceding verse, he speaks of these "dearly beloved" ones as "sons and daughters" of the Lord, children of the Almighty—hence, begotten again of the Holy Spirit—"new creatures in Christ Jesus" (II Corinthians v, 17). Ah, how wonderful it seems that there should be such a class as this in the world yet not separated from the world, except by their new Spirit. These are in the world, but not of the world, as the Master declared. These have died to worldly aims and objects and have become alive toward God through the Holy Spirit and through the quickening influences of God's exceeding great and precious promises given unto them. God's purpose respecting them is that they may be transferred from human nature to spirit nature—from participation with the world in the blessings coming to it to receive instead the Divine nature, with the glory, honor and immortality attaching thereto, as "new creatures," sons of the Highest (II Peter i, 4).

Christian "Fithiness of the Flesh." Having located definitely the class addressed by the Apostle, "the saints" (II Corinthians i, 1), let us note how and why it is necessary that saints should receive such an exhortation. Why should the Apostle write to saints respecting the cleansing of their flesh from filthiness? Could one be a saint and yet have filthiness of the flesh? We reply that these saints, begotten of the Holy Spirit, will not be perfected as New Creatures until they experience the "change" of the "First Resurrection." Meantime they have the treasure of the Divine nature, the Holy Spirit, the first fruits of their inheritance in imperfect human bodies. It is not the flesh that is begotten again by the Holy Spirit, but a new mind, a new will. The will of the flesh they sacrifice. They give up all earthly rights and ambitions and accept instead the will of God, the will of Christ, the Holy Spirit, that they may walk in newness of life. However, from the very beginning of their Christian experience all of these members of the Royal Priesthood, in the present life, pass through difficulties which arise from three different sources:

(1) The Adversary is in opposition to them and will do them all the harm the Lord will permit. Their protection is the Divine promise that they will not be permitted to be tempted above that they will be able to bear—that the Lord will supervise their interests so that with every temptation there will be provided a way of escape. (2) They are in a world that is dark with sin and selfishness, superstition and ignorance of God and out of harmony with his righteousness. The world and its spirit surge about them every day, from morning until night, its tides and currents seek to sweep them away from their resolutions of self-sacrifice and loyalty to God and righteousness. In various ways it holds out to them enticing prospects, pleasures and riches, ease and affluence. These have their weight, even though it be known that comparatively few who follow the world's beckoning and allurements ever receive the fulfillment of the promises held out to them.

(3) The great fight of the New Creature, his closest and most persistent adversary, is his own flesh. The longings of his depraved nature cry out against restraints and insist that he is taking an unreasonable course, in that he undertakes to follow the Lord

Jesus, and thus to go in an opposite direction from the course of the world and at the cost of the crucifixion, the mortification, of his own flesh and his natural preferences.

Thus viewed every Spirit-begotten Christian, is an object of sympathy from the Divine standpoint, and this should be their standpoint toward each other. But the world has no sympathy. The world sees not, neither does it understand nor appreciate the exceeding great and precious promises which lie behind the consecration of the "saints," "the Church of the firstborns." So much the more, each of these brethren, "dearly beloved," should have sympathy for each other, and should encourage one another, strengthen one another, build one another up in the most holy faith, and, by all means, do nothing to stumble each other in the narrow way.

The "saints" cannot fight Satan. They can merely by their wills resist him and rely upon the promises of grace to help and to protect. The "saints" cannot conquer the world and convert it to God—that is too Herculean a task. God, as we have seen, has provided the thousand years of Messiah's reign for that purpose—to conquer the world, to overthrow sin and to uplift the willing and obedient of humanity. But the "saints" must all overcome the world in the sense of resisting its spirit and keeping their hearts loyal to God, loyal to their Covenant of consecration which they have made to him. The heavenly promises with the still greater rewards of glories far above anything that the world has to offer, are the greatest aids in this resistance of the worldly spirit.

The great work for the Church is the good fight of faith manifested in the putting away of the filth of their own flesh and spirit. Some by nature have more filth of the flesh and spirit, more meanness, more selfishness, more natural depravity, etc., than have others. Nevertheless, the race is not to the swift, nor the battle to the strong; for the Lord's arrangement with each member of the Royal Priesthood is that he shall be judged according to the spirit or intention, and not according to the flesh. From the time of the Christian's consecration to the Lord he is reckoned dead as a human being and alive as a spirit being. His test or trial is not with a view to seeing whether or not he can do the impossible thing of living an absolutely perfect life in an imperfect body. His trial or test, on the contrary, is to see to what extent his mind, his will, fights a good fight against his natural weaknesses and frailties. "There is none righteous, no, not one." All the trying in the world could not prove this Divine statement an incorrect one. Righteousness of the will, holiness of heart, purity of heart, are the possibilities; for these God seeks and these he will reward in the "First Resurrection" by granting perfect spirit bodies, in full harmony with their pure hearts, their loyal intentions and purposes.

How to Put Away Filth of the Flesh. If it is impossible for the New Creature to perfect the flesh, what does the Apostle mean by urging the saints to cleanse themselves from the filth of the flesh? He means that we should not, as New Creatures, be discouraged and say that, because we cannot hope to attain perfection in the flesh, therefore we will make no endeavors in that direction. He wishes us to understand that it is the Lord's will that we fight against the weaknesses of the flesh with a two-fold purpose:

(1) That we may gradually cleanse ourselves—gradually become more and more what the Lord would have us be and what we should like to be ourselves. (2) Additionally, this fight against sin in the flesh will make us stronger and stronger as New Creatures, in the spirit, of our minds. It is this firmness, this determination, this positiveness of the New Creature against sin and for righteousness that God desires. Those who develop it are called "overcomers," and all of their experiences in these trials and battles against the world, the flesh and the Adversary, are designed to make them "strong in the Lord and in the power of his might." Their experiences are so ordered and directed as to lead them to more and more of faith in God and obedience to him. In order to be acceptable, they must reach the place where they love righteousness and hate iniquity—in equity.

Christian Fithiness of Spirit. The word spirit in the Bible and in ordinary language is used in a variety of senses. In our text it does not signify that the saints, as spirit beings, are filthy and need cleansing. Quite to the contrary, the New Creature, begotten of the spirit, is holy, pure. But as the New Creature must use the body of flesh until it receives the New Body, so it must use the brain or mind of the flesh wherewith to do its thinking and reasoning, until that which is perfect shall be attained in the "First Resurrection." The Apostle's meaning, therefore, is that the saints should not only put away filthiness of words and actions, and all sympathy with impurity of every kind, but that their minds (their thoughts) also should be pure, should be cleansed of everything not fully in sympathy and accord with the mind of Christ. Nor are we to suppose that this work is purely God's work in us. It is his to forgive the sins of the past. It is his to cleanse us from all condemnation of the past. It is his to cover through Christ all of our unintentional blemishes. It is his to encourage by his promises. But it is ours to show our loyalty to the principles of his Word and character by putting away, to the extent of our ability, all filthiness of the flesh and spirit.

ARREST

Of A Former Mt. Vernon Man So Police Say

Who Is Accused Of Crime By His Daughter

Which Is Most Horrible In All Details

Child Alleged To Have Been Born Here

Leander Wilcox Arrested By Columbus Police

Chief of Police Dermody and Lieutenant of Police McElroy believe the police of Columbus have made an important arrest in the person of Leander Wilcox which occurred Thursday afternoon. The officers here are of the positive opinion that Wilcox is a former resident of Mt. Vernon and that he made his home on West High street for some time.

Wilcox was arrested on charges preferred by his 16-year-old daughter, and the officers here allege that the child was born in Mt. Vernon. The police endeavored to arrest Wilcox while he resided here, but he suddenly left the city and his whereabouts could not be learned.

The following from Friday's Columbus Journal tells of Wilcox's arrest:

Horrible cruelties practiced on his 16-year-old daughter by Leander Wilcox, a blacksmith living at 137 West Fifth avenue, were disclosed yesterday in the story told by the daughter, Viola, when she secured a warrant for her father's arrest charging him with improper conduct. In her arms she carried her five-month baby.

The girl is a physical wreck. She is so weak that she could hardly make her way to police headquarters. She was in constant terror fearing that her father would murder her and until the arrest of the unnatural parent she was under the protection of a juvenile court officer.

Wilcox was arrested last night by Patrolmen Robinson, Bittner and Schiavo and locked up at police headquarters. The daughter is under the care of physicians at the Juvenile Detention Home and will appear against him this morning when she will recount the long list of cruelties that have extended over a period of years. Mrs. Wilcox, the mother, has been a dead several years.

A younger brother of the girl will be a witness. He first brought the crime to the attention of the authorities.

Police Prosecutor Horace S. Kerr issued a warrant for Wilcox's arrest. The brother says that as he lay sleeping one night he was awakened by a noise. He saw his father with a knife in his hand creep toward the bed of the sleeping daughter. The boy was too frightened to call for help, but said that as his father neared the girl's bed he looked up and saw his shadow, cast on the wall by the street lamp, become frightened and ran from the room.

Wilcox denies the charges.

FIGHT

Picture Can't Be Exhibited At Cooper Theatre

Manager Samuel Hantman received a telegram Friday morning from the president of the Western Vaudeville association to the effect that the Jeffries-Johnson fight pictures would be barred from all the theatres under the Gus Sun management. This means that the pictures cannot be exhibited in the Cooper theatre.

BIRTHS

A son was born Friday morning to Mr. and Mrs. William Bartlett of North McKenzie street.

FOR SALE—Good second-hand binder and mower. L. A. Weiss, 206 W. High. Mr. Earl Leckliter of Columbus, conductor on the C. A. & C. Ry., spent Saturday in Mt. Vernon, where he attended the funeral of Capt. Fred M. French.

NOTES

Of General Interest From The Gas Field

(Utica Herald)

Hiram Hughes No. 2, east of Utica, was shot and shut in at better than one million.

The Columbus Natural Gas got a dry hole on the Grace Kennedy lease, McKean township.

The Heisey company got a dry hole on the Cunningham lease one mile north of Licking church.

The Columbus Natural Gas got a very light well on the Davis heirs lease northwest of Jackson town.

The Utica Gas, Oil and Mining company well No. 2 on the Charles Weaver farm, 3 miles south of town, was drilled in Saturday, and is a dry hole. There is about 21 feet of nice looking sand, without a whiff of gas. This is not much of a surprise, as it is still beyond No. 1, a very weak well, in the direction of the Marple dry hole. The Utica company's Benear well, 4 1/2 miles east of town, should come in next week. It is between two good wells.

John Montgomery, formerly engaged in real estate business in Columbus, but who for several months has been in California looking over the oil fields of that state, is back in Columbus for a short time. Mr. Montgomery, his brother Thomas Montgomery and several Columbus men have organized the Ohio Crude Oil Company, which has taken over some leases in the Kern River field. Mr. Montgomery says that the California oil fields are the greatest in the country and that all the local men who have gone there have been doing well.



MASTER BYRON MITCHELL

It was with real delight that the people first learned that Master Mitchell had been secured to sing at Hiawatha assembly. This boy is engaged for next year to sing in one of the Episcopal church choirs in New York City at a salary of \$1,000. Choirmasters of the East say that his voice is marvelous. He will give a recital at the assembly.

REMARKABLE TRIP OF TWO MANSFIELD BOYS

(Mansfield Shield)

A remarkable trip was ended Wednesday at Sandusky by Tom, the nine-year-old son of Mr. and Mrs. Ed. Ford, and Robert Campbell, a fourteen-year-old companion.

The boys got the idea of taking a trip to Sandusky through reading of the wonderful trip taken by the two Abernathy boys across the country to New York.

Little Tom Ford and his mother were going to Lakeside for an outing and the lad asked permission of his parents to take his little pony and cart and drive to Sandusky and then go by boat to Lakeside. The mother and father reluctantly gave their consent.

The lads left Mansfield Tuesday at

2:30 o'clock and arrived at Plymouth Tuesday evening where they spent the night, making a distance of 20 miles.

The two boys started for Sandusky bright and early Wednesday morning. Mr. Ford told his son to take the trip easily and that if they did not arrive in Sandusky Wednesday night to spend the night at the home of a farmer and complete the trip Thursday.

Mrs. Ford left for Sandusky Wednesday morning and their husband was greatly surprised to receive a telephone message from his wife to the effect that the two boys had arrived in Sandusky and were shipping the pony and cart over to Lakeside on the 4 o'clock boat.

The boys covered over 55 miles in two days with the little pony.

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Boils, bakes, or roasts better than any range. Ready in a second. Extinguished in a second. Fitted with Cabinet Top, with collapsible



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The Standard Oil Company (Incorporated)

rests, towel rack, and every up-to-date feature imaginable. You want it, because it will cook any dinner and not heat the room. No heat, no smell, no smoke, no coal to bring in, no ashes to carry out. It does away with the drudgery of cooking, and makes it a pleasure. Women with the light touch for pastry especially appreciate it, because they can immediately have a quick fire, simply by turning a handle. No half-hour preparation. It not only is less trouble than coal, but it costs less. Absolutely no smell, no smoke; and it doesn't heat the kitchen.

The nickel finish, with the turquoise blue of the enameled chimneys, makes the stove ornamental and attractive. Made with 1, 2 and 3 burners; the 2 and 3-burner stoves can be had with or without Cabinet.

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