

THE ONE TRUE SPELL OF CHRIST

True Message Almost Buried Under Human Tradition.

PERVERSIONS OF GOD'S WORD.

Pastor Russell Says the Gospel of Politics, of Social Uplift, of Wealth, of Society, of Good Works, of Formalism, of Purgatory and Eternal Torment Are All False, All Accursed or Condemned—Man's Duty to the Lord.

Providence, R. I., Sept. 15.—We report one of Pastor Russell's discourses today from the text, "I marvel that ye are so soon removed from Him that called you into the Grace of Christ unto another Gospel, which is not another; but there be some that trouble you and that would pervert the Gospel of Christ;..." Galatians 1, 6-8.

When we remember that there is but one Lord, one Faith, one Baptism, presented in the Bible we are astounded to find so many faiths, so many "Gospels," presented by so many denominations, all bearing the name of Christ and all bearing marks of some relationship to the Truth—the Divine Revelation.

St. Paul noted the fact that even in his day the brethren in Galatia had "so soon" turned away, in part at least, from the true Message to another, a perversion. No wonder, then, if during fifteen centuries that Gospel was almost buried under human tradition.

And need we wonder that we make such slow progress since in getting back to "the faith once delivered to the saints," the Truth that Jesus declared to be the sanctifying power of God working in His people?

It will not do to say that we have many denominations, but only one Gospel. Denominations were not organized for amusement, but because the founders of each believed that they saw a sufficient reason, a sufficient difference of Gospel, to justify them in forming a new sect.

All the same each of us owes the duty to himself, to his brethren, and above all to the Lord, to search carefully for the original Gospel of the Word of God—no matter what it may cost him to reject the more or less false Gospels handed down by well-meaning brethren of the past.

The new Gospel which the Galatians were disposed to accept was one that is very prevalent today, and is as much to be reprehended today as when St. Paul wrote. Their new Gospel consisted of a mixing of the Jewish Law with the Grace of God in Christ, as the Apostle shows.

Such dear Christian people, like the Galatians, do not fully appreciate the Master's statement, "If the Son shall make you free, ye shall be free indeed." Such feel lost without Divine commands—Thou shalt, Thou shalt not, etc.—and rejoice specially in holy days and Sabbaths, Church going and formal prayers, because they do not understand that God is better pleased to have us sons than to have us slaves.

the hour, according to this pseudo-Gospel, is not saltness, not following in the footsteps of Jesus, not Bible study, but athletics, manliness, position in society, attention to political duties, attainment of honorable positions in the world, and great names which will make the Church register shine—and money withal.

Far be it from me to teach inattention to the duties and responsibilities of life. Nothing in the words of Jesus or the Apostles admonishes or exemplifies carelessness in respect to health, manhood, womanhood, education, good name and a proper provision of the things needful to the present life.

The followers of Jesus are enjoined to do good unto all men as they have opportunity. This would include, of course, everything akin to social uplift. Indeed, we cannot imagine that any one could be a Christian—a follower of the Lamb of God—without having a deep sympathy with everything appertaining to the welfare of humanity and a social uplift. But the Apostle's expression, "as we have opportunity," is a limitation.

A Social-Uplift That Will Succeed. The whole work of God in connection with human redemption is to be an uplifting work for Adam and his entire race. The uplift which God has planned and which He has revealed in the Bible is to be a most thorough one, such as humanity has never conceived.

It is to be an uplift mentally, morally, and physically—back to the image and likeness of God—lost in Eden, redeemed at Calvary. This social uplift of mankind which God is interested in, and of which God is the Center and Fulcrum, is the line in which all the followers of Jesus, rightly instructed, are more interested than any other people in the whole world.

However, the followers of Jesus are soldiers of the cross under His Captaincy, and they are not at liberty to follow theories either of their own or of other men respecting the way in which the great work of uplifting the world is to be accomplished. They are deeply interested in everything which men and women can do for the betterment of humanity in any and every sense of the word.

God's Plan is first to select the Church, the Body of Christ, to be His joint-heirs in the glorious Messianic Kingdom. Then He will use that Kingdom for the thorough and complete social uplift, which all agree is so necessary. The world sees not the Divine Plan, and even the Message of the Grace of God is foolishness to them; hence also the world may probably think of Jesus and His followers as chimerical. Their theory, God's testimony, is foolishness to the world—and those who follow the Divine arrangement, as St. Paul says, are counted fools all the day long—because they are spending their lives for the accomplishment of things which the world cannot see, understand, appreciate—"the deep things of God." (I Corinthians II, 10.)

Forms of Godliness. The Gospel of form and ceremony is not always hypocrisy. If reverential forms and chants and printed prayers always came from the heart and were never merely forms, there would be much in them to approve and enjoy. Still, ceremonies are no part of the Gospel of Christ, and to put them instead of it is to make of them false Gospel.

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some away from your meeting happy and contented, but the reverse. I was disappointed. Why, the way you presented the matter, showing the terms and conditions of discipleship in the narrow way, and cross-bearing in the footsteps of Jesus, shocked me. I said to myself, Then I am not a Christian at all. I have not even taken the first steps in the Christian way.

The Gospel of Christ was waking that man up out of his lethargy of formalism. I told him that I sought to do my duty in presenting the Gospel of Christ in no uncertain terms and that if he should prefer my message and become a joint-heir with Jesus in His Messianic Kingdom as a result of being waked up, he would thank me for it all to eternity.

Gospel of Hell and Purgatory. Of all the various things substituted for the Gospel of Christ the most awful perversions are the Gospels of Purgatory and eternal torture. Yet so perverted is the human sensibility to the Truth that if one said he "heard a real Gospel sermon," the majority would understand it to mean that he heard horrible misrepresentations of the Divine character and purpose to the effect that nearly everybody—all except the saintly—are enroute for torture at the hands of demons, and that the saintly few are to get to heaven and to all eternity look over its battlements at their brethren and sisters in torture and to all eternity to hear their wails of distress.

How terrible the perversion which could call such stuff "good tidings of great joy which shall be unto all people!" I am glad that the Bible Students, recently in Convention, repudiated such a Gospel as being the one of the Bible. I was glad that they called upon the ministers everywhere to declare themselves in no uncertain terms, and I was glad to note through the newspapers a very general repudiation of the torture Gospel. Nothing that the heathen have is as bad, and the wonder is that missionaries have made any progress whatever in heathen lands. For the real Gospel, I believe the real heathen are in readiness, hungering—the Mohammedans also.

Faith-healing is another of the false gospels opposed both to the letter and the spirit of Jesus' teachings. Not a single one of the Lord's disciples was healed miraculously, nor a single Prophet of old. The miracles which Jesus performed were wholly upon outsiders, not His disciples, and were illustrations of how Himself and His Church in Kingdom glory will bless, heal, uplift and restore all the families of the earth—all the willing and obedient. St. Paul blessed napkins and handkerchiefs to be sent to the sick, but never one of these was sent to the brethren. When Timothy was sick, St. Paul instead recommended a change of diet.

Many dear Christian people are misled by the spurious statement of Mark 16: "These signs shall follow them that believe," etc. They cling to the passage even after being given abundant proofs that it was added to the Scriptures in the Seventh Century, and that it was omitted properly from the Revised Version. So deeply seated is the love for the Gospel of healing, that this passage is clung to by some even after it is pointed out to them that they would not dare to eat and drink poisonous things, as it mentions.

The Gospel of Christ, as applied to this age, is the very reverse of the gospel of healing. Jesus, who was perfect, laid down His life in doing good for others. His Apostles did the same. Indeed the stipulation of discipleship is, He that loveth his life and seeketh to save it will lose it; he that loseth his life sacrificially for My sake and for the Gospel's shall find it. The Gospel of Christ is the Gospel of self-denial and suffering and patient endurance—joy in the Lord and health of spirit, rather than joy and health of the flesh. True, godliness and contentment do often bring to God's people an increase of health through their rest of mind.

The True Gospel of Christ. In combating the errors we have incidentally presented the Gospel of Christ. It is a Message that God proposes to bless the world through the Seed of Abraham, and that Jesus glorified is that Spiritual Seed. It is a message respecting His Kingdom, which shall shortly be inaugurated with power and great glory for the blessing of Adam and all his race with human restitution, giving to all fullest opportunity of return to the Heavenly Father's love through the merit of the great Sacrifice accomplished at Calvary. It is a Message, too, that the Redeemer, before taking the Throne of His glory, in harmony with the Divine Program, is now calling, choosing, and proving a "little flock" of believers justified through faith in His blood.

These are to be made perfect through suffering, through sacrifice, by walking in the Master's footsteps. They have the promise that if they suffer with Him, they shall also reign with Him; if they be dead with Him, they shall also live with Him. Whoever sees, hears, appreciates, this true Gospel of the Grace of God in Christ finds in it the power of God unto salvation. The more fully he receives it the more does he possess the power of the Truth, which, if co-operated with, will work in Him to will and to do the Father's good pleasure and eventually make him an heir of God and a joint-heir of Jesus Christ the Lord to the Heavenly Kingdom and eternal life in glory.

REVISED RULES OF BOARD OF HEALTH

Common Drinking Cup Put Under Ban by New State Regulations

The Washington State Board of Health has just issued revised rules and regulations as they were adopted at the last meeting of the Board, held in Seattle in July. This revision of the rules is the most important one that has been carried out since the first rules of the Board were adopted.

The new rule which will have the most wide-reaching effect is the one prohibiting the use of the common drinking cup after the 1st of October, 1912. This prohibition has been extended to cover all places over which the State Board of Health has jurisdiction. In other words, public buildings, street parks, common carriers, places of amusement, schools and those portions of institutions for the care of the sick that are open to the general public. It is not anticipated that there will be any serious objection to the enforcement of this rule, since the experience of several other states has proven that it is feasible to enforce this rule without working hardship on the public, and every year demonstrates more clearly the very real and alarming danger of transmission of contagious diseases through the common drinking cup. Investigations conducted by the Kansas State Board of Health a few years ago, demonstrated that the common drinking cups collected at random in waiting rooms and other public places, would yield disease producing germs from practically every fourth cup or glass collected and examined. Bubbling fountains and individual cups will supply the needs of the public everywhere and will be found to be much more satisfactory after the first few weeks, after everyone has become accustomed to the fact that he must look out for his own drinking utensils in a few years hence it is probable that the main generation will consider it as barbarous to use drinking vessels indiscriminately as the common use of tooth brushes would be considered at the present time.

Camp Sanitation. Two other important sections of the revised rules are those regulating the sanitation of camps and of common carriers. Another important section is the one relating to prevention of the transmission of disease through infected articles of food and drink. Another important new section is one relating to public schools. The State Superintendent of Public Instruction has had a large edition of these rules printed separately for distribution among the school teachers of the state.

In the handling of contagious diseases many important fundamental changes have been made, the most striking being the removal of smallpox from the class of quarantined diseases and placing it in the class of contagious diseases subject to isolation. In other words, handling it in the same manner as measles is handled at the present time. At the same time permission is given to the health officer of any county or city to adopt rules of their own, providing for the strict quarantine of smallpox if such boards see fit. The attitude of the State Board of Health towards the handling of smallpox is based upon the conviction, which is growing throughout the United States, that inasmuch as in vaccination a reliable preventive for this disease is known, that it is both unscientific and poor economy to expend public money in the maintenance of rigid quarantine. These rules do not by any means imply that a patient suffering from smallpox is free to go about at will. Any such person, as long as isolation measures are maintained by the health officer, is just as liable to prosecution for breaking quarantine for smallpox, but it does mean that other people on the same premises are not to be restrained against their will with the patient. All health officers charged with the duty upon all persons exposed the advisability of being vaccinated, and also provision shall be attended free of charge by the health officials when smallpox actually exists in a community. But beyond this measure no restriction is placed upon other inmates of the house containing a smallpox patient.

Control of Contagion. For the first time a discrimination is made as to the degree of control of different contagious diseases, there being in one class the diseases which are still maintained under strict quarantine, which have been reduced to diphtheria and scarlet fever, with the exception of such diseases as the plague and Asiatic cholera, which it is to be hoped will not be reported within this state at any time in the future, and, second, the class of diseases which are placed under isolation measures—the fundamental principles for the control of this class of disease being based upon prompt reports, the placing of placards so as to warn the public and isolating the sick patient from other members of the household, but not restraining other members from going about their usual occupations. The great majority of diseases have now been placed in this class and it is the opinion of many members of the board that with the constantly increasing knowledge as to the nature of transmission of contagious diseases that in a few years it will be found that this rational common sense method may prove all that may be necessary for the proper control of scarlet fever and piphtheria, which diseases are known as most typically malignant contagious diseases.

Public Must Help. The success of this style of handling contagious diseases rests very largely upon the general public. It is practically conceded among all sanitarians at the present time that the

isolation of the sick patient is the most effective method for the prevention of contagious disease, and that compared with this all other methods sink into insignificance. The old style quarantine means forcible, arbitrary isolation and isolation in which people concerned were given no choice whatever. The modified isolation is, in fact, dispensing with the old idea of guards and treating of the premises as if it were a jail, and instead an appeal to the common sense and public spirit of the responsible members of our family in which a contagious disease exists, to co-operate with the officials in the prevention of the spread of the contagion. All the statutes that relate to the public health in the state, so far as known, have also been collected and published with the rules and regulations.

It is hoped and believed that this edition of the rules and regulations, which have been published in the form of the regular monthly bulletin of the State Board of Health, will prove of great assistance to physicians and health officers, inasmuch as it will give them in a compact form all the laws which it is their duty to observe and enforce in matters of public health.

WELL-MATCHED HORSES WILL COME TO YAKIMA

Free-for-All Events Have Not Called Out Sufficient Competition But Opportunity Is Still Open for Owners

Harness race entries for the trotting and pacing contests at the state fair promise, at this stage of the proceedings, some excellent sport. The events scheduled are a 2:11 pace and a 2:18 pace and 2:12 and 2:24 trot. A fine lot of well matched animals have been entered and it is altogether probable that they will all start. The harness racing this year has been the real thing all along the line, and while the horsemen have had hard weather conditions to combat, they have performed before large crowds and have found competition everywhere. In the entries received by the fair commission are a couple of horses owned in Yakima, and both are of winning caliber. In addition several of the other animals have been seen on the track here and their mettle is known.

Free-For-All Races. Openings were made by the state fair commission for a free-for-all trot, and also for a free-for-all pace, but these two races did not fill. It is not likely, however, that the fair will go without such sport, for the races will be offered for horses actually in attendance on Monday, the opening day of the fair, and there is little question but that a sufficient number will offer to make races.

- List of Entries. Following are the entries received: 2:11 Pace. Young Adation, b. m., C. B. Johnston, Ogden, Utah. Harold Welcome, b. s., W. L. Knouff, Portland, Ore. King Seal, b. s., E. C. Keyt, Forest Grove, Ore. Local Option, br. h., J. McDade, Vancouver, B. C. Lakeside Hal, ch. h., P. O. Dwyer, Edmonton, Alta. Frank Dale, b. m., N. F. Johnston, Sherwood, Ore. King Crawford, br. m., E. E. Tilden, Salem, Ore. Katrina Norte, m., F. M. Barrows, Walla Walla, Wash. 2:18 Pace. Major Defiance, ch. g., D. A. Boyd, Seattle, Wash. La Conner Maid, b. m., R. H. Ball, Mt. Vernon, Wash. Mae Fulton, b. m., C. W. McMillin, Vancouver, B. C. Seattle Spirit, b. s., Rowland & Hughes, Bremerton, Wash. Black Joe, bl. g., J. McCormick, Tacoma, Wash. Grant N., s. g., L. Lovenstein, North Yakima, Wash. Booster, bl. g., F. W. Carter, Seattle, Wash. 2:24 Trot. Doc McKinney, b. s., Ed Cudihoe, Seattle, Wash. Von Winkle, b. s., R. H. Ball, Mt. Vernon, Wash. Marguerite, br. m., G. W. Handrahan, Seattle, Wash. Zeitoka, b. g., R. A. Nickerson, Centralia, Wash. Nellie Morris, b. m., George Hardy, Vancouver, B. C. McAlzo, b. s., H. C. Fletcher, Salem, Ore. Lady Dillon, b. m., E. E. Tilden, Salem, Ore. Clara Woodford, br. h., Thomas E. Battell, Moseslaw, Sask. Starost, M. C. Gunderson, North Yakima. 2:12 Trot. The Frisco, ch. g., J. Leroux, Walla Walla, Wash. Mrs. Herbert, ch. m., Al Efav, Georgetown, Wash. Harry T., br. h., G. W. Handrahan, Seattle, Wash. McAlzo, b. s., H. C. Fletcher, Salem, Ore. Heartwood, bl. h., Thomas E. Battell, Moseslaw, Sask. Doc McKinney, bl. g., Ed Cudihoe, Seattle, Wash. Lida Carter, b. m., Jas. Dacres, Walla Walla, Wash. Zomdel, b. g., W. S. Abbott, Portland, Ore. Conditions in above races are for eight or more starters; \$250 of the purse is for consolation. Six starters, \$750.

These races carry the original conditions regarding consolation where there are eight or more starters, and with six or less the consolation will be eliminated. T. S. Johnson will leave today for Kansas, where he expects to be absent for several months looking after business interests.

Children Cry FOR FLETCHER'S CASTORIA

NO JUSTIFICATION FOR CUT ON JONATHANS

Growers Who Allow Themselves to Contract Will Only Help to Break the Market and Lose the Valley Orchardists Thousands

The question of marketing is one that vitally interests not only every grower in the Yakima valley, but every citizen as well. In connection with the campaign of education that is going on The Herald is glad to give publication to the following interview from A. W. Speyers, superintendent of the Congdon orchards, a man who has given wide study to the question of fruit growing and marketing and who has the best interests of the valley at heart. Mr. Speyers says: "We are all of us about ready to harvest our apple crop. If we handle it the way we did the peaches and pears, it means that no one will get any price to speak of for his whole fruit crop. It can be entirely avoided if the growers will refuse to sell at any such rates as the papers are quoting.

"Probably the strongest selling organization is the Northwestern Fruit Exchange, operating in Washington, Oregon, Idaho and Montana. They represent now some 25 different fruit associations and exchanges, and have some 125 agents in this country and different parts of Europe, which costs some \$45,000 a year to maintain. They do not recognize individual shippers, merely dealing with unions and associations, but any one of them, if branch, could join them and have them act as their selling agents. I am not writing this especially as a boast for them, but particularly to show that their sources of information are probably the best.

"They established their scale of prices and were actually selling cars at these prices, and would likely have continued to do so, had not Alfred W. Otis, representing the Wenatchee Valley Fruit Growers association sent out to the trade the prices as quoted below. One notices that this is a direct cut of from twenty-five cents to ninety cents, from prices which could just as well have been obtained. "Now, if Yakima cuts both these prices, the others will have to meet them, or lose their best markets. It does not take very many people, if they offer their fruit low enough, to

Table with 4 columns: Variety, Fruit Growers' Assn., Ex. Fancy, and Pency. Lists prices for various apple varieties like Jonathan, Staymans, Missouri Pippins, etc.

FUNERAL CORTEGE EN ROUTE

Firing of Signal Gun Also Signal for Suicide. TOKIO, Sept. 12.—The body of the late Emperor Mutsuhito was conveyed from Tokio to Aeryama tonight on the first stage of the journey to its last resting place at Monoama. Following this impressive funeral services of today at the palace here a single detonation of a gun tonight announced to the waiting throngs that the cortège was leaving the palace for Aeryama. The firing of this gun later developed also to be the signal at which Count and Countess Nogi killed themselves.

utterly demoralize the market and prevent anyone getting a fair price. "The unions and associations are doing their best to hold up prices, and that is what they are there for. As far as most of the dealers are concerned, they claim they make a fixed sum on each box, and they get that amount whether apples sell for ninety cents or a dollar and a half. So it would seem to be to the interest of everyone in the valley that the highest prices should be obtained.

"If, however, dealers or other persons can quote and deliver apples at a lower figure than the rest, it means, what? Either the first party loses the sale, or it is obliged to meet it. Of course no dealer or other person is going to pay more than they have to, and if you and I will take but ninety cents, that will be the selling price.

"It is a very different question with apples, than it is with peaches or pears, which must be sold when ripe, as they cannot be stored for any length of time. If you can't get the prices you want now for your apples, either build a cellar or store them. If you can't get storage accommodations in the valley, join your neighbors and fill a car and 'store in transit' at a very low figure.

"You may say 'I have only a few boxes and it would make no difference either way.' If you think that, you are likely to be very much mistaken. If the price had been thoroughly established, it would be different, but the point I am trying to emphasize, is that it is the beginning of the season. If there were say a hundred people in the valley who had only a hundred boxes apiece, I believe it would be enough to compel nearly everyone to accept the price they made, were it low.

"The Grand Junction Fruit Growers' association of Colorado says: 'We are still making an effort to secure \$1.50 for Jonathans.' Why should Yakima, which raises the finest Jonathans in the world, be willing to take forty-five cents a box less than they could get if they insisted on it? It is not enough to say: 'I won't take ninety cents.' You and I must get our neighbors to agree to it. Talk it over and show them why, and especially remember two things. "First—if our finest apples like Jonathans sell for ninety cents, our poorer varieties will bring very little. "Second—Our other varieties of the best kinds will probably bring but little more than Jonathans."

DR. BOSSER. Physician and Surgeon. Office over James Drug Store. Residence, Cor. Sixth and Chestnut. Office hours—9 a. m. to 12 m. and 2 to 5 p. m. Member of Peaslee Board.

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