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NEW JERSEY-OHIO-IOWA**

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CREATION DRAMA EXHIBITED

In Discourse Pastor Russell, Association's President, Discussed Eloquently, "Repentance First, Then Consecration," and Pointed Out From Scripture That the Gospel is For the Conscience of Heart Only—"Suffering With Christ"—Ultimate Purpose of Trials and Afflictions—Glory to Follow.



PASTOR RUSSELL

Asbury Park, N. J., June 28.—Pastor Russell is here in attendance at a big General Convention of the International Bible Students' Association, which began its sessions Friday and will continue twelve days. Three General Conventions of this Association are now in progress, the other two being at Columbus, Ohio, and Clinton, Iowa. Upwards of 2,000 delegates are in attendance at each Convention. Being President of the Association, Pastor Russell expects to be present three days at each of the assemblies.

Two sessions are held daily in each of the cities, and the Pastor's famous Creation Drama is exhibited each evening. There being four parts to the Drama, three full presentations will be given.

Pastor Russell's theme today was one of great interest. The discourse set forth the philosophy of the untold sufferings of Christians throughout this Gospel Dispensation. Part IV of The Photo-Drama of Creation, now on exhibition both at home and abroad, depicts the unwritten history of the Church of Christ, and enables those who see it to realize to some extent what it has cost true Christians to "follow His steps." The Pastor's text was, "Jehovah hath appointed Me to preach good tidings to the meek, to bind up the broken-hearted."—Isaiah 61:1.

The Pastor opened his discourse by drawing attention to the statement that the Gospel Message is for the meek, the broken-hearted. During the Millennial Reign of Christ God will take away the stoniness of heart from mankind and will give, instead, hearts of flesh. Under the blessed conditions of the Kingdom, hard, selfish hearts will gradually become soft, tender, kind, gentle. But now, in advance of Messiah's Kingdom, God is seeking those who are seeking Him. Those who are not especially seeking Him are not likely to find Him.

Preaching the Gospel to the meek is the work of this Age. This is the only class which God wishes to have now. He is seeking the class that desire to be of the Bride of Christ, Jesus' joint-heirs in the Messianic Kingdom. Therefore the Message is not such as would suit the hard-hearted. Only the tender-hearted care to know about the love of God, the mercy of God, the forgiveness of sins, the privilege of returning to the Father's House and of having Jesus as their Savior.

The Pastor believes that in the past we have had a wrong idea as to whom the Gospel Message is to go. We went out into the highways and byways to find those who were very wicked—blasphemers, etc., thinking that these were the ones with whom we were to deal. The Scriptures do not authorize any such idea. A person living in unrepented sin is not in the proper condition to receive God's great Plan of the Ages, the speaker claimed. God has declared that "none of the wicked shall understand." He does not wish them to do so. The very reverse is true. His purpose is to bind up the broken-hearted.

God's Message speaks peace to those who are in trouble and who are looking to Him, seeking the righteousness which He provides. Some apparently have made a great mistake in thinking that the Gospel is a sledge hammer with which they are to break men's hearts. The speaker does not know of any Scriptural commission for any of the men of God to break the hearts of men. On the contrary, he thinks that the Devil does most of such work.

The Two Conversions.
There are two conversions, declared the Pastor. The first is a turning from sin; the second, a turning to God. Those desirous of approaching God are seeking to leave sin. Those who are living in sin wish to be away from God. We cannot go in two directions at once. The course which God would have any pursue is this: When one finds that he is a sinner, he should repent and turn away from sin; then, when he learns that God has made an arrangement by which sinners may be reconciled to Himself, he should ascertain what steps he should take in order to obtain his share in that reconciliation.

While turning from sin may in some respects be called a conversion, yet it is not the principal conversion. Only those who take the step of full consecration to the Lord may receive the Holy Spirit and obtain a clear view of the Divine Plan. As the Apostle says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

When the Tenor Fainted.
"I seek for thee in every flower," a tenor solo, had been selected by the visitor from the city who was to sing at the village concert. Being asked what he was going to sing, he wrote that he had chosen "I seek for thee" (in A flat). In the program it accordingly appeared as: "Song, 'I Seek for Thee in a Flat.'"

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things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Then the Pastor explained that those begotten of the Holy Spirit are Scripturally called children of God, heirs of God, joint-heirs with Jesus Christ. If faithful unto death, they will be glorified in the First Resurrection. Meanwhile they are to grow in grace, knowledge, love and all other fruits and graces of the Spirit—grow by their trials, by their obedience, by striving against the world, the flesh and the Devil. All this must be done before this class will be ready for their resurrection change. In the present time, however, all who are begotten of the Holy Spirit not only belong to the Church in general, with all others of the people of God, this one Brotherhood of Christ on the spiritual plane, but they are also reckoned as members of the Body of Christ on the fleshly plane—the earthly plane.

From this viewpoint, Christ has been suffering in the flesh throughout the Gospel Age. St. Peter says that the Prophets of Israel testified beforehand of the sufferings of The Christ and of the glory to follow; and hence he urges the Church to arm themselves with the same mind that Jesus had. St. Paul speaks of filling up that which is behind of the afflictions of The Christ—all the members of His Body. After these sufferings are filled up, then the glory will follow. The sufferings are not yet complete.

The speaker went on to explain how trials and discipline are means of developing Christian character, preparing the child of God for future service in the Kingdom. The privilege of suffering with Christ in the flesh is something to be appreciated. Whoever has trials in the flesh because of Christ, because of being His disciple, has occasion for rejoicing. Such should continue faithful, in order that by and by as a polished jewel he may be ready for a glorious setting in the immortality of the future. An uncut, unpolished jewel is not worth much. Its real worth is brought forth in the cutting. So the Lord gives His jewels the cutting and polishing necessary to enable them to reflect the glorious light of the goodness of God.

Jewels do not all require the same amount of polishing, declared the Pastor. A small diamond can be cut and polished more easily than can a large one. Those of the people of God who undergo severe trials and afflictions may hope that they will be accounted large jewels in the hands of the Lord. The larger the diamond, the more work in cutting and polishing.

Confessing or Denying Christ.
Then the Pastor discussed the terms upon which one may make his calling and election sure to a position in the glorified Body of Christ beyond the veil. From the time when one's consecration is accepted by the Father and he is begotten of the Holy Spirit, his name is written in the Lamb's Book of Life as a member of the Body of Christ. To these our Lord declares that if they are faithful He will blot their names from His Book. These are to remain faithful to what they agreed to do—to give their little all in sacrifice. On that condition they were accepted and had their names recorded.

But if any such deny Christ, He will deny them. If they continue to confess Him, He will confess them. To confess Christ is to live for Him day by day—confessing Him in the way in which one uses time, influence, money, talents; confessing Him in business, in everything that is either said or done. But if any consecrated child of God should deny Christ by seeking to live after the world, by neglecting the Covenant of Sacrifice, such would thus demonstrate his unworthiness of a place in the Bride class—the Church in glory.

Should any one ask the Pastor why he lays so much stress upon consecration, he would reply that, according to Scripture, God is not now dealing with the world in general; that in order to bring our petitions to the Throne of Heavenly Grace we must get into relationship with God; and that there is only one way by which this can be done—consecration. To emphasize this point the speaker used the illustration of a wedding in the time of our Lord. On such occasions it was customary for the host to furnish all the guests with a plain white linen garment, which was to be worn over their own garments. Whether the guests wore rich or poor raiment, the wedding garment covered everything, and made them all brethren for the time being; for they were guests of the same host.

Applying his illustration, Pastor Russell explained that all consecrated Christians have accepted God's invitation to the marriage of the Lamb—the Son of God. But no matter how well we may arrange our own garments, each must put on the wedding garment or else remain away from the feast. The moment of consecration is the moment of receiving the Robe of Christ's Righteousness, and only those who continue to wear that robe will have entrance to the wedding. By nature mankind are sinners. There is only one way to get rid of sin—by being in the Lord Jesus Christ, and full consecration to do the will of God. Whoever really believes that Jesus died for his sins will act upon his belief by presenting his body a living sacrifice.

"Garments Unspotted From the World."
Continuing the figure of the Wedding Garment, the Pastor declared that the robe put on by the Christians who desired to have entrance to the Marriage of the Lamb was white and clean, representing his full justification at the moment of consecration—all blemishes of the flesh being covered with the merit of Christ. The Scriptures tell us that those who ultimately enter in to the Marriage will be those who have kept their garments unspotted from

Nourishing Drink.
If you oversleep and the good man of the house does not have time to eat his breakfast, make him a generous cup of coffee and add to it a beaten egg and plenty of cream. He can drink this in one minute and will scarcely miss his breakfast. People often have egg drinks at soda fountains, but seldom think of preparing them at home.

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the world. Since all unrighteousness is sin, every sin is a spot upon the robe, whether it be committed wilfully or ignorantly. All faithful children of God should use all diligence in keeping their garments free from blemish. This may be done by daily thinking about the robe, and nightly asking the Lord to remove each spot—to forgive each failure made that day. The blood of Jesus Christ keeps cleansing all who ask that they be cleansed.

This is the Heavenly Father's arrangement for His children. He desires them to walk circumspectly, watching where they tread. Thus they learn every detail in respect to their own imperfections. No one can live for even one day without trespassing upon the perfect Law of God; for by nature we are all imperfect. In heart the child of God does not sin; the New Creature does not sin. It is merely that the flesh is weak. But we have the comforting assurance of the Scripture that "if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous." Our Lord is there to make good with the Father for all the Adamic weaknesses.

The Pastor then discussed two kinds of sin, one of which he declared to be forgivable and the other unforgivable. For to any extent the mind consents to the deed, to that extent the sin is wilful. Then only that portion which was not wilful will be forgiven. Whatever part was not forgivable is punishable. The individual will receive stripes, punishments, of one sort or another, proportionate to the degree in which the will consented to the sin.

There is naturally such sympathy between the flesh and the mind that sometimes even the will of the New Creature permits the flesh to take it by force, as it were. This should not be; the will is responsible, and because of its carelessness will receive stripes of some kind. But so long as the individual feels sorry as soon as the yielding to temptation has passed, he may know that his will does not love sin. Should his will ever change and prefer sin, he would not be sorry after the sin was committed.

How to Be an Overcomer.

It was then shown that every consecrated child of God must be an overcomer in fighting the good fight of faith, and in obedience to God must put down everything that pertains to sin and unrighteousness in himself, and stand for that which is pleasing in the sight of God. This is the test of our loyalty to Him and to the principles of His righteous Government. Many sins are really weaknesses of the flesh which overcome the will momentarily. Just here the New Creature must conquer in the fight. He must get the victory over the flesh. If we sin, if we trespass, we must go to the Fountain of Grace and be forgiven.

The great difficulty, the Pastor declared, seems to be that after we have had some experiences of this kind, we have not done better. This is the time when the Christian is in danger. He is liable to fall to ask forgiveness at the Throne of the Heavenly Grace; for he feels that already he has been forgiven perhaps many times for the same trespass. Therefore he may try to forget the spot, to forget the "robe," almost to forget the Lord. God will come between him and God; the Father is not so near and so dear as once He was. While He is still His Heavenly Father, while still the erring one trusts in Him, nevertheless there is a lack of the fellowship of the Spirit. Earth-born clouds have hidden the Father's face.

This is the experience of hundreds of the people of God; for they cannot be in His presence with spots upon their robes, and they do not resolve that they will not live away from Him. They cannot have fellowship with the Lord while their robes are spotted, nor can they have proper Christian life while absent from the Lord. The lesson on this point, the speaker declared, is that we watch and keep humble. To come to the Lord and say, "O Lord, another time I have failed! How ashamed I am!" is to take the right step. Humility is one of the very foundations upon which all other graces must be built. So the Apostle Peter says, "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."

The Cleansing Blood of Christ.

The number of those without spot or wrinkle on a such thing is very small, said the Pastor. Many Christians have not kept their wedding robes with sufficient care, and thus have shown their lack of appreciation of the wedding and of their invitation to it. If the attention of such be called out to the spots, they try to put them out of sight, to ignore them, to declare that everybody has spots on his robe. This is an unwise procedure; for the robe is our passport into the Kingdom. If the spots are not removed, they gradually become more and more a hindrance to those who would be counted worthy of a place in the Bride class.

The Pastor then reminded his audience that when the Christian first received his robe, it was pure white, with a certain design stamped thereon; and that he was expected to embroider it with the character-likeness of the Lord. If he has gotten the robe spotted and bedraggled, he should go to the Lord in prayer, and persist until he has assurance of forgiveness and cleansing. We read, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is not merely a matter of love, but of justice, on our part. The Heavenly Father made the arrangement; Jesus has died, paid our penalty and imputed of His own merit sufficient to cleanse all unintentional spots. Forgiveness is to be had for the asking.

Goose Killed With a Golf Ball.
A day or two ago a well-known member of the Royal Dublin Golf Club, while playing on the links at Dollymount, Clontarf, and approaching the sixth hole with a driving mashie, killed a barnacle goose with a golf ball. As the shot was played the bird was swooping and, being struck on the neck, fell to the ground dead.

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Schedule of the Cumberland and Georges Creek Base Ball League, 1914.

	At Cumberland	At Frostburg	At Lonaconing	At Midland	At Barton
Cumberland		May 9 June 24 July 5 August 12 September 5	May 17 June 17 July 15 August 22 September 19	May 3 June 28 July 15 August 23 September 13	May 27 June 7 July 23 August 2 September 12
Frostburg	May 10 June 6 July 18 August 29 September 9		May 27 June 14 July 25 August 15 September 13	May 17 June 10 July 11 July 26 August 30	May 24 June 20 July 22 August 26 August 22
Lonaconing	May 2 June 27 August 1 September 30 September 17	May 16 June 13 June 28 August 9 September 9		May 31 June 21 July 29 August 2 September 6	May 3 June 6 July 5 August 23 September 16
Midland	May 24 June 14 July 25 August 9 September 20	May 23 June 7 July 1 July 19 August 16		May 10 June 20 July 12 August 13 September 12	May 9 June 27 July 8 August 15 September 19
Barton	May 16 July 12 August 8 August 20 September 6	May 2 May 31 June 21 August 1 September 2	May 23 June 3 July 26 August 16 September 5	May 20 June 13 July 18 August 29 September 3	1914

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CONTRACT A-11
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will be received by the State Roads Commission, at its offices, 601 Garrett Building, Baltimore, Maryland, until 12 M. on the 14th day of July, 1914, at which time and place they will be publicly opened and read.
Bids must be made upon the blank form contained in the book of specifications. Specifications and plans will be furnished by the Commission upon application and cash payment of \$1.00, as hereafter no charges will be permitted.
No bid will be received unless accompanied by a certified check for the sum of Five Hundred (\$500) Dollars, payable to the State Roads Commission.
The successful bidder will be required to give bond, and comply with the Acts of the General Assembly of Maryland, respecting contracts.
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First car leaves Baltimore street, Cumberland, for Frostburg at 7:50 a. m., Narrows Park 7:50, Long's 7:50, Red Hill 7:38, Clarysville 7:41, Eckhart 7:48, arriving at Frostburg at 8:00 a. m. Car leaves Cumberland every hour afterwards for Frostburg (on the hour) last car leaving Cumberland at 12:00 o'clock p. m.
Last car leaves Frostburg for Lonaconing at 12:00 o'clock midnight, arriving at Lonaconing 12:47 a. m., returning leaves Lonaconing 12:50 a. m., arriving at Frostburg 1:30 a. m.
First car leaves Westport for Frostburg at 5:30 a. m., Franklin 5:40, Reynolds 5:47, Barton 5:53, Moscow 6:00, Lonaconing 6:12, Midland 6:20, Blake's 6:37, Jordan Shaft 6:48, Frostburg 7:30. Car leaves Westport every hour afterwards for Frostburg, last car leaving Westport at 11:30 p. m. for Frostburg.
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