



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 Paul to the worldly, 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 Words."

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 has not appreciated them. 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 on 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 eventually into 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 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 great Mediatorial Kingdom. They have heard that a call went forth to this effect eight centuries ago inviting, first of all, the Jews who were ready and willing to accept this very highest favor of God—joint-heirship with the 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 copies 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 first 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 the 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 class of consecrated saints who Scripturally are described as of no earthly sect or party, but as "The Church of the Firstborn whose names are written in heaven."

These are "dearly beloved" because they have the mind of God, the Father, which is also the mind of Christ. 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 the 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 Father, 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 declares. 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" (Peter i, 4.)

Christian "Filthiness 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.

REGISTER FOR PRIMARY

No elector can cast a ballot in the primary election of August 30, unless he or she has registered prior to that time and since the registration books were opened for this election.

But having once registered before the August primary, no other registration is necessary for the November election. The one registration is sufficient for both the primary and the general elections.

It will be incumbent on the Registrars of the various precincts of the county to hold their registration books open at such times as will accommodate the public.

The Board of County Commissioners last week appointed the Registrars and outlined anew the different voting precincts of the county and their official report appears in this issue of the Journal.

This matter of registration should be attended to at once by the people without waiting for the last day of grace.

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" (Peter i, 4.)

Christian "Filthiness 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 they will be provided a way to 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 enchanting 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 indulgences 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 the rest of the crucifixion, the modification of his own flesh and his natural preferences.

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 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 flesh and spirit, more meanness, by nature have more filth of the 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 lives a spirit being. His test or trial is not with a view of seeing whether or not he can do the impossible thing of living an absolute ly 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 weakness 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 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, there-

Continued on back page

Items From Dietrich.

O. A. Worth is down with a light touch of fever. Much joy will prove up on his eighty acre claim south of town in the near future.

Mrs. Dougherty of the Dietrich Hotel, makes her regular shopping trips to the county seat on Tuesdays.

The new A. C. Kershner store is being stocked with fresh fruit, confectionery, cigars, etc.

The Cornell store in which the postoffice is located, is constantly receiving new goods.

John E. Houston, manager of the Dietrich Mercantile Co., has started publication for making final proof on his Carey claim south of town.

One of the arrivals at the Dietrich Hotel last Tuesday was Mrs. C. G. Barker of Astoria, Oregon, who desires a fine piece of Carey land. Mrs. Barker first went to Jerome where her brother lives and the two drove overland to Twin Falls, visiting the Blue Lakes and the great Shoshone Falls on the going and return trips.

Miss Henriette E. Moore completes final proof on her Carey claim south of town, next Saturday when she will return to Moscow, Idaho.

Christ Frees made final proof last Tuesday on his Carey claim of 160 acres located south east of town in the Albers neighborhood. Mr. Frees has one of the finest claims on the tract and he is developing it as fast as labor can be secured to do the work. Some forty acres are in crops this year and about as much more land is cleared and plowed.

The depot agent was recently exhibiting his express stubs to some waiting passengers and they show what becomes of the money earned by the foreigners working on the O. S. L. These stubs were express money orders, averaging about fifty dollars each, which were being sent back to the old country through an exchange bank at Pittsburg.

Louis F. Gieseke has settled on his Carey claim on the Dietrich tract after having proved up on one on the North Shoshone tract earlier in the season.

Ralph D. Kyle and wife arrived in the middle of the week to settle on their Carey claim south of town. They came from the coast.

LOCAL FINANCIAL CONDITIONS

Attention is called to the statements of the two National banks of Shoshone in last week's issue of the Journal. It will be recalled that when these statements were first called to the attention of Journal readers the prediction was made that the sum total of resources of the two banks would reach the half million mark in the not-distant future. That time has been passed for some months now as the following figures will show.

The resources of the First National according to the last report were \$273,644.70 and of the Lincoln County National, \$216,152.63. Together they equal the sum of \$489,797.33, a considerable over the half million mark.

Take next the items of deposits including individual deposits subject to checks, demand and time certificates of deposit, they total for the First National the sum of \$182,545.64 and for the Lincoln County National the sum of \$174,853.32. Putting these together they total \$357,398.96 or more than a third of a million dollars.

The above figures indicate in a measure the business standing of the city and clearly show the steady rise of commercial interests in the county seat of Lincoln county.

John M. Price, formerly from Washington, but who is now on a Carey claim on the North Shoshone tract, was in town Wednesday getting lumber to further improve his claim. Mr. Price intends to make his claim his permanent home. We are always pleased when the settlers remain permanently upon their land instead of barely living there long enough to prove up. Of course we realize that settlers must have considerable means or they can not do this, as there is a great deal of expense and very little return from the land the first year. There for it is necessary for many to go back to their old employment and earn enough to put their claims on a paying basis.

Continued on back page

CAPTURE OF TWO HORSE THIEVES

A successful piece of training and detective work culminated Wednesday eve at the P. H. Hughes ranch on the Little Wood river between Shoshone and Richfield when Ben Lyle and Chas. Vale two professional crooks were captured with two stolen horses in their possession.

The capture was made by Deputy Sheriff Grim of Contact, Nevada, Deputy Sheriff A. F. Tage of Jerome, Sheriff J. W. Wheeler of Shoshone, Geo. Brown and his hands who occupy the Hughes ranch, and a gentleman of Contact, Mr. Rowell, who owned one of the stolen horses. Deputy Sheriff L. M. Zug, and jailer Clarence Wheeler also assisted in the trailing act.

The two crooks stole the two horses at Contact the night of Monday last and struck out for Twin Falls, Shoshone and the Brown ranch between here and Richfield where Ben Lyle had worked and was well acquainted. This is not the Ben Lyle who is known to many people in this vicinity, but another man going under this name.

Tuesday morning the horses were missed at Contact and by afternoon deputy sheriff Grim and the owner of one of the horses hit the trail of the robbers and overhauled them in Twin Falls Wednesday morning too late to stop them. A phone was sent on to Tage at Jerome who wired ahead to Shoshone.

Wheeler and Zug were watching for the robbers on Wednesday and when they failed to show up by dinner time they sent Clarence Wheeler out to the Noched Butte with a field glass to try and locate them on the road. The jailer sighted two horsemen riding a grey and a brown as they came over the divide to the west of the Butte and as they turned to the east through the sage brush with the evident intention of missing the Butte to locate their course. One glimpse he caught of them before they disappeared but it was sufficient to show that they were bound in the direction of the Brown ranch, passing to the east of the Brady siding.

When the Contact-Jerome men arrived in town, Sheriff Wheeler joined them and headed direct for the Brown and Hughes ranches where he believed the robbers would stop and in this he was not mistaken. Geo. Brown and his haying gang were busy engaged on the Hughes ranch when the two robbers rode up near quitting time and engaged in conversation. They were in total ignorance that officers were hot on their trail. Only a few minutes later the pursuing posse rode up and demanded a surrender. Vale gave up as he saw no chance of escape and thenumber against him was too large to admit of a successful fight. Lyle, however, knowing every foot of the ground, dodged behind a hay stack and leaped for the bank which was close at hand. Sheriff Wheeler took a shot at him and sent a bullet into the right leg but only inflicted a slight flesh wound. Several other shots into the thick brush of the river bank as the robber entered it failed to reach the mark.

From the brush, Lyle secured a small log which he splashed into the water as a ruse and it worked to perfection. The officers thought he had jumped into the river and would make for the other side. Instead of doing so he sneaked under the bank through the dense brush down stream and found a secure hiding place. In the meantime a thorough search was kept up by all the members of the posse but to no effect.

Geo. Brown was once a deputy sheriff and is one of the best trailers in the country. Taking Lyle's track from the starting point he followed it step by step till finally he was successful in locating his man, but it took nearly two hours to turn the trick.

The officers returned at once with their prisoners and the two stolen horses to Shoshone. Thursday morning E. G. Merrield was called to take photos of the criminals for future use. They are evidently old hands at the business and each carried a big revolver.