

COUNTRY EDITOR'S TRIP TO PANAMA

Special Representative of the Meyersdale Republican Tells of His Voyage, Which The Spirit's Readers Will Find Very Interesting.

Notes from the Log of a Landlubber Who Goes Down to Sea in a Ship and Records His Impressions of the Strange Lands and People Seen and Met.

THIRD LETTER.

Santiago, the first place where we were permitted to stretch our legs, is the most un-American city we touched on our travels.

Santiago has many advantages over Valley Forge as a presidential boom town, especially in the matter of bare-foot soldiers.

Everybody who could talk English at all, was possessed with the idea that we were consumed with an insatiable desire to visit the battle field at once.

It was at Santiago that we saw an Irishman who didn't know it. Passing up the street we came to a gang of laborers and among them pushing a wheelbarrow was a typical Mick.

Coming out of the Mohawk Valley blizzard in Central New York I naturally migrated in a headgear fitting to my environment, but arriving in Cuba I felt that my first need was a straw hat.

Oldest town in Cuba. Santiago is the oldest town in Cuba, being founded in 1514. The harbor is one of the finest in the island, although hard to enter.

The battlefield where so much geography was changed and so many booms started was not such a much as our guide books indicated.

Seeing the Sights. It was in Santiago that we hired an interpreter to hire a carriage to take us around at \$1.50 for the first hour and a dollar thereafter.

Back in Santiago for one more glimpse of Cuban life before sailing for Jamaica. The city boasts one good hotel on the American plan and American in its architecture.

driver was a native Spaniard with a limited comprehension of even his own language. He started in short circles, gradually widening and it was soon evident that this was a race against time with reverse English.

At this point another Jamaican happened along and having paid all that we had agreed to, we gave the Jamaican a quarter to tell the driver in Spanish just what we thought of him, and if he ran out of Spanish we told him to come back and we would supply the rest in Dutch.

The ride back to the boat in Captain DeWall's cutter manned by a black crew clad in white duck is one of the things I will always remember. Five Fortune Island darkies, bare-footed and bare-chested, straining at the oars in response to a proffered tip, their white teeth gleaming in response to the command, "See what the yams and flying fish have done for you," a perfect tropical night, velvet darkness all around and overhead brighter stars than we will ever see in these latitudes; the boat cutting the oily waters like a knife and leaving a long white-bordered wake to the rear; this with the lighted ship in the middle of the harbor looming larger and larger as the brawny black arms of our pirate crew hastened us thither; this is the picture of Santiago at midnight as well as a poetry of words will describe it.

Irish in Looks Only. It was at Santiago that we saw an Irishman who didn't know it. Passing up the street we came to a gang of laborers and among them pushing a wheelbarrow was a typical Mick.

This fancied resemblance to some nationality or to some individual is not unusual in the tropics, or at least in these tropics. The West Indies have been buffeted back and forth from one nation to another like pawns on the chess board.

Last Look at Santiago. Back in Santiago for one more glimpse of Cuban life before sailing for Jamaica. The city boasts one good hotel on the American plan and American in its architecture.

all foreign towns were very narrow and yet very clean. Street cars managed to run through them but it was like our local Judge McMahon's description of his dream of entering Heaven. "Who are you," says St. Peter. "Judge McMahon of St. Johnsville, do you think I will make it?" "You will," says St. Peter, "but it will be a tight squeeze."

CREATION DRAMA'S AUTHOR AT TEMPLE

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PASTOR RUSSELL

New York City, May 3.—Pastor Russell was at home today, and in the forenoon occupied the rostrum of his Temple Theater on West Sixty-Third Street, just off Broadway.

The Temple is the headquarters of Pastor Russell's increasingly famous Photo-Drama of Creation.

When the Pastor is absent from the city on Sundays, The Temple pulpit is occupied in the forenoon by one of his able assistants.

Readers of Pastor Russell's world-wide, syndicated sermons are familiar with the rapid success of productions of the Story of the Bible in films, panoramas, etc., as exhibited in his Creation Drama, it being produced now in the principal cities of the country.

Pastor Russell's theme this forenoon was based upon the text: "If any man will come after Me, let him deny himself, take up his cross and follow Me."—Matthew 16:24.

God purposed from before the foundation of the world, said the Pastor, to establish a Kingdom for the blessing of all mankind. In His infinite Wisdom the Almighty had foreseen the entrance of sin and its penalty of death.

He also knew His own great Plan whereby He would set aside this curse of death and bring in a blessing to the whole human family.

This Kingdom, the Pastor explained, is to be different from any other in that its Monarch will be not only a King, but also a Priest. For this reason, he declared, Christ is said to be a Priest after the Order of Melchizedek, who was a priest upon his throne. Christ is to be both King and Priest at the same time.

His anointing with the Holy Spirit at Jordan was to represent His induction into the place of favor where in due time He would be the authorized King and Priest, recognized as such by the Almighty God.

The Pastor then showed that the condition upon which God would appoint any one to the office of King and Priest was this: The one accounted worthy of this high honor must first demonstrate his obedience to the Father even unto death—an obedience that would respond to any requirement that the Father might please. When Jesus made a consecration of Himself at Jordan, He offered Himself to meet the conditions. As He said of Himself later, "I came not to do Mine own will, but the will of My Father."

The work to be done was first to prove Himself worthy to be the great King, the great Priest; and thus He would be given authority to bless the world. Secondly, this very sacrifice of Himself, by which He would demonstrate His worthiness to be the great Priest upon His throne, would be a sin-offering on behalf of humanity.

The Pastor next pointed out Jesus' steps in fulfillment of God's Plan. At the age of thirty years our Lord consecrated Himself to do the Father's will, saying, as foretold by the Psalmist, "Lo, I come: in the volume of the Book it is written of Me, I delight to do Thy will, O My God!" (Psalm 40:7, 8). Then for three and a half years the Master was thoroughly tested to demonstrate that He had really meant all that He said when He made that consecration. "Yow unto God. When on Calvary He cried, "It is finished," He referred to His demonstration of loyalty and obedience to the Father's will. His fulness of laying down His life in the Father's service, His work as Purchaser of the world, was finished.

The Gospel Call. Continuing his argument, the Pastor declared that God raised Jesus from the dead on the third day in order that He might be a Prince and a Savior. (Acts 5:30, 31.) But although more than eighteen centuries have passed since then, the world is still unsaved. The speaker then showed that during this time God has been calling a class out of the world for a special purpose. This special call of the Gospel Age is to the effect that as many as hear this Message are privileged to become, upon certain conditions, members of this special class which God is selecting.

about as long as a dash. Every time she dipped her flag the boat tipped up. It is said they moved the cook's galley up on the bridge to keep the water out of the captain's soup. The police of Santiago were a joy to the eye. Little diminutive toy men belted and strapped and bedecked with gold lace and brass buttons until one wondered if they had to take off their uniforms to wink. A big saber, a revolver and a club was added to make the picture

ing—this "Body of Christ, which is the Church." The Pastor then stated the terms and conditions upon which any one is eligible to membership in the Body of Christ: The Father gives the invitation while the High Calling of this Age is open. He nominates those who accept the call, but each must elect himself by compliance with the terms and conditions. The speaker explained that the call is a drawing toward God—a desire to come near to Him. Some have it from birth, others get it at their mother's knee, others through a hymn, a book, through hearing the Scriptures, etc. Whatever this points to Christ as the Way to God constitutes a call, an invitation.

Walking In the Narrow Way. Those who have heard the call, continued the Pastor, must learn that the first step is to turn away from sin. Next they must learn that God has made provision through the death of His Son whereby sins may be forgiven. To those who take these two steps the Savior says, "If any man will come after Me, let him deny himself, take up his cross and follow Me." The speaker explained that to deny one's self is to give over one's self-sufficiency, one's desire to do his own will, and to accept instead the Divine will. It is just as if the person had died; he is no longer his own. He has died to all earthly ambitions, hopes, aims and desires, and receives in their stead new ambitions, hopes, aims and desires.

The Pastor next showed what it is to take up the cross. One just starting in the narrow way to life will not know what his cross is to be. But gradually he will perceive that it is the crossing of self-will with the Divine will. This will be manifest in various ways, which may not be fully understood at first; but if the consecration was genuine, every trial will sooner or later prove to be a blessing, and the child of God will learn to rejoice in what once seemed to be tribulation.

That the Pastor explained what is meant by following Christ. This signifies patient continuance in bearing the cross. The one walking in the narrow way must demonstrate to Divine satisfaction that the character is fixed for truth, loyalty to God, to His Word, to the principles of righteousness.

This does not mean that the flesh is to be perfected, the Pastor claimed, but the New Creature—the new will. God well knows that in fallen human nature there dwells no perfection. Whatever is done in spite of one's endeavors to do right results from fleshly weakness, and is not counted as sin. But whatever wrong is done willingly is sin. The weaknesses of the flesh, of the fallen nature, are covered with the robe of Christ's righteousness. Therefore it is the New Creature's privilege to come on from grace to grace, thus becoming more and more a copy of God's dear Son, our Lord and Savior.

The Church, Which Is Christ's Body. According to the Pastor, all who have taken these steps have come into the Body of Christ, the Church, which is composed of all begotten of the Holy Spirit. These were begotten of the Spirit at the moment when they presented their bodies living sacrifices in Jesus' name. Then they were immediately accepted of God and became members in the Body of Christ, all of whom have the same anointing as that of the Head of the Church.

In the case of the Apostles there was a particular manifestation on the day of Pentecost. The Holy Spirit, which had first come upon Jesus the Head, on that day flowed down upon the shoulders, so to speak, the Apostles being the first members of the Body. Since then, all who come into the Body come under the same anointing, as members in particular of the Body of Christ, related to Jesus as New Creatures in Christ, to whom old things have passed away and all things become new. We are not to speak nor to think lightly of any one whom God accepts into this Body and who has, through consecration, received the begetting of the Holy Spirit.

The Glorified Body of Christ.

The Spirit-begotten Body of Christ, the Pastor thinks, will not be altogether the Body of Christ in glory. He believes that some who are now on probation will prove to be unworthy to be members of that glorious Body. Only those who, after having been begotten of the Holy Spirit, shall press faithfully on to the end of their course, will become the real kings and priests of the future. He then explained why some will fail to make their calling and election sure to permanent membership in the Body of Christ. These, he declared, will be of two classes. One class who fail to make their calling and election sure to membership in the glorified Body of Christ are those who turn away from the holy commandment, who return to wallowing in the mire of sin. For this class, St. Peter says, there remains only the blackness of darkness—the Second Death. (2 Peter 2:17, 21, 22.) These have had all their share of the blessings and have misused them; and so there is nothing further for them in God's Plan.

The other class who also fail to reach the goal of membership in the glorified Body of Christ are those who have never denied the Lord that bought them nor returned to wallowing in the mire of sin, but who have lacked zeal. These have failed to persevere so faithfully in the narrow way that the Father could count them copies of His Son Jesus and receive them to the Heavenly Throne and glory. These are variously pictured in the Bible. In one of our Lord's parables they are designated "foolish virgins." The Pastor then explained briefly the import of this parable. The word virgin means pure one. The entire Church of Christ is pure. The wise virgins are those of the Church who will use present opportunities and blessings so wise-

ly that they will make their calling and election sure. They will be wise enough to lay aside every weight and besetting sin, and run with patience the race set before them. The foolish virgins are those who, after having given up the world and having accepted Christ, will nevertheless try to hold on to the world, while walking slowly toward the Lord. If this class keep on in the narrow way at all, they will eventually be conquerors, yet they will not be those "more than conquerors" to whom abundant entrance into the Kingdom will be granted.

When the foolish virgins shall have passed through the great tribulation mentioned in Revelation 7, they will be a grand class. But they might be in the highest class if they were more zealous. It remains with themselves to make their calling and election sure. God nominated them, but they fail of election because they fail to have sufficient zeal, love and earnestness to gain the great prize of joint-heirship with Christ in the Messianic Kingdom.

These different classes, the Pastor declared, are all one Body at the present time; for all are called in the one hope of their calling, and there is no decision yet as to the two classes. All who receive the Holy Spirit are one company now. But at the end of this Age the great Master will make the division between the two classes of virgins—between the wise and the foolish, between the Great Company and the Little Flock. At the present time, however, all who are begotten of the Holy Spirit belong to the probationary Body of Christ. But after the division shall have been made, only the Little Flock will be of the permanent Body of Christ—the Church in glory, clothed with glory, honor, and immortality.

Suffering With Christ.

Next the Pastor discussed various texts which declare that all the followers of Christ must suffer in the flesh, even as Jesus suffered. He pointed out the nature of our Lord's sufferings, who was misunderstood, slandered, misrepresented, etc. While the followers of Jesus cannot possibly expect to suffer in all the ways that the Master suffered, nevertheless they have similar experiences to His. It is a mistaken idea, the speaker maintained, to believe that suffering is a sign of Divine displeasure. No Christian thinks that the Father was displeased with our Redeemer; on the contrary, as the Scriptures say, Jesus was holy, harmless and separate from sinners. And yet our Lord suffered much—it pleased God to bruise Him, to put Him to grief, to bring Him to shame.

The thought is not that the Father took pleasure in the sufferings of His Son, but that in the great Divine Plan it seemed wisest and best that He should subject the Son to severe tests in order that both angels and men, looking back at Jesus' experiences from Jordan to Calvary, could see that He was faithful unto death; and in order that the reward of Jesus' obedience might be manifest—that all might see the condition upon which God gives His choicest blessings. To all equality this will be an incentive to any who may have the opportunity of serving God; such will know that who endures suffering for righteousness' sake will have the spirit of glory rest upon him and will be amply rewarded.

The Pastor then dwelt at length upon the privilege of suffering with Christ. He quoted Scripture to demonstrate that only those who suffer with Christ shall reign with Him. Those who are dead with Christ share life with Him on the spiritual plane, partakers of His Divine nature, sharers of His glory. All these blessings are conditional upon their demonstrating that they are worthy to be members of His Body, and are actuated by His spirit. Some are privileged to suffer more than do others. In presenting this thought, the Pastor used the diamond as an illustration. A large diamond requires much more polishing than does a small diamond; yet a large diamond is worthy of much polishing. Our Lord and St. Paul were large diamonds. Therefore they were subjected to much affliction, much difficulty, in order that they might show forth more fully the praises of Him who called them to His marvelous glory.

The Pastor concluded his discourse by calling attention to the wonderful blessings and privileges that are coming to the world today and to the increased knowledge and light upon all subjects, but especially upon the Word of God. He declared that God's people see as never before the lengths, breadths, heights and depths of God's character and Plan; and that even the world are coming to see something of His goodness and His wonderful arrangements. The eyes of the world are opening more and more widely, and the delusions that have been upon the world are rapidly disappearing. This is the dawning of a New Day.

But with the increase of light comes increased responsibility. When God gives us a certain amount of the light of Truth, it is for us to demonstrate whether or not we appreciate it, and whether or not we have been loyal to what we have received. If we take the steps of appreciation and obedience, we thus evidence our readiness for more light. And so we may go from grace to grace, from knowledge to knowledge, from creeping like a child to walking like a man—until we all come to the full stature of a man in Christ Jesus.

complete, but somehow with all their armament they only succeeded in making themselves look extremely funny. Every time I saw one of these dapper little cops I had to laugh and every time I laughed the cop looked me over with disgust. He probably had as low an opinion of me as I of him and so we both gained some profit from the experience.

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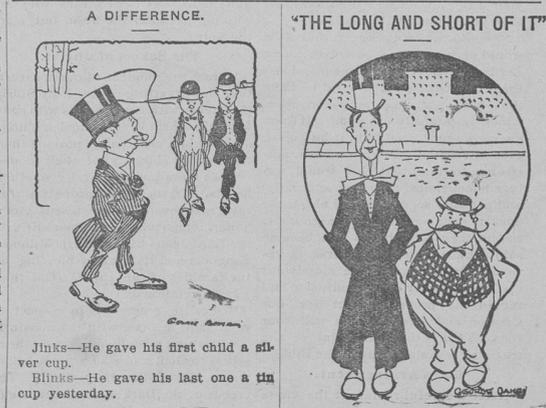
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