


PEOPLE'S PULPIT...



Sermon by
CHARLES T. RUSSELL
Pastor Brooklyn Tabernacle.

PASTOR RUSSELL AT ROME

Addresses Large Audience, Under Auspices of the International Bible Students' Association, Using the Association's Interpreter—Reverent and Close Attention Given.

Text: "I am not ashamed of the Gospel of Christ" (Romans 1, 16).

Rome, May 1.—**Pastor Russell** of Brooklyn Tabernacle, New York, preached here today to a large and attentive audience. Speaking through an interpreter, he was heard by all. His address was delivered under the auspices of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION. A profound impression was evidently made, and Bible study surely received a considerable impetus. Many inclined to scoff at religion and the Bible, as interpreted in the past, said reverently, "If this be the 'Gospel of Christ,' it is worthy of all acceptance." The speaker said:

We, dear friends, are living in a day in which the leading minds of the world are rejecting the Bible and its message in all the great colleges of the world; yea, in the theological seminaries also, the Bible is classed as antique. Professed faith in the Bible, as the inspired Word of God, today calls forth sneers of ridicule and the comment that such believers are "unlearned." But, my hearers, I am before you today to contend that it is not the "Gospel of Christ" that is being rejected by the intelligence of the world, but another Gospel that came, not from Christ, neither from the Apostles, neither is it taught in the Bible. I am here to claim, and to endeavor to prove that the Bible is eminently logical, thoroughly reasonable, and that

have frequently rejected also the central truth, which that dogma, to a certain degree, misrepresented. Thus we are in the day of the rejection of the creeds by the people of all denominations, Catholic and Protestant, and equally we are in the day of Bible rejection, because it is assumed that the Bible, having been studied by the formulators of these creeds, must be in accord with these, and hence, must be responsible for the unreasonable teachings, and must be rejected when these are rejected.

Some of us ran away with the doctrine of "election," thinking it the whole Gospel of Christ; whereas, our fragment was incomplete, unsatisfactory, and misrepresented the Gospel, when taken alone. Others grasped the doctrine of "free grace," and ran away with that, claiming that it was the entire Gospel—ignoring the Scriptures which referred to "election," etc. These made a similar mistake, and similarly misrepresented the Gospel of Christ in its wholeness, its solidarity. Others grasped those Scriptures which assure us of a universal opportunity for salvation, and interpreted them to mean that all mankind will attain eternal salvation, regardless of their wills and co-operation. Others found difficulty in harmonizing the relationship between the heavenly Father, the heavenly Son, and the holy Spirit, and this contention led to Unitarianism on the one hand, and to Trinitarianism on the other. Others of us caught the doctrine of "baptism," and made of it

same Gospel that was heralded by the angels on the night of our Lord's birth in the words, "Behold we bring you good tidings of great joy, which shall be unto all people, for unto you is born this day in the City of David a Savior [Life-Giver], which is Christ the Lord" (Luke II, 10). This version of the Gospel, a good message, and for all mankind, corresponds exactly with the first statement of the Gospel made by God to Father Abraham, saying: "In thy Seed shall all the families of the earth be blessed" (Gen. xii, 2, 3).

Nor should this surprise us—that a loving and gracious Creator, who knew the end from the beginning, created the human race with the full foreknowledge that Father Adam would be disobedient, and that his life would be forfeited, and that all his children would share in his mental, moral, and physical decline, even unto death! Why should it seem strange that this God, this All-Wise Creator should plan an opportunity for the complete recovery from the effects of sin and death for all mankind? Why have we allowed our minds to refuse the message sent to us through the angels respecting the "good tidings of great joy to all people"? Why have we allowed the Adversary to make us think for one moment that our God, instead of being gracious, loving, and kind, and helpful to his creatures, has, on the contrary, made provision for their eternal misery? Why have we allowed ourselves to believe from this standpoint that our Creator was the greatest demon of all demons—not only that he has power, but that he chooses to use that power for the eternal torture of his creatures, who were not even given a choice as respects their creation?

Ah, my dear friends, with tears and in sack-cloth, we should confess to our blindness in the past respecting the true character of God. Humbly should we beg forgiveness for having misrepresented the Holy One of Israel. But he knows that we did this in ignorance, and he is both gracious and generous to forgive us our trespasses, and cleanse us from all iniquity according to his gracious arrangement for which centers in Christ Jesus our Lord.

HE FAVORS JOHNSON

CUNYUS PLACES PROHIBITION CAUSE ABOVE PERSONAL AMBITION—FAVORS CONE JOHNSON FOR GOVERNOR.

The following, from Hon. F. M. Cunyus, withdrawing from the race for governor, was received by the Galveston News Wednesday:

McKinney, Texas, May 3, 1910.—To the Public: When I entered this race for governor it was my intention to stay in the race until the end of the campaign, thinking, however, that prohibition would not be the paramount issue. Now, since Sterling P. Strong has resigned his position with the Anti-Saloon League to aid the Hon. Cone Johnson and the other leaders have virtually indorsed his candidacy, I deem it just and right that the other prohibition candidates withdraw from this race and leave the field clear for Cone Johnson. I feel no fear of winning this fight if I would continue in the race and spend the required money, but I am willing to sacrifice my personal ambitions for the good of this great state, and I realize if three pros stay in the race it means defeat for the prohibition cause, and on this day withdraw from the race for governor and cancel my speaking dates. Thanking my friends for their loyalty, I am,

Very truly,
F. M. Cunyus.

WHAT JOHNSON SAID

"I am much
you for what C
J. Gilliland, of
"Last Febr
bad shape. Be
trouble, for ten
"At last, I
three bottles, b
doctors or than

Take

J 42

For the af
Grip, Cardui is
It builds s
appetite, regula
natural glow of
Cardui is y
Think of t
helped! What
Remember
ingredients in a
in any drug sto

Write to: Ladies'
for Special Instructions.

a defense of the princ
carried and will contin
full doctrine of our c
part of Texas which I
have met the people an
hands with them, and
sentiments and hopes,
erously and unselfishl
lead, my candidacy is
ing in favor and in fo
confident that I will en
to victory.

"I recognize each of
eran who has declared
ness to subordinate all e
this campaign to the p

Hamilton, W. M. & Hamilton, H. V., Jr. Palestine Daily Herald (Palestine, Tex), Vol. 8, No. 233, Ed. 1, Thursday, May 5, 1910, newspaper, May 5, 1910; (https://texashistory.unt.edu/ark:/67531/metaph67387/m1/6/: accessed June 30, 2020), University of North Texas Libraries, The Portal to Texas History, texashistory.unt.edu; .