


PEOPLE'S PULPIT...



Sermon by **CHARLES T. RUSSELL**,
Pastor Brooklyn Tabernacle.

The Glorious Liberty of the Children of God.

"The creature also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Romans viii, 21)

Brooklyn, July 3.—Pastor Russell of the Brooklyn Tabernacle preached today in Brooklyn's largest Auditorium, the Academy of Music, from the above text. He said:

Tomorrow will be celebrated as "Liberty Day" by Americans in all parts of the world. To some, of course, it means a holiday, a time of recreation, but to others of us it speaks eloquently of "Liberty enlightening the World!" Even the enemies of the Republic must concede that an influence has gone forth from these shores to the uttermost bounds of earth—an influence against tyranny, and in a broad, general way in line with the Golden Rule, which respects the liberties of others as it desires its own to be respected. It is difficult to estimate the weight of influence attaching to the numerous letters going from these shores to every hamlet and village and city. It is difficult to estimate the influence of the newspapers and magazines which go forth from this land breeding the love of liberty. And yet, dear friends, every day and every year, as our ideas mature, we come to see more and more distinctly what constitutes true "liberty," and to distinguish this from "license," which sometimes steals the liberty of liberty, to grossly misrepresent it.

It is not surprising that many who come to our shores from lands where personal liberty is almost unknown are inclined to expect more liberty than we can safely accord them. They are obliged to learn gradually the lesson that social liberty signifies, not personal license, but the permission to do only those things which will not interfere with the rights and liberties of

others, when "This corruptible must be put on incorruption." Then our new minds will receive new, perfect spirit bodies, through which they can operate perfectly, and exercise, to the full, true liberty, true freedom.

The full liberty of the Children of God, therefore, is not attained in this present life, but will be attained in the resurrection, when we shall be perfected in the Master's likeness. And in this connection it is well to note that this is the liberty of the angels also—liberty of freedom from Sin, from the power and domination of error and superstition and weaknesses through heredity. All the angels were thus created, and father Adam and mother Eve also were thus created, in the full likeness of the children of God. Some lost their liberty by disobedience; they became slaves to Sin and Death, and have been more or less bound by these conditions from then until now. So, then, "The liberty of the children of God" is absolute perfection—the ideal condition for which the Church is striving.

The Groaning Creation.

The Apostle in our text is discussing the condition of the world of mankind in general. He reminds us that "the whole creation groaneth and travaileth in pain together until now" (Romans viii, 22). In the nineteenth verse he tells us what they are waiting for, namely, "The earnest expectation of the (human) creature waiteth for the manifestation of the sons of God." The world of mankind is now enslaved to Sin and Death; they cannot help themselves; they must wait until God's time for setting them free from this bondage. God's time will come in connection with the glorification of the Church, and her manifestation with her Lord in the glories of his Messianic

Truly, that will be a glorious epoch, when to the great Deliverer "every knee shall bow and every tongue confess, to the glory of God." It will be grand, indeed, to witness during the thousand years of Christ's reign the gradual liberation of the slaves of Sin and Death—their gradual attainment of full mastery over their weaknesses and imperfections by the assistance of the great Emancipator! Many of these poor slaves went down to the tomb in fearful anticipation of a future of eternal torment. How glad they will be when they awake from the sleep of death, realizing it as only a momentary interim! They will be advised of the fact—that the Redemption price has been paid by Jesus and that, therefore, he is fully qualified and empowered to set them free in every sense of the word—not only from the condemnation of death, but also from the actual blight of death—the mental, moral and physical weaknesses, which are elements of the death sentence.

True, the Scriptures intimate that all will not appreciate the privilege of emancipation from the dominion of Sin and Death. It is not for us to speculate as to the number who will ultimately be set free. It is sufficient for us to know that all will be brought to a full opportunity of attaining or rejecting the emancipation privileges. All will be free in the sense that none will die the second Death, except by his own willful, deliberate sympathy with sin and rejection of the righteous and liberal terms of the Great Liberator.

Not Only They but Ourselves.

Pursuing the subject, the Apostle marks the Church of this Gospel Age as separate and distinct from the world. He shows that those who receive the begetting of the holy Spirit now, are already children of God, and already enjoying full freedom, full liberation from the condemnation of Sin and Death. He says, "And not only they (the groaning creation), but ourselves also (the spirit-begotten Church of this age), which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption (deliverance) of our Body"—"the Body of Christ, which is the Church" (Verse 22; I Corinthians xii, 27).

The Apostle is here pointing out that while the world is groaning under its share of the Adamic condemnation, believers in Christ also groan—though in a different manner. The world groans and travaileth, waiting for the Church's

WHEN FOWLERVILLE ENTHUSED

By M. QUAD.

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For years William Strong was the village cooper. He was called Bill by old and young. He was lazy and good natured. He had been married, but his wife had divorced him, and he kept house by himself in the rear end of his cooper shop. Bill had never been known to argue. He had never made a speech. He had never taken any interest in local matters. He had just made barrels and kegs and been Bill Strong. One evening when the usual crowd had assembled at the grocery and postoffice Mr. Strong turned Fowlerville upside down. Without having given a hint of his intentions he mounted the horse block and began a speech.

In the suburbs of the village dwelt Mrs. Henderson, widow, forty years old. Her husband had left her a poor old house and five acres of land. There were a cow and a horse, and by hiring the horse out by the day and renting most of her land and making her own garden she had managed to get along after a fashion. Bill Strong's speech was all about the widow. It was an appeal rather than a speech—an appeal to the manhood and charity of his listeners. That's what knocked the breath out of the crowd. As Fowlerville had known Bill Strong, a dozen people might have been starving to death any time and he would have taken no interest. The speaker painted the picture of a lonely widow, a grieving widow and a hard up widow. It was a case worthy of any man's charity. It had brought tears to his eyes and a sadness to his heart.

Spring was here, the speaker continued. Four out of five of the widow's acres ought to be planted to corn and potatoes. He had no money, but he would give three days' work. Who would furnish the seed, who do the plowing, who work with him at the planting? Here was a missionary field at home. It was because Bill Strong made the appeal in such a surprising way that the crowd took hold. In five minutes all was settled. Next day the widow's acres were being plowed and

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