

Pastor Russell's Sermon

UNGRATEFUL ALL THE HUMAN RACE

"O Come, Let Us Give Thanks Unto the Lord; For He Is Good!"

DIVINE MERCY ENDURETH.

Ingratitude a Sin and a Shame—All Should Render Praise—Though Not All May Pray—The Difference Causes For Thankfulness—Why So Few Respond—Causes of Ingratitude and Discontent—Dumb Brutes More Grateful—The Remedy.



PASTOR RUSSELL

Indianapolis, Ind., November 23.—Pastor Russell gave two addresses here today. We report the one from the text, "O give thanks unto the Lord; for He is good; for His mercy endureth forever!" (Psalm 138:1.) The pastor said in part: Ingratitude is one of the least excusable sins. But alas, it is everywhere manifested. Rich and poor, learned and ignorant, appear to be growing in the spirit of ingratitude, unthankfulness, discontent, murmuring. And all this is in the face of the greatest blessings that the world has ever known. With the dawning of the New Era God seems to be opening His hand and showering blessings everywhere. "He openeth His hand and satisfieth every living thing"—except rebellious man. The more blessings coming to man, the more intelligence he attains, the less he seems to recognize the Fountain, the source, of His favors. It seems paradoxical, but yet it is true, that the day of the greatest favors the world has ever known is the day of the greatest ingratitude and discontent.

Lessons From the Brutes. The brute creation look up to man as their god—and properly so; for this is the Divine arrangement, that man should be the god to beasts, fish and fowl. Man is in the likeness of his Creator, who is the God of the Universe. With what shame do we realize that the ox knoweth his owner and the ass his master's crib, yet man ignores his Maker, and seems bent upon forgetting Him!

There is a reason for all this. The formation of the human brain shows us that reverence and gratitude to God would be the natural disposition of humanity. The organs of veneration, worship, spirituality, lie at the apex of the human constitution. In nothing therefore could man, rightly guided, find so much pleasure, peace and satisfaction as in the recognition of his God and the acknowledgment of obligation to Him. Why, then, the aversion to God, the endeavor to forget Him? The ignoring of His blessings and mercies, and the attempt to account for them all as matters of chance, operations of nature? Why is it that the family dog exhibits more of the spirit of loyalty, reverence, obedience and confidence in his master than man, with a higher intellect and capability, exercises toward the God of all grace, the Father of Mercies?—2 Corinthians 1:3.

"An Enemy Has Done This." Our Lord in the parable of the Wheat and the Tares declares that He sowed good seed—pure Truth, intended to bring forth true, loyal children of God, children of the Kingdom. He tells us also that when the apostles had fallen asleep to death the enemy, Satan, oversowed the wheat-field with tare seed—false doctrines. St. Paul designated these "doctrines of devils." (1 Timothy 4:1.) In due time the tare seed brought forth in the Church a terrible crop of demon doctrines, which have gone forth to the whole world to misrepresent God and His purposes.

Undoubtedly it is these doctrines of demons that have gotten their hold in our minds from childhood's hours, which have affected such a poisonous influence upon humanity as to drive the masses away from God—some in fear, some in disgust, some in total unbelief. Is it any wonder that intelligent people should try to convince themselves that there is no such God as the creeds have represented? It is not strange. It really is to their credit that they refuse to worship a being pictured in the creeds as far worse than the most depraved human being that ever was born.

It is no wonder that men try to disbelieve in a God who, they are told, had plied the eternal torture of the race long before He created it, and has made every preparation for human torture to all eternity! Is it any wonder that the world repudiates the Bible, and desires to repudiate it, since Christians tell us that the Bible is the authority for all the atrocious theories respecting the Almighty's purposes?

We need not wonder. We are merely reacting in the present unbelief and discontent the results of the false doctrines handed down to us, and believed by us to be the Word of God, without the proper exercise of our heads or hearts to prove those and to see that they are doctrines of devils, wholly

separate from and contrary to the teaching of God's Word.

His Text and Context.

Notice how contrary our text is to everything we have been taught respecting the Heavenly Father. It gives us the true basis for goodness—an appreciation of God's goodness: "O give thanks unto the Lord; for He is good!" Then follows the assurance that Divine mercy endureth forever. Ah! this is the merciful God which our souls have hungered after! When St. Paul declared that the heathen were feeling after God that they might find Him, it was this true God whose mercy endureth forever that they were feeling after. And when we presented to them a horrible misrepresentation, showing Him to be the instigator of eternal torture for all our race, this blasphemy has served to turn their hearts from Him and from the Bible.

It is high time that we realized the terrible mistake we made. It is high time that we began to preach the Message of our text, "His mercy endureth forever." This expression respecting the endlessness of Divine Mercy is repeated twenty-five times in this one Psalm alone. And yet we as Christians have denied this statement, and have declared instead that God's mercy is only for the Elect; that the thousands of millions of heathendom and other hundreds of millions in Christendom will have no mercy.

Knowing that the majority of minds are darkened through sin, ignorance, and superstition; knowing that the Apostle declares that Satan has blinded the minds of all unbelievers; knowing that the Lord through the Apostles and the Prophets has declared that the coming Age of Messiah's Kingdom is the time when all the deaf ears will be unstopped and all the blinded eyes opened, and that the glory of the Lord shall cover the whole earth—in spite of all this we have cried out to the world that there will be no mercy for them beyond the grave, that God's mercy does not endure forever, but merely for the time we call the present life.

Why do we thus contradict the Almighty? What motive is there behind this? In seeking to restrict the grace of God to the present unfavorable time of blindness and darkness, we have had the encouragement of Satan, and the visions, messages and dreams caused by the fallen angels. St. Paul pictured our day exactly, saying, "Many shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

Tell the Truth—Shame the Devil. It is time for all who love the Lord and the Bible to get straight themselves and then to help others. It is time that the world knew what real cause it has for gratitude to God and for contentment with the blessings now being enjoyed. It is time to tell them that the death of Christ is the full offset of the sin of Adam, and that the death penalty of Adam's sin is to be fully lifted. It is time to tell them that during Messiah's Reign of a thousand years the world will rise again out of sin and death to righteousness and life everlasting—the reversal of the present reign of Sin and Death.

It is time to tell them that God indeed has been electing, or selecting, saints only, but not to the injury of the non-elect; that the work of the elect, in association with Jesus for a thousand years, will be the blessing of all the families of the earth—the non-elect.

It is time to tell the world that the Bible is the tomb, Sheol, Hades; that from it all will be redeemed and will have opportunity for resurrection to perfection of life everlasting; and that only the wilfully wicked will die the Second Death, symbolically illustrated by Gehenna. It is time to tell them that all—both good and bad, rich and poor—have been going to the Bible hell, the tomb; and that the First Resurrection will be constituted only of the saints, the Church, who are to be associated with Christ in His Kingdom.—Revelation 20:3.

It is time to tell them that none except those begotten of the Holy Spirit since Pentecost will ever reach the Heavenly condition and share the Divine nature. It is time to tell them that God's blessed provision for Adam and the remainder of his race is Restoration—restoration to human perfection from which they fell, and to a world-wide Eden—God's made to glorify.

It is time to tell them that all the thorns, thistles, trials, difficulties, sorrows and tears of the past six thousand years are part of the penalty, "Dying, thou shalt die." It is time to tell them that God during Messiah's Kingdom, by uplifting the race, will wipe away the tears from off all faces. It is time to let them know that He is indeed a God whose mercy endureth forever; and that although His mercy is as yet extended only to the Church and to Natural Israel, eventually in the coming Age it shall extend to every member of the race for which Christ died.

On This Basis Thankfulness. On the basis of this knowledge of God, knowledge of why sorrow and death prevail, the world would be ready to acknowledge the grace of God, His boundless mercy, and willing and glad to give thanks to Him.

We make a sharp distinction between the privilege of prayer and thanksgiving. All who appreciate God's goodness may offer worship in the sense of thanks, acknowledgment, appreciation. Prayer is a wholly different matter. None have the privilege of prayer with the assurance it will be heard except those who approach God through the great Advocate whom He has appointed. And none can approach through this Advocate except on the Divine terms that

they become His disciples, and take up their cross and follow Him.

Thus the number privileged to approach the Throne of Heavenly Grace and obtain help in time of need is limited to the Church of Christ. These have special guidance in all their affairs, because they have come into the family of God. But even those who are aliens and strangers may pay homage in the presence of the great King—just as only the citizens of a country may have the ballot or other privileges of citizenship, but the foreigner may uncover his head, hail the ruler and acknowledge blessings enjoyed, even though he has not become a citizen and does not enjoy the privileges of the ballot, etc.

Thanksgiving Day.

A beautiful and appropriate custom prevails in the United States—the setting apart of the last Thursday in each November as a day of special thanksgiving to God for the harvest bounties and all the blessings of the year past. With the majority it has deteriorated into a mere formalism—a holiday. The cause of this is the growth of unbelief, and unbelief has grown with higher education; for the educated, repelled by the false pictures of the Almighty, have turned from the God of the Bible and from any conception of a personal God, and are instructing the fowler of the rising generation in infidelity, unbelief in the Bible—we might almost say, in atheism.

This is the key to the situation. The only way back to God, to faith, contentment, thanksgiving, is through the dissemination of the knowledge of the glory of God, that He is a God of Love, that His mercy endureth forever, that He has only begun His salvation in the gathering of the Church, and that eventually it shall extend to every creature, during Messiah's Thousand-Year Reign.

Let us not wait for denominational movement, which will never come. Let us each feel a personal responsibility. Let each one who receives the blessing "show forth the praises of Him who called us out of darkness into His marvelous light." Let each one who appreciates the true basis of thankfulness report the Message of the Kingdom to others, that they, too, may be blessed.

The Bible, however, does not lead us to hope for any such condition at the present time. On the contrary, it tells that the present unbelief and discontent will increase, and will involve the entire world in a Time of Trouble, the climax of which will be anarchic.

"His Mercy Endureth Forever." However, the Bible proceeds to tell that in man's extremity, when faith shall have largely fled from the world, when discontent shall have burst into anarchic, when the present social fabric shall have collapsed, then God will, nevertheless, be merciful; for His mercy endureth forever.

God's mercy will then be manifested in the prompt establishment of the Messianic Kingdom. Man's extremity will be God's opportunity for showing forth His great mercy and love; for He loved the world when they were yet sinners.—Romans 5:8.

Let Us Be Thankful.

If our hearts have not been overcome by the tidal waves of unbelief sweeping over the world, it is a cause for gratitude to God, and for a resolution, that by His grace, we will seek to know Him better, appreciate Him more, and increase our thankfulness. If we have a faith that recognizes Divine providence, especially in the affairs of the Church, and also in the affairs of the world, let us be grateful, and let us remember that faith can be cultivated or can be dwarfed.

With the disciples of old let us pray, "Lord, increase our faith"; and let us use the means the Lord has provided for the increase of our faith. Let us note in God's Word the fulfillments of His promises and the application of the Scriptures to our own personal experiences. Let us grow in appreciation of the truths of the Bible, in increased energy in the study of the Bible and in the application of its Message to our own hearts. Let us also grow in increased thankfulness and effort to show forth the praises of the Lord and to assist others out of darkness into the light which we ourselves are more and more enjoying.

While we are not to think of God in the way we do of man, that He would be similarly hurt or pleased or offended or humiliated, nevertheless we know that man was made in God's image. We are justified, therefore, in assuming that as we would appreciate thankfulness, gratitude, in the heart of those who are sharers of our bounties—our children or our servants or our dumb animals—so God is surely pleased with those who are appreciative of His goodness, who think upon His favors and who make acknowledgment of them, who seek to show forth His praises to others and who by faith are trusting Him even where they cannot trace Him.

O Give Thanks to God!

My hope is that not only the audience I am now addressing will have a very happy and appreciative Thanksgiving Day on Thursday next, but that the same blessing may extend to all of the larger congregation which I address weekly through the public press. Even if but a few shall be made more thankful to God for His mercies, that few, I am sure, will be made more happy themselves, more pleasing to God. And if they be not already of His consecrated people, I am sure that the gratitude arising from their hearts in sweet income to our Maker will react upon themselves favorably and help them to that condition of heart and mind in which they might become holy and acceptable sacrifices to God through Jesus Christ.—Romans 12:1.

UNITED STATES ENGLISH.

They Think Abroad We Are Forming a New Language Here.

Unless they are fairly conversant with current transatlantic fiction, and, above all, with the newspapers of today, Englishmen do not realize that a new language seems in process of formation in the United States. A Danish savant, the professor of languages at the Copenhagen university, has predicted that in a few centuries "they will be speaking American over in England instead of English." He is also of the opinion that "the so called slang of the present American tongue is far more poetical, picturesque and serviceable than the English of Shakespeare's time."

Making allowance for a certain exaggeration, this expression of opinion is notable as showing that an expert believes a new American "language" to be in course of development. American slang is certainly more forceful and expressive than the argot of the British Isles, and, although much of it is quite unnecessary, it consists in large part of the employment of very up to date metaphors, rather than the use of "cant phrases," as they were termed in the eighteenth century.

In fact, the use of metaphor is so pronounced that an Englishman, otherwise ignorant of the "United States lingo" might understand much of it if he were conversant with the technical terms employed in engineering or railway operations. It is creeping into English rather rapidly, a fact heartily to be deplored.—London Globe.

SWEET POTATOES IN JAPAN.

One of the Three Things These Native Women Really Love.

The sweet potato seems to have emigrated from China via the Loo Choo Islands to Japan. Nearly two centuries ago Aoki Konyo recommended to the shogun the cultivation of the sweet potato all over the empire. In grateful memory of the benefactor there now stands over Aoki's grave a monument with this unique inscription, "The potato professor."

One of the distinguishing features of Tokyo is the sweet potato bakeries, where, during the colder months, hot potatoes prove a godsend to many. Around these potato shops the poorer children crowd with their coppers, anxious for the morsel which is to them what milk chocolate is to children of the west. Rumor has it that there are but three things the Japanese woman really loves—pumpkin, theater going and sweet potato.

At present there are more than 1,000 potato ovens in Tokyo, and the sale of roast potatoes annually totals more than 1,000,000 yen. In no country in the world can the poor people get pure, wholesome food more conveniently and economically than in Japan. Whether one gets a box of rice with pickles and dry fish in a station or a pot of tea for 2 1/2 cents on the train, it is always clean and attractively served.—Detroit News Tribune.

Real Founders of Russian Music.

The old saying that a man must devote his whole life to one thing to become really great finds a curious exception in the founders of the new Russian music. The most brilliant men in this work all originally followed other lines. Tchaikovsky was a lawyer; Caesar Cui was professor of fortifications in the Military Academy of St. Petersburg and is today lieutenant general of Russian engineers; Borodine was a physician; Rimsky-Korsakov was an officer in the Russian navy; Balafout was a timber merchant; Mussorgsky was a soldier, being an officer in one of the most famous regiments, and Sokalsky was in the diplomatic service, being stationed for several years in New York and afterward becoming editor of the principal newspaper of Odessa.—Ladies' Home Journal.

The Skepticism of Posterity.

There is one very large, very sad and very certain truth about all the relations of past and future. That truth is this—the future will not believe us. It will not believe our most solemn and profound assertions. It will rationalize them or ridicule them. In one way or another it will explain them away, for that is the most certain thing about the attitude of men toward their remote ancestors. They will believe the testimony of material things or of their own conjectures, but never the sworn word of their fathers. Were it not so there would be no room for historical criticism or perhaps for history as a science at all.—Hiltaire Bollee in Pall Mall Magazine.

Senseless Question.

Briggs had hired a horse to take a little exercise. He got more exercise than he wanted, and as he limped to the side of the road to rest himself a kind friend asked him: "What did you come down so quick for?" "What did I come down so quick for?" "Do you see anything up in the air for us to hold on to?" he asked grimly.—Chicago News.

Embarrassing.

"Do you ever see the president?" asked Willie of his uncle, who lived in Washington. "Yes, nearly every day," was the reply. "And does he ever see you?" queried the little fellow.—Chicago News.

Milk and the Teeth.

Milk, because it contains so much lime, is one of the best foods for the teeth, which often decay for the lack of lime.

There is nothing hypocritical about the frank admission some men have for themselves. A Thanksgiving dinner to the hungry poor doesn't help much; but a little, let's hope.

WASHINGTON'S SURVEY FOUND TO BE CORRECT

First President Work Approved by Government Men Employed to Check Over County Line.

HIS SURVEY MARKS MADE VERY HIGH IN TREES

This Is Explained by Fact That He Rode on Horseback and Used an Ax With Very Long Handle.

Government surveyors, who have just been checking up some of the lines reputed to have been run by George Washington in his days of chain and compass work, have found them good.

About 1751, according to tradition, George Washington, then 19 years old, ran out for Lord Thomas Fairfax the line between what was then to be Augusta and Frederick counties, Virginia, this being only a part of a great deal of surveying which he is said to have engaged upon at that time. These two counties were separated from what was then Orange county, and the grant to Lord Fairfax was supposed to extend westward to the Pacific ocean. Subsequently these large tracts were further subdivided, so that the "Fairfax line" as it was generally known, runs now between Rockingham and Shenandoah counties, with the original Augusta and Frederick counties to south and north respectively.

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The Fairfax Stone.

Away off across a part of what is now West Virginia there is a large rock known today as the Fairfax stone. It is the monument which marks the southwest corner of Garrett county, Md., the southeast corner of Preston county, W. Va., and prominent points in the boundaries in two other West Virginia counties. A line from Orange court house, coinciding with the Shenandoah and Rockingham county line, passes through this Fairfax stone, which gives the name to a nearby station, Fairfax, on the Western Maryland railroad. It has been assumed that, in running this line a high peak northwest of Orange court house was the starting point, and that from here it was possible to see a distant peak in the north mountain range over the top of the intervening Massanutten mountain.

Washington, of course, used a simple compass, and his line could not be expected to check absolutely with that obtained by the government surveyors, who have retraced his survey, using the high power transits and all the refined and accurate methods which modern instruments allow. Nevertheless, the line was run so carefully in the first place that but little variation has been found in it. Even without instruments it is possible to distinguish the course of the line with surprising distinctness. From the top of Middle Mountain in the Massanutten range, the Shenandoah Rockingham or Fairfax line can be readily followed by means of the boundary fences dating from earliest days, and by the blocks of timber, alternately cleared away or left standing, which come up from either county and stop at the line, like squares in a checkerboard. Then if one turns to the southeast the same demarcations are plain across the valley of the south fork of

deforestation. The government requires a clear title before the land can be paid for. In making sure of the titles it is necessary, in many cases, to go back to original royal grants, or to colonial records, and to have recourse to resurveys before the facts of ownership can be indisputably established.

CONVENTIONS OPEN.

[UNITED PRESS LEASED WIRE.] New York, Dec. 2.—Four big conventions opened here today. They are the annual meetings of the Felt Hat Manufacturers' Association; New York State Brewers' Association; American Scandinavian Society and the American Society of Refrigerating Engineers. The Scandinavian Society will continue its sessions tomorrow.

EXAMINATIONS ON.

[UNITED PRESS LEASED WIRE.] Washington, Dec. 2.—Civil service examination to fill positions under the interstate commerce commission valuation board were opened today. Further examinations will be held December 3. Successful candidates will do the work of valuing the railroads of the nation.

A woman seems to think she is a dutiful wife if she pretends to keep on loving her husband after she knows she doesn't.

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Shenandoah, cutting straight through the present Page county, which is made of land formerly in Shenandoah county belonging to the Fairfax grant, and partly from land formerly in Rockingham. Thus, as far as the eye can see in either direction, this old line shows plainly.

The Washington compass, now to be seen at the U. S. national museum in the city named for its owner, is presumed to be the same one used in running this line more than 160 years ago.

Washington's Survey Marks.

The Fairfax stone stands as a permanent monument. In addition, there are, throughout that section of the country, various other records of these Washington surveys. For example, a large white oak which stands at the corner of a farm about 1 1/2 miles from Lost City, Harley county, W. Va., was, according to a persistent story of that section of the country, marked by Washington.

Survey blazes cut into trees, and since grown over, have been cut away and a count of the annual layers of growth over the old wounds shows them to have been made at the time Washington was surveying. One strange thing about these blazes is that they are several feet higher than those put to trees by woodsmen of today. This fact has given rise to a sort of superstition that Washington, known to have been very tall, was actually a giant. Other authorities have said that Washington did much of his work on horseback, and made his blazes with a long-handled ax from the saddle.

The town of Whitepost, Clarke county, Va., takes its name from a post presumed to have been set by Washington as one of his survey marks. The post, formerly exposed, is now covered by a protecting case which shelters it from the weather, and from the despoiling hand of the vandal tourist.

Why the Line is Retraced.

The reason that this old Washington survey line is being retraced is because the federal government is purchasing lands in this neighborhood, in connection with the new Appalachian forests which are being acquired at the headwaters of navigable streams, under the terms of the Weeks law, designed to protect these watersheds from the evils