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PASTOR RUSSELL'S SERMON

Secret Faults--Presumptuous Sins--Who Can Understand His Errors?--"Cleanse Thou Me From Secret Faults; Then Shall I Be Upright, and I Shall Be Innocent From the Great Transgression" (Psalm xix, 12, 13)

Pastor Russell preached Sunday at the Brooklyn Tabernacle from the text: "Cleanse Thou Me From Secret Faults; Then Shall I Be Upright, and I Shall Be Innocent From the Great Transgression" (Psalm xix, 12, 13). His text prophetically represents the attitude of mind of God's true people. Those who are alien and strangers from God would not thus pray. Even if they were repentant their first prayer should be in the nature of a confession of sins and an acknowledgment of their acceptance of God's mercy in the forgiveness of their sins and of His according them to be His children thru the merit of the Redeemer. But even those who have become children of God, by renouncing sin and exercising faith in Divine forgiveness in the merit of Christ, have still to acknowledge that by nature they were "children of wrath even as others." Altho they are saved by grace, only their minds, their hearts, their wills, have yet been saved or fully reconciled to God and harmonized to the divine will. Their flesh is still imperfect, fallen.

Hence, in the language of the Psalmist, it is appropriate that the Lord's people take knowledge of their own blemishes, imperfections, and that they seek the Lord's assistance in fighting the good fight against those blemishes of their flesh. Thank God, this battle of the new will, against the fallen flesh and its appetites, will not last forever; to the faithful, death will be the close of the conflict. The glorified Redeemer is watching over the interests of His people. He guarantees us in advance that all of our trials, our difficulties, shall work together for our spiritual welfare. He guarantees us that when He shall have sufficiently tested our new minds, our new wills, by the opposition of the cravings of the flesh, He will forthwith declare our trial ended--declare us victors and heirs of glory, honor and immortality with Himself, according to the exceeding great and precious promises of His word.

The question arises, Why should not the Lord grant us and to all mankind an easier trial than is ours? Why should there be a fallen disposition to fight against? Why should it not be an easy, or more easy, to do right than to do wrong? Why should we not crave the flesh which should have a good craving merely, and not an evil craving? And, if we must have an evil craving, why are we not at least relieved of the outward temptations which excite these evil cravings?--temptations from the world about us, inclining to evil rather than to good; according to the Scriptures and our experience, temptations also from Satan himself, and from the fallen angels, who continually endeavor to invade upon us, to incite us to anger, malice, hatred, strife and the various works of the flesh and the devil?

These questions are not unreasonable, and God acknowledges this when He shows us that just such favorable conditions as these questions suggest will be provided for the world of mankind during the millennium. Satan

and the evil angels under his captaincy will be restrained according to the will of God and not be permitted to molest mankind in evil promptings, and suggestions. We read that Satan shall be bound for a thousand years that he may deceive the people no more until the thousand years be finished (Revelation xx, 2). Right? Is also promised from the injurious conduct of others, in that we are assured that during the millennium nothing shall hurt or destroy thru God's holy kingdom. In that blessed time every evil deed will be restrained that it may not accomplish injury to another, while even the effort to commit sin will be promptly punished with "stripes" not an immoderate, not an unjust torturing for centuries for finite sins, but, as the Scriptures declare, a just recompense of reward will be given both to the just and to the unjust.

The Scriptures assure us that promptness in the punishment for sin, and its reasonableness, its righteousness, will be promptly recognized and quickly bear fruitage thru the world in peace and order--righteousness. Thus we read: "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isaiah xxv, 9). The preaching of this reasonable, righteous judgment of the future surely bears much better fruitage than the preaching of the "dark ages" now fortunately disappearing--that the way of a trifling sin might be either a century of roasting or an eternity of torment. The exaggeration of the error is so great that the human mind instinctively resists and rejects it.

The next query we shall answer is: Are God's ways unequal? And if not, why should He provide at the present time for the trial and testing of the church under conditions so much more severe than those which shall prevail by and by during the millennium? Why must we battle against the adversary and his minions as well as against our fallen flesh? Why must we contend with sinful oppositions in our neighborhoods and our homes? Why should not evil in every sense of the word be restrained for us as well as for the world during the millennium and our way be made smooth also? The Scriptures answer that the Church class, which God is now selecting or electing from the world, is a very special class, for which He has very glorious designs of joint-heirship with the Redeemer in His kingdom and priestly offices for the blessing of the world during the millennium. The greatness of the dignity to which the faithful class, which God is now selecting or electing from the world, is a very special class, for which He has very glorious designs of joint-heirship with the Redeemer in His kingdom and priestly offices for the blessing of the world during the millennium. The greatness of the dignity to which the faithful class, which God is now selecting or electing from the world, is a very special class, for which He has very glorious designs of joint-heirship with the Redeemer in His kingdom and priestly offices for the blessing of the world during the millennium.

shall experience, how could God's ways be just and equal in granting them the heavenly nature and Divine glory, while awarding the world of mankind long and painful periods of suffering and death? He knows our weaknesses better than we do; and he wishes us to learn of them, not with a view to discouraging us, but that we may fight a good fight against them, conquer them and, in so doing, develop the characteristics which He approves and has promised to reward with joint-heirship with the Redeemer in His Kingdom.

Hence, instead of openly rebuking the people, the Lord leaves as ours the work of searching for secret faults and putting them away. In proportion as we love Him, we will be desirous of doing those things which please Him, thus living in His smile, under His approval. It is quite sufficient that the light of the Lord's countenance, His forgiveness, and because His love, thus now being called grow in love for the Lord, every hindrance to His favor will be quickly noticed. It is this class that in our text is represented as seeking Divine assistance in the searching out of their secret faults.

Some of these faults may be known to ourselves and to the Lord, but unknown to fellowmen. The heart that is truly converted to the Lord and to harmony with all the principles of righteousness which He represents must more and more desire full perfection of the flesh, and must strive for the eradication of the deck while the work of searching for secret faults and putting them away. In proportion as we love Him, we will be desirous of doing those things which please Him, thus living in His smile, under His approval. It is quite sufficient that the light of the Lord's countenance, His forgiveness, and because His love, thus now being called grow in love for the Lord, every hindrance to His favor will be quickly noticed. It is this class that in our text is represented as seeking Divine assistance in the searching out of their secret faults.

Christ's expression, "The blood of Jesus Christ cleanse us from all sin," refers not merely to the sins that are past and the cleansing which was ours at the moment we first accepted the Lord's favor, but rather, especially, it refers to the cleansing which is continually necessary to the maintenance of our relationship with the Lord. The forgiveness, the cleansing, is freely, promptly given, but conditionally. It

must be applied. This is the Lord's method of instructing us in the way of righteousness and of assisting us to overcome the oppositions and temptations of the world and to become at heart, "overcomers." He knows our weaknesses better than we do; and he wishes us to learn of them, not with a view to discouraging us, but that we may fight a good fight against them, conquer them and, in so doing, develop the characteristics which He approves and has promised to reward with joint-heirship with the Redeemer in His Kingdom.

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When Going to New York Travel by the Only Double-Track Route. Trains leave Toronto 4.32 and 6.10 p.m. daily, via Grand Trunk and Lehigh Valley. Former train has Pullman sleeper Buffalo to New York, and 6.10 p.m. train has Pullman sleeper Toronto to New York.

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University Sermon

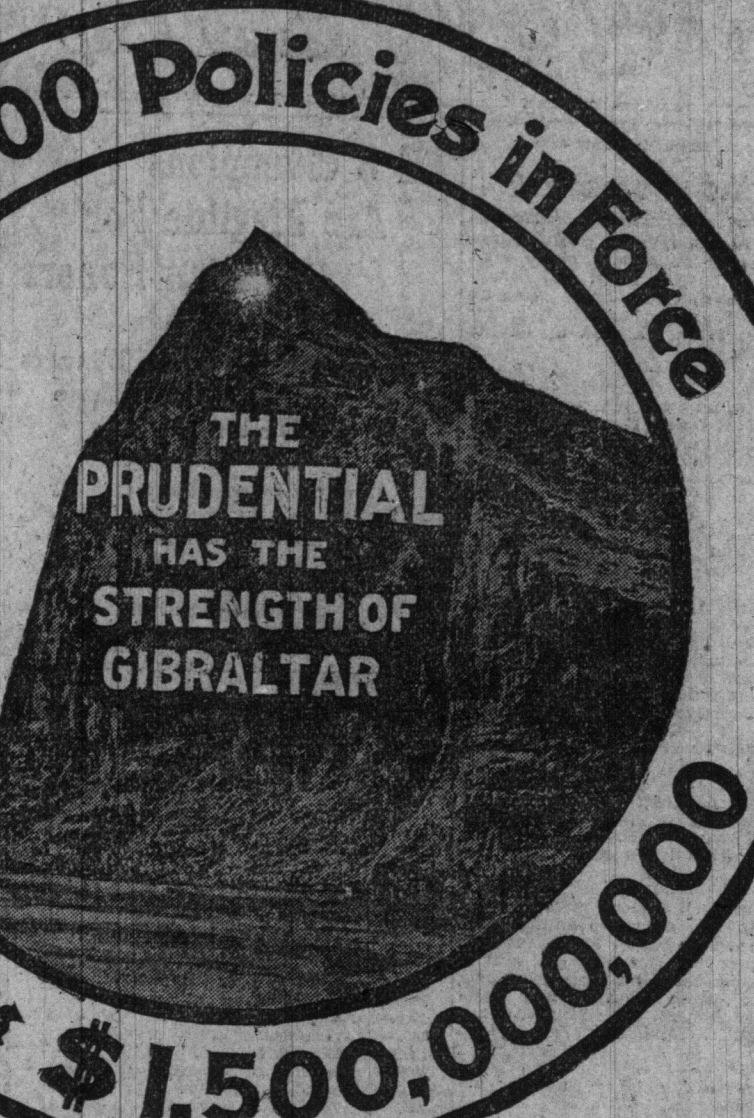
"Whence knowest Thou Me?" (John 1, 43). "The judgment of life," said Prof. E. C. Moore, Ph.D., D.D., of Harvard University in the course of his sermon in Convocation Hall Sunday morning. "Whether of ourselves or of others, is not easy, despite the fact that we so often lightly say it. It is not easy even if only kept to the surface, to the words of a man, who, after long years and five or six operations, was about to be restored to health by a doctor who refused to give him up. He said, 'It is not so much,' he said, 'to see a crippled boy. It is much to see in the crippled boy the whole boy that might be.'"

The turning point in the life of Victor Hugo's hero, Jean Valjean, "a man damned into existence, and damned all thru life till then," had been when the good bishop refused to see in him the thief, seeing in him rather the man he might have been. "Does not God see more in us than we see in ourselves? Is not this the explanation of Christ's coming into the world at all? He saw in us that which had been, was never born, I'll go further than that. He saw what was not there to see. Nay, I'll take that back. He saw the real that was in us. It is a new birth. New born is the man or the woman in whom God has seen what others have not seen, what they themselves do not realize. But, supposing this time would arrive when science could segregate all the microbes, causing tuberculosis, and the future of a disease which caused 100,000 deaths in America. But, supposing this time would arrive, when the 'bill which could eliminate this disease would be turned down by the nation's executive. They would be met with deputations from undertakers, tombstone makers, doctors and nurses, and be told that by stamping out consumption they were ruining a million people. It was all very well to laugh, but now that alcoholism was recognized as a disease, the same argument was put up by those interested in the spread of that disease. The people's representatives were warned, if prohibition took place, brewers, saloonkeepers and certain classes of looking men would be ruined. The liquor traffic remained the one great evil to be remedied. They had wiped out slavery, polygamy and gambling, and by concerted action they would one day wipe out the sale of alcohol."

To say that local option was a remedy was absurd. What was the use of voting hotels out of business, if, in two years' time, they could come back and ply their trade? Legislation had failed signally in dealing with the liquor question. The only law which could be of service to prohibitionists was the law which did away with the liquor traffic as a whole.

Milliners Have a Grievance. CHICAGO, Nov. 7.—Women's hats have grown so large that the wholesale milliners of Chicago protested against the rates charged for carrying them by the express companies, at a hearing before the Illinois Railroad and Warehouse Commission here Saturday concluding that the companies did not have the right to charge for the size of the boxes, but only for the weight.

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CHAFIN AT MASSEY HALL

Man Who Ran for President Gives Prohibition Address.

Hon. Eugene Chafin of Chicago, prohibition candidate for the presidency of the United States in 1908, addressed a large meeting of the Canadian Temperance Union in Massey Hall yesterday afternoon. The speaker, who was introduced by Chairman W. D. McPherson, M.L.A., gave a stirring address. He prefaced his remarks by saying that he looked upon Canada and the United States as one country. He said that the speaker, who was introduced by Chairman W. D. McPherson, M.L.A., gave a stirring address. He prefaced his remarks by saying that he looked upon Canada and the United States as one country. He said that the speaker, who was introduced by Chairman W. D. McPherson, M.L.A., gave a stirring address. He prefaced his remarks by saying that he looked upon Canada and the United States as one country.

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