

SERMON.

Now Is the Accepted Time; Now Is The Day of Salvation.

By PASTOR RUSSELL AT PHILADELPHIA.

PHILADELPHIA, Pa., July 16.—Pastor C. T. Russell, of Allegheny, Pa., preached twice here today in Hartwood church to large and intelligent audiences. We report his evening discourse in full from the text:—

"The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings: he hath sent me to proclaim the acceptable year of the Lord."—Isaiah 61:12.

We continue our topic of the last two Sundays, with which some of you are acquainted through the published press. As we have seen, the prophecy is referring to the message which Jesus presented, and which all the anointed members of His body throughout this gospel age are also to preach to the teachable, the good tidings, message of divine favor which will bind up, heal and refresh the broken-hearted because it speaks liberty to the captives of sin and death and the opening of the prison doors of the tomb to all who lost life in Adam, all of whom shall be awakened and have the opportunity of everlasting life through the Redeemer in due time. Much is condensed and a few words by the prophet, and our special subject of investigation today is respecting the proclamation of the acceptable year of the Lord. What does this mean? What year, parish or time is the Lord more acceptable than any other?

We reply that no particular year was meant, and the translation would better have been, to proclaim the acceptable time, period, epoch. This acceptable epoch began with our Lord Jesus, who was accepted of the Father and anointed with the holy spirit; it continues with the church, the body of Christ, from the day of Pentecost to the present time, and will last until the very close of the gospel age, until the last member of the elect church shall have been accepted of God. With the close of this age, the present form of acceptance will be at an end. For a time, at the beginning of the gospel age, this acceptance was confined to the Jews—for the three and a half years following Pentecost. In that time the Gentiles were not acceptable to God, the door of favor toward them had not yet been opened. The scriptures very clearly point us to the very moment when Peter used his second key of the kingdom and opened the door of acceptance to the Gentiles, Cornelius being the first to enter. Speaking of that occurrence and the conditions following it, Peter declared, "I perceive that God is no respecter of persons; but that in every nation he that feareth God and worketh righteousness is accepted of him." (Acts 10:34, 35). So it has been for now 2000 years, that all who love righteousness and desire to serve it and who accept Christ as the Way, the Truth and the Life, all who become disciples and accept of His sacrifice, are not accepted of God—only the ones specified.

ONLY SACRIFICERS ACCEPTED.

Let us carefully hearken to the word of the Lord respecting this acceptable time and what class of people He will accept and upon what terms they will be accepted. This is an important question for all those who desire to be accepted of Him, who desire to attain to the glorious things which God hath in reservation for them who love Him. Hear the apostle, "I beseech you, therefore, brethren, by the mercies of God (of which you have heard, namely the provision of a ransom price for the whole world) that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service." (Rom. 12:1). We see then that the apostle uses this word acceptable to God in respect to the sacrifices which God's people are invited to make of themselves. It was when our Lord Jesus, at thirty years of age, presented Himself a living sacrifice to God in the service of the truth, who were accepted of God at Pentecost and anointed with the holy spirit; and it is the same class of self-sacrificing followers of the Lord who, during this special period, God is willing to accept such sacrifices.

This same thought is conveyed in the types, for our Lord Jesus is spoken of as being the great High Priest, and His self-sacrificing followers are called the under-priesthood, the Royal Priesthood. The High Priest offered up Himself an acceptable sacrifice to God, the under-priests offering themselves up sacrifices to God, acceptable not because of morality or worthiness of their own, but through the merit of Him who loved them and bought them with His precious blood, and whose merit covers all their blemishes in the sight of the Father and constitutes their sacrifices acceptable to God.

This sacrifice does not begin prior to our Lord Jesus—there were no priests of this order before Him. There was a typical priesthood established in Israel, but their sacrifices were merely fore-shadowings, types of the "better sacrifices" (Heb. 9:23). True, there were some who laid down their lives in the Lord's service, and who gloriously witnessed their fidelity to righteousness of some of whom the world was not worthy, enumerated by the apostle in Hebrew 11. But these were not accepted of the Lord in the special sense in which Christ and His followers are accepted. The apostle, speaking by inspiration, makes this distinction between the ancient worthies and their loyalty to God and self-sacrifice in His service and the privilege, blessing, opportunity and favor of sacrifice granted

ed to the gospel church. Speaking of these ancient worthies he says: "All these died in faith, not having received the promise." God, having provided some better thing for us; that they apart from us should not be perfected. (Heb. 11:39, 40). They will get their blessed reward, but it will not be as great as that of the gospel church, the Christ; nor will their take precedence, rather it will follow and be communicated to them through the glorified Christ, head and body.

FAVOR UPON FAVOR IS OURS.

In a word, then, we see that God's plan as it eventually shall be worked out will mean the blessing and justification and uplift of all the families of the earth, but that God's great plan for the overthrow of sin and death and for the deliverance of mankind from those adverse influences which have prevailed for six thousand years will be inaugurated at the second advent of our Lord. This acceptable time is in the interim between the great sacrifice accomplished at Calvary and the establishment of the kingdom of God's dear Son, for which we pray, "Thy kingdom come." It is during this interim that God extends a special favor or privilege to a certain class, the favor or privilege is that during this time He is willing to accept the limited number of sacrifices and willing to reckon the sacrifices as associated with His only begotten Son, our Lord Jesus, the great sacrificer. When we come to see the grand rewards that attach to this sacrifice, when we are to understand that the sacrificers are to become heirs of God and associates with Jesus Christ, their Lord in the kingdom, we see at once why an opportunity for sacrifice is spoken of as the acceptable time—the time at which God is willing to accept sacrifices and to give rewards to the sacrificers.

"Whoever seeks this clearly finds it in a most wonderful incentive to godly living—and in an explanation of why the apostle was willing to count all his afflictions, all his sacrifices as nothing, to the intent that through this privilege of sacrifice he might have fellowship with Christ in the glorious things which the Father has promised and provided for Jesus, the great sacrificer, and all who walk in His footsteps of self-sacrifice. From this standpoint the apostle's words seem extravagant when he says, "Yes, I do count all things as loss and deem that I may win Christ and be found in Him," (a member of His body, the royal priesthood). (Phil. 3:8). It is in view of this glorious opportunity of sacrificing that the apostle, as above quoted, urges all who have heard of the Lord's favor to present their bodies as living sacrifices, assuring them that they will be holy and acceptable to God, assuring them also that if they become dead with Christ they shall also reign with Him, if sharers of His sufferings and death they shall be sharers of His glory, honor and immortality in the kingdom.

NO SACRIFICES IN THE MILLENNIUM.

The majority of people falling to "rightly divide the Word of Truth," falling to see that there are various degrees of dispensations in the divine plan, fall into the mistake of supposing that all things must continue as they are. Such are apt to suppose that because there are opportunities of sacrificing now, there must be such opportunities always, throughout the indefinite future. But we answer, no, if sin and death were always to continue to reign there would always be opportunity to suffer for righteousness' sake; but the scriptures assure us that in the close of this age and the inauguration of Christ's millennial reign, the whole matter will be changed; Satan will be bound, evil doers will be restrained, well doing will no longer cost the sacrifice of earthly interests. On the contrary, the righteous will be rewarded for right doing and the evil doers shall be punished—"Justice will be laid to the line and righteousness to the plummet." The great thing which will institute a thorough return along these lines. (Isa. xxviii:17; Zech. xiv:5).

So then in a natural way sacrificing for righteousness' sake will promptly and abruptly come to an end. Indeed the scriptures clearly show us that the Lord is calling the church in advance of that institution of the reign of righteousness for the very purpose of affording them the opportunity to show their willingness to endure earthly loss and disadvantage, pain and disappointment, for righteousness' sake.

The testing of character in this manner is very thorough, but it is only when we understand the divine plan, and see that those who are being elected or selected are intended to be God's special agents and servants for the instruction and uplifting and blessing of the world, that we can understand why now they are tested in all points, trials and difficulties which beset their way in this age then will beset the world in general in the next age in the time of its trial for life everlasting. Only those who are guided of the Lord, anointed by His spirit, instructed through His word, can appreciate these great privileges which belong to this gospel age, this acceptable time in which God is willing to accept the sacrifices of those who are to count by the world shall be entirely rolled away, the curse shall be no more, and instead of the reign of sin and death which has prevailed for six thousand years there shall be ushered in the reign of righteousness, as the apostle explains. As the prophecy shows it is the class accepted of God in this acceptable time, the class of living sacrificers, the Christ, who will become the Mediator of the

new covenant to the world, to establish the earth, to restore the lost hostages and to call the prisoners of sin out of the darkness and to release the prisoners of the tomb. The whole earth was man's heritage and was lost through the disobedience of Father Adam, and the great work of Christ during the millennial age will be not only to restore those who went down into the prison-house death, to set them free from the power of death and from the power of sin and to lift them up to original perfection, but also to restore to them the heritage lost.

This is the theme thought set forth by the Apostle Peter's preaching under the inspiration of the Pentecostal blessing, when he told his hearers of the coming times of restitutions of all things in the second advent of Jesus, and when he likened the entire Christ, head and body, to the Prophet Moses, and declared that when this great atonement of Moses would rule in the earth the multitude of our Redeemer must obey Him, and that it shall come to pass that all who would not obey Him shall be destroyed from amongst the people, while on the contrary, all who shall be lifted and established in the life everlasting.

WHAT IS THE ACCEPTED TIME?

The Apostle Paul again calls attention to this acceptable time or epoch, the gospel age, saying, "Behold now is the acceptable time, now is the day of salvation." (II Cor. 6:2). In this connection he quotes from Isaiah the prophet (xlvi:1-10) "In an acceptable time have I heard thee and in a day of salvation have I helped thee: and I have answered thee, and give thee for a covenant to the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, go forth; and to them that are in darkness, show yourselves. * * * Neither shall the heat nor the drought neither shall the heat nor the drought them: for He that hath mercy upon them shall lead them, even by streams of water shall he guide them." It is in the time in which God will accept the sacrifices of the present epoch, that they generally are. They are understood to mean that any who are unaccepted of God during this gospel age, who do not come into harmony with Him in this acceptable time, will have an opportunity to come to knowledge of the Truth and to be saved.

FAIRVILLE MEANS BUSINESS.

Unless Street Railway Begins Extension at Once, Things Will Happen—Col. McLean Won't Talk.

County Secretary Vincent will, as a result of the railway board's resolution, proceed at once against the Street Railway Company. He will in the next day or two serve notices on the railway to proceed immediately with the construction of the branch line into Fairville or remove the rails now extending from Tilton's corner to Seaside Park. Mr. Vincent sees no reason why there should be any further hearing on the subject of the extension of the gates at the railway crossing. It will appear to be a hearing the board will give but the members do not believe that there will be any change in the decision, which, as it now stands, compels the C. E. R. to maintain the gates in the position that the notice is sent to the street railway by Mr. Vincent will give the company a certain number of days in which to begin the removal of the tracks from Tilton's corner to the park. Should this notice not be complied with, the highway board has power to remove the tracks itself.

AS A COVENANT FOR THE PEOPLE.

Let us turn again and examine the statement in Isaiah 42:6, which the apostle quotes. It is very evident that the first address is merely to the Christ, head and body, "In an acceptable time have I heard thee and in a day of salvation have I helped thee." This, as we have shown, is the gospel age. Then follows the prophecy respecting the work of the Christ after the full development of all the members—"I will preserve thee, (notwithstanding the sacrificial death) (notwithstanding the preservation of the body of Christ), and I will give thee for a covenant to the people." The word covenant here seems to have a reference to the covenant made originally with Abraham and attested by the parts of the sacrifice, as recorded in Genesis 15: 9-18.

It is in full accord with this that we find the scriptures everywhere teaching that the Christ, head and body, by His sacrifice, constituted the seed of Abraham through which the family of Abraham shall be fulfilled and all the families of the earth shall be blessed. This seed of Abraham is first of all to be an acceptable sacrifice upon the Lord's altar, as a result of which the curse shall be no more, and instead of the reign of sin and death which has prevailed for six thousand years there shall be ushered in the reign of righteousness, as the apostle explains. As the prophecy shows it is the class accepted of God in this acceptable time, the class of living sacrificers, the Christ, who will become the Mediator of the

BIRTHS.

APPEL—July 17th, 1905, at 83 Cedar street, St. John, N. B., to the wife of J. Chas. C. Appel, a daughter.

MARRIAGES.

GODWIN-ISRAEL—At the Methodist parsonage, Carmarthen street, July 20th, by the Rev. T. Marshall, William G. Godwin of St. John, to Alice M. Israel of Freeport, N. S.

DEATHS.

HARTIN—At Hartin Settlement, York Co., on the 18th inst, after a lingering illness, William Hartin, aged 75, nephew of the late Rev. Thos. Hartin, leaving a widow, five sons and five daughters to mourn their sad loss.

Burial in cemetery at Canterbury Station.

GALLAGHER—On July 18th, Mary A. relict of the late John Gallagher, daughter of the late Thomas Newhall, leaving one daughter to mourn her loss.

PETTY—Very suddenly at South Clowen, N. B., on Tuesday, July 19th, John Petty, youngest and beloved son of John and Elizabeth Petty, aged 2 years and 3 months.

UNIVERSITY OF NEW BRUNSWICK.

Engineering Department. Pass Lists—May Examinations. Third Year. Astronomy—Division I: Clarke, R. E., Eastman, A. E., MacBeath, J. D., Wright, C. P. Div. II: Coonan, G. A., Thomas, F. S. Div. III: Burnett, G. H., Hurley, H., Torrens, G. C., Trites, W. Chemistry—Division I: Burnett, Clarke, Eastman, MacBeath, Torrens, Trites, Wright. Div. II: Coonan, Torrens, Trites. Div. III: Hurley, Smith, Winslow. Mechanism—Division I: Burnett, Clarke, Eastman, MacBeath, Thomas, Trites, Wright. Div. II: Coonan, Hurley, Torrens. Div. III: Winslow. Railway Surveying—Division I: Eastman, MacBeath, Trites. Div. II: Burnett, Hurley, Smith, Torrens. Div. III: Winslow. Geology—Division I: Burnett, Clarke, Coonan, Eastman, Hurley, MacBeath, Trites, Wright. Div. II: Thomas, Torrens. Div. III: Winslow. Laboratory Chemistry—Division I: Burnett, Clarke, Eastman, MacBeath, Smith, Winslow, Wright. Div. II: Coonan, Hurley, Torrens. Div. III: Thomas. Calculus—Division I: Burnett, Clarke, Eastman, MacBeath, Thomas, Trites. Div. II: Coonan, Hurley, Torrens, Winslow, Wright. Div. III: Smith, Winslow. Electricity and Magnetism—Division I: Clarke, Thomas, Wright. Div. II: Coonan. Dynamics—Division I: Clarke, Burnett, Coonan, MacBeath, Thomas, Trites. Div. II: Hurley, Smith, Torrens, Winslow, Wright. First Year and Senior Matriculation. Div. I: Edgecombe, Loggie, H. R., Macdonald, G. S., MacNaughton, W. K. Div. II: Burpee, J. R., Loggie, E. R., Wadlin, L. N., Wetmore, F. W. C. Div. III: Loggie, E. R., Ruggles, T. D., Winslow, R. H. Mathematics—Division I: Edgecombe, Loggie, E. R., MacNaughton, Wadlin, Wetmore, Winslow. Div. II: Loggie, E. R., Raymond, Ruggles, Theriault, Webb. Div. III: Glichrist, Vince. French—Division I: MacNaughton, Theriault. Div. II: Edgecombe, Wadlin, Wetmore, Webb. Div. III: Loggie, E. R., Ruggles, Vince. Chemistry—Division II: Theriault. Div. III: Loggie, E. R. Plates (Projections, etc.)—Division I: Edgecombe, Loggie, E. R., Macdonald, MacNaughton, Wadlin. Div. II: Ruggles, Wetmore. The second year lists are unavoidably detained.

BURNED TO DEATH.

SORANTON, Pa., July 19.—John Thomas, freeman on the New York, Ocean and Western railroad, who was prostrated by heat last night, was burned to death a few hours after being overcome. He had been placed in a caboose to be sent to his home in Maryland. While the train was standing on the track another train crashed into it, setting fire to the caboose and Thomas was burned to a crisp.

SECRET MEETINGS.

STOCKHOLM, Sweden, July 19.—Both houses of the Riksdag have concluded their secret meetings and a joint committee is preparing a bill embodying the suggestions of the different factions for a settlement of the differences between Sweden and Norway.



The Kind You Have Always Bought, and which has been in use for over 30 years, has borne the signature of Dr. J. C. Williams, and has been made under his personal supervision since its infancy. Allow no one to deceive you in this. All Counterfeits, Imitations and "Just-as-good" are but experiments that trifle with and endanger the health of Infants and Children—Experience against Experiment.

What is CASTORIA? Castoria is a harmless substitute for Castor Oil, Paregoric, Drops and Soothing Syrups. It is Pleasant. It contains neither Opium, Morphine nor other Narcotic substance. Its age is its guarantee. It destroys Worms and allays Feverishness. It cures Diarrhoea and Wind Colic. It relieves Teething Troubles, cures Constipation and Flatulency. It assimilates the Food, regulates the Stomach and Bowels, giving healthy and natural sleep. The Children's Panacea—The Mother's Friend.

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SHIPPING NEWS.

PORT OF ST. JOHN. Arrived. July 20—Str. Concordia, 1,616, Martin, from Glasgow, Schofield and Co, gen. Sch Harry Miller, 245 Miller, from New York, A. W. Adams, coal. Sch Rosary, 230, Phillips, from New York, master. Sch Prudent, 117, Clayton, from New York, master, coal. Sch Tex, 124, Sprague, from Stamford, Conn., F. McIntyre, bal. Sch Rowena, 96, Merriam, from Boston, F. Tufts and Co, bal. Coastwise—Scho. Alph B Parker, 47, Brooks, from Freeport; Rolfe, 54, Rolfe, from Economy; Jessie K, 11, Gregory, from fishing. Cleared. July 20—Sch Valeta, Forsyth, for Boston, L. B. Tufts and Co. Coastwise—Scho. Yarns, McLeod, for River Hebert; Abbie Yerna, Morris, for Apple River; Panty, Pike, for Mattland; L. M. Ellis, Lent, for Westport; Chaparral, Comeau, for Meteghan. Domestic Ports. HALIFAX, NS, July 20—Ard, str Evangeline, from St. John; sch Elsie, from New York. Sid, str Uluda, Chalmers, for Liverpool via St. John's, Nfld. BRITISH PORTS. LIVERPOOL, July 19—Ard, str London City, from Halifax and St. John's Nfld; Ripplingham, from Campbellton, for Manchester. AVONMOUTH, July 20—Ard, str Maxman, from Montreal via Liverpool. SHIELDS, July 19—Sid, str Cervonia, from London, for Montreal. FENARTH, July 19—Sid, str Mooris, for Quebec. LONDON, July 20—Sid, str St. John City, for Halifax and St. John's Nfld. KINSALE, July 20—Passed, str Chichlade, from Campbellton, NB, for LIZARD, July 20—Passed, str Bjergvin, from Wabana, Nfld, for Rotterdam. FRAWLE POINT, July 20—Passed, str Iona, from Montreal and Quebec, for London; Monmouth, from Montreal and Quebec for London; Yanariva, from Montreal, Quebec and Sydney, C. B., for London. LIVERPOOL, July 19—Ard, str Eritria, from Parnboro, NS. HULL, July 17—Sid, str Idaho, for Boston and New York. RUNCORN, July 18—Ard, bark Clara, from Dalhousie. BROW HEAD, July 20—Passed, str Sylvania, from Boston, for Liverpool. QUEENSTOWN, July 20—Sid, str Teutonic, from Liverpool, for New York. LIVERPOOL, July 20—Ard, str Maestle, from New York. BARACOA, July 18—Sid, bark Peeres, byrna, for Philadelphia. Foreign Ports. HAVRE, July 20—Ard, str LaSavoie, from New York. NEW BEDFORD, Mass., July 20—Ard, sch Catherine, from Rockport. PHILADELPHIA, July 20—Ard, sch Independent, from Kennebec. BOSTON, July 20—Ard, str Toronto, from Hull, Euf; Boston, from Yarmouth, NS; schs Cyrene, from Paapeblac, PQ; Energy, from Boulderdale, CB; Klondike, from Five Islands, NS; Utopia, from Liverpool, NS; Annie, from Salmon River, NB; Lizzie B Wiley, from Brunswick, GA; Rachel W Stevens, from Philadelphia. Sid, str Arable, for Liverpool; Boston, for Yarmouth, NS; sch Elizabeth Palmer, for Baltimore. NEWPORT NEWS, July 20—Sid, sch Fannie Palmer, for Boston. VINEYARD HAVEN, Mass., July 20—Ard and sid, schs E Merriam, from Port Greenville, for New York; Myrtle Leaf, from Spencer's Island, NS, for Me; for do; Lennie Cobb, from Calais for do; Vera, B. Roberts, from Hantsport, NS, for do; Henry May, from Norwalk, Conn, for Kennebec; E C Gates, from St. John, NB, for Hartford, Conn. ARD, U S str Alleen, Commander Martin, from Newport, with Brooklyn Naval Reserves; schs Ann Louise, Lockwood, from Windsor, NS, for New York; Clara Jane, from Calais, bound west; Helen, from St. George, NB, for orders. Sid, schs M C Haskell (from Bangor),

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