

SOCIETY

Pleasures of the Week.

Mr. and Mrs. D. Mathewson entertained delightfully at a 7 o'clock dinner on Tuesday evening...

Mr. and Mrs. N. A. Rainbolt were hosts at a 7 o'clock dinner on Friday evening. The table decorations were in yellow and bouquets of beautiful yellow chrysanthemums...

Mrs. Lynde, assisted by Mrs. Stinsons and Mrs. Saunders, entertained the Eastern Star ladies on Thursday afternoon. Twenty ladies were present...

At the home of August Zitkowski Monday evening occurred a celebration of his birthday. A large number of his friends gathered at his home...

The Woman's club met with Mrs. H. J. Cole on Monday. This was the first regular program meeting and proved very interesting.

Mrs. G. D. Butterfield, assisted by Mrs. E. A. Bullock, entertained the ladies of the First Congregational church on Thursday afternoon.

Mrs. N. E. Pender entertained the Christian Aid society at her home, 407 South Ninth street, Friday afternoon. Mrs. N. I. Owens assisting.

The ladies of the Second Congregational church met in the church parlors on Thursday and the afternoon was spent in working.

The ladies of the Baptist church enjoyed a meeting with Mrs. A. C. Stear on Thursday afternoon.

The Ladies' Guild of Trinity church met with Mrs. H. C. Matra on Thursday.

The ladies of the W. C. T. U. met with Mrs. Trulock on Tuesday.

Personal.

Mr. and Mrs. J. L. Lynde spent Sunday in St. Louis City with Mrs. Lynde's mother. They also had the pleasure of visiting with a sister of Mrs. Lynde's...

Mrs. Joseph Shoemaker and baby daughter returned to Omaha today after a visit of several weeks in the home of Mr. and Mrs. E. P. Weatherly.

Mrs. E. A. Bullock has returned from a two weeks' visit with her sister, at Avoca, Ia.

Miss Joseph Butterfield left Thursday evening to join her parents Mr. and Mrs. W. H. Butterfield, at Denver, Colo. Later on they will go to California for the winter.

Mrs. Victor Seymour and two children have been guests of Mrs. R. H. Reynolds the past week. They will return to their home in Lincoln tomorrow.

Ray Musselman came up from Columbus on Thursday to spend Sunday with his grandparents, Mr. and Mrs. E. B. Musselman.

Mr. and Mrs. Frank Bogash of Ft. Wayne, Ind., visited with Mr. and Mrs. J. L. Lynde Wednesday and Thursday.

Mrs. W. H. Buchholz of Omaha is the guest of her parents, Mr. and Mrs. M. A. Rainbolt, on Koenigstein avenue.

Lester Weaver spent his vacation visiting friends at Okdale and Neligh.

Winnerton.

The teachers and pupils of the high school expect to give a school play in the M. W. A. hall, Saturday evening, November 13.

Robert Jones is home from the Fremont normal for a few days visit with his home folks.

Mrs. Paul Sandoz is home from her visit at Ashton, Iowa, with Dr. and Mrs. R. A. Buckmaster.

Rolly Bennett went to Lincoln to attend school the remainder of the year.

B. N. Clough is having a new cement floor put in his livery barn.

The Ladies Aid society met with Mrs. Joe Meyers, Wednesday, November 3, where a very pleasant afternoon was spent. Dainty refreshments were served, after which all the ladies present were treated to a nice auto ride.

In Mr. Meyers' new Jackson car. Frank Kienow is another one of our farmers to invest in a corn husker. The stockholders of the M. W. A. hall expect to give a big dance in the hall Saturday evening November 6. Music by Remlin Harp orchestra. P. P. Glimsal is having a nice new granary and corn crib built on his farm northwest of here.

WHO IS SERPENT TONGUED.

William Watson's Poem a Political and Social Sensation. She is not old, she is not young. The woman with the serpent's tongue. The haggard cheek, the hungry eye. The poisoned words that wildly fly. The famished face the fevered hand.

London, Nov. 5.—"Who is the woman with the serpent's tongue?" Who did William D. Watson mean in his poem which has caused the greatest furor in literary and social circles since the appearance of Kipling's "Vampire?"

Mrs. Asquith is a woman of sharp wit and was the original of "Dodo" in Benson's novel. She is the third daughter of the late Sir Charles Tennant who made an enormous fortune in Spanish copper mines and in the manufacture of chemicals.

The "Souls" discussed everything conventional and unconventional, and finally began to seek and find affinities. The natural consequence was a scandal, and it was such a noisome one that the society disbanded.

"The Woman With the Serpent's Tongue" is in William Watson's latest book of poems, which is copyrighted by the John Lane company. The poem follows: She is not old, she is not young. The woman with the serpent's tongue.

In truthful numbers he she sang. The woman with the serpent's tongue; Concerning whom fame hints at things. Told but in shrugs and whisperings; Ambitions from her natal hour. About on heming all her life for power.

To think that such as she can mar Names that among the noblest are; That hands like hers can touch the springs That move who knows what men and things!

Wayne Normal Notes. The new term opened up with an increased enrollment over the corresponding term of a year ago. Helen Pile-Newton surprised her many friends by making a visit home. Mrs. Newton is happily located in Rochester, N. Y.

elect county superintendent of Stanton county at the election this week. James H. Pile is spending a couple of weeks with his uncle, Dr. S. E. Meek, curator at the Field museum. Several years ago Jim excavated some Indian mounds near Norfolk and Dr. Dorsey of this museum is much interested in this work, of which Jim will tell him.

A number of the new students have taken up the work of the different courses this term. Indications point to a larger graduating class this year than that of last year. Dan G. Saunty of Platte, S. D., has returned to school and will be in for the remainder of the year.

Chester Fenner of this year's scientific class enjoyed a pleasant visit from his father for a few days this week.

The faculty reception and social on Tuesday evening was very well attended by the students and the evening was much enjoyed by all. After the reception in the chapel, a pleasant hour was enjoyed at the social in the gymnasium.

Professors Hunter and Saunty went to Sioux City Saturday morning. They attended the football game at Morningside in the afternoon. Miss Margaret Carroll spent the vacation between terms visiting her brother at Geddes, S. D.

Battle Creek.

John Jost went to Battle Creek, Saturday, for a visit with his brother-in-law, William Haas, and other relatives. It just happened the same day that Mr. Haase was coming up from Beemer to visit him and other relatives, and their trains really met at Norfolk, but they did not see each other.

County Commissioner Henry Sunderman of Fairview, was here Saturday, on official business. Mrs. O. Eggleston of Ewing, is here on an extended visit at the home of her daughter, Mrs. Charles Hansen. Five new members were admitted to the Lutheran church, at their meeting last Sunday afternoon.

A ladies string band has been organized here lately, and will practice in the Lutheran school house. Otto Rodekobr is the director. Miss Ella Borchers returned Monday from a visit at the home of her uncle, William Reltkofsky, near Foster.

C. D. Johnson, superintendent of the county poor farm, broke his leg above the ankle, Sunday morning, while around doing chores. He is getting along alright. George Connelly was here Monday, from Tilden, visiting relatives. Village Marshall M. Hackler has moved into the McAllister house on the corner of Fourth and Halo streets.

A BIG BUILDING TOPPLING.

Collapse Expected of New York's Criminal Court Structure. New York, Nov. 6.—New York's great criminal courts building, erected at a cost of two million dollars, is absolutely deserted today.

"If there is one thing I am sure of," said one man, "it is how to fill a ditch. No dirt should be thrown in that does not splash in water. In that way the loose dirt settles down compactly just as nature intended it should. I stood and watched the men fill in the sewer ditch, and they put no water in at all until they had the ditch completely filled. He had holes all over town a year ago as a result of such filling in, and it will be recalled horses fell into the holes frequently. If we are to pave, no effort should be spared to get that ditch filled in in the right way, so that it won't be settling for the next two years. It is a very important bit of work."

Woman Wins in Cherry County. Lincoln, Nov. 6.—Miss Gertrude Jordan of Valentine was elected treasurer of Cherry county at Tuesday's election, the first woman to be selected for that office in Nebraska. Several women are now serving as school superintendents and the district clerk of Sheridan county is a woman.

Miss Jordan is 28 years old, and a handsome young woman who demonstrated her capacity as a hustler both at the primaries and at the election. For seven years she served as deputy treasurer. She is a republican, and when W. A. Armstrong, the republican incumbent, resigned last summer she was dispossessed by E. B. Quibble, named for the place by the democratic board of county commissioners.

The young woman at once announced herself as a candidate at the republican primaries. Two more men sought to compete with her for the nomination, but she got more votes than both of them. The democrats put up Quibble, and the fight was on. Miss Jordan made a thorough canvass of the county, which is about as big as the state of Connecticut. Every safe found her present, and many a visit she paid to the ranches during the last two months. Several gallant young men assisted in the formation of an organization, and as a result she won by a majority of approximately 250.

The county attorney, who is a republican, has given an opinion that the constitution does not permit a woman to hold the office, but Miss Jordan has fortified herself with an opinion from Attorney General Thompson that a woman is eligible to the office and if there is to be a fight, which is threatened, she is prepared.

below the building. Traffic in the subway was allowed to continue, but instructions were given to pass the threatened spot at reduced speed.

Alleges Stoebor Struck His Wife.

Police Judge Eiseley reprimanded Charles Stoebor for striking his wife and being drunk, and let him off with payment of costs in the case, amounting to \$5.50, without a fine. Mrs. Stoebor testified that Stoebor struck her once and missed a second blow. Judge Eiseley explains his leniency by the fact that this was Stoebor's first offense.

Charles Stoebor was arrested by Chief of Police Marquardt Saturday on charges filed by Theodore Mueller, charging Stoebor with beating and abusing his own wife, Mrs. Stoebor being Mueller's sister. Some difficulties in real estate transactions, it is said, have caused disputes between Mr. and Mrs. Stoebor. Friday afternoon it is alleged Stoebor went home and in a dispute struck his wife. Mrs. Stoebor immediately left the house of her husband and remained over night with her father, Rev. J. P. Mueller.

How Sewer Ditch Is Being Filled.

Mayor Friday will investigate the charge that part of the Norfolk sewer ditch has been filled in without flooding the ditch with water when half filled with dirt. The mayor, however, scoffs at the idea that the ditch will not be sufficiently settled by spring to permit paving Norfolk avenue. The few persons opposed to paving are reported to have been under the impression that the ditch would not be settled sufficiently to permit paving next summer.

"The sewer building is under contract which makes him financially responsible for the ditch in case it settles," the mayor said, "and the city will withhold 5 per cent of his pay to cover any work required in filling in the ditch. So for that reason I believe the contractor, in his own selfish interest, is packing the ditch down now, and filling it in with water as it should be, to save himself future expense. I have watched some of the filling in and I know that that was done according to contract—that is, the ditch was half filled with dirt, then flooded with water, then the balance of the dirt put in and then flooded with water a second time. However, I shall investigate the charge that this feature of the contract has been neglected in any particular."

Street Will Be Ready to Pave.

City Engineer Brown stated that after the street is graded for paving, down to what is known as sub-grade, a roller weighing ten or fifteen tons will run over the street and that this will pack the dirt below, in case there is any loose dirt, thus placing the street in perfect condition for the paving.

The sewer on Norfolk avenue has been flushed with water more than any sewer in the city, due to the fact that the contractor does not want to haul any dirt off the street," Brown said. "And once the 15-ton roller hits the trench, if there is any dirt that has not already settled, it will certainly pack down then. Norfolk avenue will be in condition to pave in the spring."

The discussion was caused by criticism made to The News by a number of business men who declared that the ditch was not being flushed enough and that it would require a long time for the ditch to settle as a result.

"If there is one thing I am sure of," said one man, "it is how to fill a ditch. No dirt should be thrown in that does not splash in water. In that way the loose dirt settles down compactly just as nature intended it should. I stood and watched the men fill in the sewer ditch, and they put no water in at all until they had the ditch completely filled. He had holes all over town a year ago as a result of such filling in, and it will be recalled horses fell into the holes frequently. If we are to pave, no effort should be spared to get that ditch filled in in the right way, so that it won't be settling for the next two years. It is a very important bit of work."

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PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

All Saints' Day

"Both He That Sanctifieth and They That Are Sanctified Are All of One: For Which Cause He is Not Ashamed to Call Them Brethren" (Hebrews ii, 11).

Sunday, October 31.—Pastor Russell of Brooklyn Tabernacle preached today from the above text and said in part:—

Tomorrow will be observed by our friends of the Catholic, Lutheran and Episcopal churches as "All Saints' Day." At an early date after the death of the apostles, probably in the third century, the custom crept into the Church of invoking the blessing of the saints. Some held in remembrance a patron saint, whose influence and memory were of a merely local character, and a certain day in the year was set apart as a memorial and for invoking his influence in the heavenly courts. When subsequently papacy was organized, gradually the majority of the Christian congregations acceded to papacy's claims that its bishop is the special vicar of Christ, reigning in his stead and exercising his authority. Many submitted themselves to this rule and thus were absorbed into that great system which still holds sway in the world. It was papacy that established "All Saints' Day" as a holy day for the invocation of all saints not otherwise particularly provided for by separate days of invocation.

Although saints admittedly are rare—few in comparison to professed Christians—nevertheless it seems there were enough so considered in the time of Gregory IV, to appropriate nearly all the days of the year. In other words, there were about 265 recognized in Gregory's time—after Christianity had been in operation for 800 years. Hence tomorrow will be the day for invoking the blessing of all the saints of the past one thousand years. But just how many or how few they are, according to the records of the celebrating churches, we do not surely know. If the records of the first eight centuries were correct, in the same proportion we should not expect that the total number of saints recognized would be above one thousand. One said thought connected with the celebration tomorrow must present itself to all thinking minds amongst the celebrants; that is, that only the saintly do they acknowledge as of holy character. It for heaven, because the unsaintly, the unholy, would certainly be denied. The teaching of papacy is that since only the saintly can be assured into heaven at the time of their death, they hold, must first experience awful tortures in Purgatory to purify them, to make them ready for heaven.

Protestants on the contrary have discarded Purgatory, claiming that it is an unscriptural doctrine. They do not, however, claim that any but the saintly are prepared for heaven at death, nor that God has promised heaven to the untaught or undeveloped in Christian character. Hence in some respects the Protestant theory is still more grievous, more terrible, more awful, for the bereaved than the Catholic view, in that it offers no hope for all eternity to any unsaintly. Prayers to the saints, we believe to be unscriptural and unreasonable. Nowhere in the Bible are we authorized to pray to the dead—either saints or sinners. On the contrary the Scriptures set forth our Heavenly Father as the supreme object of worship, though they do inculcate the propriety of praying to our Lord Jesus also. As we read, "All men should honor the Son even as they honor the Father" (John v, 23). But prayers to the dead are unreasonable, according to the Bible, which teaches that "the dead know not anything" (Ecclesiastes ix, 5); that "their souls come to honor and they know it not to dishonor and they perceive it not of them" (Job xiv, 21); and that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecclesiastes ix, 10).

The Scriptures do recognize the difference between the saints, the Lord's holy ones, and the remainder of mankind. And it is assuredly true that the great masses of humanity are totally unfit for the glories and perfection of the heavenly state. It is true that the Church is called upon to develop the fruit and graces of the holy Spirit and is assured, as St. Peter declares, "If ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ" (II Peter i, 11).

All we hold that it is not only unscriptural, but irrational, to believe that all mankind except the saintly deserve centuries of torment in Purgatory or an eternity of torture in a worse and hopeless place. Let us take the Scriptural proposition, the only consistent one, the one which agrees with our five senses and with the Bible—that the dead are dead, and that resurrection from death is what they need and what our Lord's death will secure for every member of our race. Let us accept this statement of the Bible, "Blessed and holy is he that hath part in the First Resurrection, on such the Second Death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Revelation xx, 6). Let us accept the Scriptural explanation of that thousand years, that Millennial reign of Messiah—that it will be a time of blessing, of uplifting mankind, and that therein the elect saints of this age will be privileged to cooperate with their glorified Redeemer in bringing about the uplift, the resurrection,

the restitution of all who will then prove willing and obedient.

The term "saint" is not a sectarian one. It occurs over one hundred times in the Bible, mostly in the plural form, "saints." Our text speaks of a saintly, or sanctified class, and declares our Redeemer to be one of those who are sanctified of this Gospel Age are one of one spirit and figuratively of one body. As for instance, the House of Lords is one body under a chairman, and the House of Commons is another body. The United States Senate is another; and the House of Representatives is another. So the Church is the Body of Christ over which he is the Head, the Presiding Officer and Member. But the point specially to be noticed is that all who will belong ultimately to this Church class which the Lord is now calling and drawing from amongst men will (every one of them) be saints, every one of them be sanctified.

The word "sanctified" signifies to be set apart to holy usage or services, as distinct and separate from any earthly ambition, calling or business. Nevertheless these sanctified ones are not merely the clergy or those without earthly responsibilities. While our Heavenly Father is a great King, the King of the Universe, he nevertheless has made a plan which enables even the humblest of his creatures to approach him through the merit of the blood of Jesus, and by faith and obedience to the extent of his ability in sacrifice, to become a joint-heir with his Redeemer in the heavenly Kingdom. Thus the present call is extended to a call to sanctification. As St. Paul writes, "This is the will of God, even your sanctification" (I Thessalonians IV, 3).

The word "saint" signifies "holy one," "sanctified one," "set apart," as taken as a whole, it signifies one set apart to holy usages, services, etc. We are quite ready to admit that these are a comparatively small number at the present time; as the Scriptures declare, "a little flock;" and again, "not many;" and again, "few there be that find it."

When we say that God is now selecting a special class to be joint heirs with Christ and that he has determined that this special class shall consist exclusively of the sanctified, let us not be misunderstood to mean by this that in the next age God will accept in his favor the unsanctified, the wicked. The conditions during the Millennial Age will be much easier for mankind than are present conditions of the Church, the elect, the saints. Now we must walk by faith; then we will walk by sight, because Satan and sin and darkness will have passed away, and the light of Truth will flood and cover the whole earth, so that, as the prophet says, "They shall teach no more every man his neighbor, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord (Jeremiah xxxi, 34). The rewards for obedience to the Divine requirements in the Millennium will be the earthly rewards, eternal life or the earthly restitution plane. The reward proffered to those who now walk the narrow way by self-sacrifice is a spiritual one, glory, honor and immortality on the spirit plane, like unto the holy angels—and higher than this; like unto our Lord Jesus in his glorified state; as seen by the Apostle, "Shining above the brightness of the sun at noonday" (Acts xvi, 13).

We must guard also against the thought that the total number of God's elect would be as small a number as the number of the saints recognized by some of our Christian friends would imply. We hold that none is able to judge definitely on this subject, except the Master. He has given us general intimations of the lines of his decision, but he has not permitted us to determine the matter, saying, "Judge nothing before the time." We are to content ourselves, therefore, with the thought that "the Lord knoweth them that are his," and that he will accept no one who in any degree is disloyal in heart, and that he will overlook and neglect no one who is of the proper attitude of heart. We understand, too, that our Lord is no respecter of denominational lines, but that, in every sect, he who loves God, and who accepts the merit of Christ by faith, and who presents his body a living sacrifice daily unto death in the Lord's service, all such are his disciples and, as stated in our text, "He will not be ashamed to call them brethren." But all of this, be it noted, is based, not upon their earthly Church relationship, but upon their sanctification of heart, their relationship to their Redeemer and Head, Jesus. Not only may these be found by the Lord in various denominations, but of various ages, of various colors, of various nationalities, of either sex, and on various levels. One may be a washerwoman, another a farmer, another exercising his talents in business directions, another giving his time as a pastor, priest or teacher of spiritual things. "The Lord knoweth them that are his" (II Timothy ii, 19).

How to Become Sanctified.

Seeing that the sanctified are comparatively few, and that evidently few can properly direct the way toward a condition which they have not themselves attained, it behooves us to look carefully to the instructions given us by our Lord Jesus direct, and through his apostles. St. Paul, who wrote, "This

is the will of God, even your sanctification," also wrote, "We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the Truth, whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thessalonians II, 13, 14). Note from these words that the call of the Church is the special feature of this present Gospel Age and its message. Note also that our call is not to sectarianism, but to a heart relationship with the Lord through a belief of the Truth and a promotion of getting rid of error. And this enlightenment through the Truth progresses in proportion to our sanctification of spirit—of thought, of word, of deed.

Note again the same Apostle's explanation of the matter. He says that he addresses them that are sanctified in Christ Jesus (who were called to be saints, and he explains that while they had been sinners, "children of wrath, even as others," they had been cleansed by faith through acceptance of the finished work of Christ on our behalf. "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Corinthians vi, 11). The same St. Paul, addressing the Ephesian brethren, says, "I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified" (Acts xx, 32). Note here that it is only the sanctified of the present age that are to get the inheritance that is now offered—the heavenly inheritance with our Lord Jesus, a share with him in his heavenly Kingdom. Note also how the Apostle here again lays emphasis upon the Scriptures, calling or business. Nevertheless these sanctified ones are not merely the clergy or those without earthly responsibilities. While our Heavenly Father is a great King, the King of the Universe, he nevertheless has made a plan which enables even the humblest of his creatures to approach him through the merit of the blood of Jesus, and by faith and obedience to the extent of his ability in sacrifice, to become a joint-heir with his Redeemer in the heavenly Kingdom. Thus the present call is extended to a call to sanctification. As St. Paul writes, "This is the will of God, even your sanctification" (I Thessalonians IV, 3).

Elect Through Sanctification.

St. Peter (I Peter I, 2) explains to us that God's election of the members of the Church from amongst the world during the present age is along the line of sanctification. He elects that all those who shall accept his favor to the extent of sanctification in the trying conditions of the present time shall be joint heirs with our Lord and Redeemer in his Millennial Kingdom. The Apostle's words are, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, into obedience and sprinkling of the blood of Jesus Christ" (I Peter I, 2). Here we have the matter succinctly stated: faith in the blood of Jesus is essential as the first step in the way to God. "No man cometh unto the Father but by me," said our Lord. Then our way must be through sanctification of the Spirit, of the will, the setting apart of our hearts from earthly ambitions and pleasures to heavenly ones—dedication to the world and a likeness toward God. This work of grace must progress day by day.

Our sanctification is not merely for the beginning of our Christian experience, but to be the very essence of our lives thereafter. The trials and testings of life from the world, the flesh and the devil will serve to demonstrate the thoroughness of our sanctification. God, however, is not seeking to prove whether or not we are perfect in the flesh, for he knows and informs us that we are imperfect. He does, however, desire to prove that our consecration, our sanctification, our setting apart of ourselves to be faithful to the Lord at any and every cost is not merely a passing whim or fancy, but by continual instructions of his Word by the inspirations of his Promises. By the testings of his disciplines he would fix indelibly, unalterably, this decision of ours to be entirely his in thought, in word, in deed—even unto death.

"Copies of His Son."

St. Paul, consistently with his statements already quoted, wrote to the Christians at Rome respecting God's foreknowledge and predestination of the Elect Church, saying, "Whom he did foreknow, he also did predestinate that he would be conformed to the image of his Son, that he might be the firstborn among many brethren" (Romans VIII, 29). Our Heavenly Father decreed that no one might be a member of this elect Church except sanctified ones. And these must be tested before final approval. Their Lord, their Redeemer, having been a saint fully consecrated to the Father's will, these called, chosen and faithful followers will likewise be saints and, in this respect, the Apostle declares, they will be copies of their Redeemer, and he will be an Elder Brother amongst them, when they shall share his glory in his Kingdom.

Notice the harmony of all this with our text, "Both he that sanctifieth our Lord Jesus and they that are sanctified of this elect Church are all of one of one spirit of loyalty to the Father and his righteousness—and baptized by the one Spirit into the one Body, of which Christ is the Head. For this cause he (the glorified Redeemer) is not ashamed to call these sanctified ones, finally tested, his brethren on the highest plane of nature—his own, the Divine nature in glory, honor and immortality, far above that of angels.

More Than One Trafalgar Square.

The Scotland Yard examination which would be taxied drivers have to undergo in the knowledge of London is no mere matter of form. "If," asked the inquisitor recently of a candidate, "a fare hails you in Trafalgar square and asks to be driven to Trafalgar square what would you do?" "I should drive him around a bit and drop him on the other side of the square," replied the candidate. And he was turned down, for he did not know that London has three Trafalgar squares besides the finest site in Europe—one in Camberwell, one in Chelsea and one in Stepney. —London Chronicle.