

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

Choose Ye This Day Between Truth and Error.

"Choose You This Day Whom Ye Will Serve... If Jehovah Be God, Serve Him" (Joshua xxv, 15).

Washington, D. C., March 13.—Pastor Russell of the Brooklyn Tabernacle, New York, preached here today to splendid audiences. One of his discourses was entitled, "The Overthrow of Satan's Empire." We report the other one from the text above quoted. Pastor Russell said:—

As Christians in the light of this wonderful Twentieth Century we stand at the parting of the ways and must decide for right or for wrong, for truth or for falsehood, in respect to our religious convictions. Without questioning the sincerity of our forefathers, we all object to their theology. It is in vain that ministers and Bible class teachers longer deny the facts of the case. Nor will intelligent and honest people agree that it is right that through their creeds they should profess one thing, and in their lives and general conversation they should ignore or absolutely deny the teachings of our creeds. Yet this is the position of practically all the thinking people of Christendom. Their consciences will not stand for this much longer. If they refrain from telling the Truth and taking their stand for it, they will not only seal their consciences (1 Timothy iv, 2) and correspondingly separate themselves from God's favor, but additionally their course will sooner or later bring upon them the disapproval and contempt of all honest people. For although the masses are not yet aroused on the subject, they are rapidly getting awake.

Do you wish me to illustrate what I mean? Do you wish me to show in what respect all denominations are ashamed of their creeds and anxious to hide the fact that they ever professed them or were anxious to give them some new interpretation more consistent with the broader thought and more generous sentiment common to civilized man in this Twentieth Century? I will do it.

Our Methodist friends are ashamed of that feature of their creed which declares that the Almighty is now doing everything that Divine Wisdom and Power can accomplish on behalf of our poor race to bring all to a full knowledge of Christ and to opportunity of faith and obedience. They realize that there is a weakness in this argument. And when they protest that God must work through means, and hence that the responsibility lies at the door of Christian believers to carry the Gospel to the heathen, they realize that this is an illogical argument too. For why should our Great Creator send to eternal torment millions of his creatures, because of an insufficiency of zeal on the part of some of their more enlightened fellow-creatures? Acknowledging the inconsistency of such a theory our good Methodist brethren tell us that they hope that God has some other way of saving the ignorant of heathen lands and, perhaps, of civilized lands. We appreciate the loving heart which prompts this answer and we agree that it is true—that God has another way for these. But when we attempt to point out what that other way is, some of these dear friends inquire, Is it Methodism? Did John Wesley preach it? Our answer is, No, Brother Wesley did not preach it and did not know of it. Not because it is new, but because it is so very old and was lost sight of during the "dark ages" for fifteen centuries before Brother Wesley was born. He was feeling after it, yearning for it, hungering and thirsting for it, but the "due time" for it to be made known to God's people had not yet come in Brother Wesley's day. He preached the eternal torture of all mankind, except the sanctified believers in Jesus the Savior. But in his preaching of the love of God he was used of the Almighty to wondrously prepare the hearts of Christendom for the broader message of the Bible now due to be seen and understood. Wesley's Gospel of the love of God has mellowed the heart of Christendom, which once was frigid under the cold teachings of Foreordination, Predestination, etc., of the Westminster Confession of Faith—once the basis of nearly all Protestant Communions.

If we and our Methodist brethren could maintain the same degree of spiritual warmth that Wesley and his forefathers enjoyed we might do without further instruction. But we cannot do this! None can stand still! Christians today are losing their holiness, their sanctification—their zeal for God is giving place to zeal for a sect. The light of the Millennium morning which for a century has been gradually breaking upon the world, stimulating thought in every direction, makes it necessary for our Methodist brethren, as well as for us all, to awaken to the wonderful privileges of our day for Bible study; to ascertain the real teachings of God's Word, which, in the dark past we all seemingly misunderstood and misrepresented. Already the Bible also! It accepts instead of Salvation that most dangerous form of infidelity known as Higher Criticism and that most un-Scriptural denial of human Evolution, which denies the fall of our race and makes void Christ's redemptive work and the glorious result thereof—human restitution (Acts iii, 19-23).

Bury the Dead Past.

...so forbid that we should bury any of the doctrines of Christ and his twelve apostles! On the contrary let us strive to resurrect these from the rubbish of human traditions which eighteen centuries have piled upon them. Let us instead bury our man-made creeds, of which we are all ashamed. Our Presbyterian friends some years ago set a noble example to all Christendom in the burial of their Confession of Faith and their substitution instead of a much simpler and much more rational statement.

But, No. 1 must correct myself here. This is what they should have done but did not do. Instead of burying the old creed, not only from sight, but also from odor, they have merely covered the corpse which is admitted to be dead and placed the briefer and better Confession atop the winding-sheet. They assuredly declare that it is not a substitute but merely a representative statement! Hence every time we read the re-statement, we must hold our noses to avoid contamination from the odors of the carcass beneath. Not all must do this, for, as the Apostle suggests, All have not their senses exercised to discern. But all intelligent Presbyterians are being rapidly driven not only away from Calvinism, but also, away from the Bible also, because of their erroneous supposition that the teaching of Calvin and the teachings of the Bible are one and the same.

These bright minds are not merely lost to the Christian forces. They become active agents in the promulgation of anti-Biblical teachings. They are engaged in pulling down the Bible and substituting for its teachings Darwin's Evolution theory. These sincere men are to be found in the faculties of all of the Colleges, in the highest pulpits throughout the land and in the most prominent positions in business and social life. Their loss of faith in the Bible has not made them murderers or thieves. Their noble inheritance from the past preserves to them an uprightness of character which the loss of a fear of hell-torment has not undermined. While they are no longer Christians from the Bible standpoint—no longer believers in Jesus as a Redeemer—they are still believers in Jesus as a great Teacher and a noble Leader of men. They fail to discern the fact that if he posed as the Son of God and the Redeemer of men, and was not such, instead of being a noble example, his life and teachings were most stupendous frauds and deceptions.

Baptists and Disciples Awakening.

When we say that this awakening is also reaching our Baptist and our Disciple brethren, let it not be understood to mean that all of these have been asleep until now. Perhaps it would have been better for them if some who have gotten awake during the past thirty years had slumbered longer. Those long awake have principally gone off into Darwinism and Higher Criticism. Baptist and Disciple schools and Colleges and Theological Seminaries, like those of other denominations, are manned with the brightest minds of the denominations, and all with one accord teaching Higher Criticism, Infidelity and Darwinian Evolution. With one accord all are engaged in overthrowing the Christian Faith of the rising generation. They are doing this intelligently, wisely, cunningly, but not with evil motive. Having gotten awake to the inconsistencies of their creeds these scholars, concluding that the creeds truthfully represented the Bible, abandoned faith in the Scriptures to the same degree that they have abandoned faith in the creeds which their intellects have repudiated. Now they are seeking to gradually help Christian people of all denominations to what they consider the higher plane of Truth. What they have—almost anything in fact—is better than the "creeds" they have repudiated. They are working hard and succeeding well in introducing their faith-destroying theory into the minds of the rising generation through the school books. From these they not only have eliminated everything sympathetic with Bible faith, but in the stead have introduced the subversive doctrine of Evolution.

As for the rank and file of Baptists and Disciples, probably three-fourths of them still hold vaguely and indeliberately to the Bible and their Confessions of Faith though both of these denominations in their innocence of mind think that they have no creeds—that they take the Bible only. As these dear friends awaken to the inconsistencies of their Confession and teachings they are in great danger of following their leaders into a repudiation of everything pertaining to the past—into Higher Criticism—Infidelity and Darwinism.

"Choose You This Day Whom Ye Will Serve."

Joshua's words to the Israelites, after they had come into Canaan, constitute our text. Joshua perceived that the Israelites were in a trying position and that it was their duty to decide promptly and thoroughly which course they would take. So we may say today that Christians of all denominations are in a trying position and that a prompt decision to stand by God and the Bible is the necessary thing for those who would be delivered from the darkness of the past and avoid falling into the Adversary's great deception of the present—into which their leaders

are guiding them. Unless they need speedily, the blind leading the blind will fall into the ditch of Darwinism and the mire of Higher Criticism. There are not many ways to escape this threatening calamity! There is only one way—the Bible way. Many Baptist and Disciple ministers are becoming awake to the inconsistencies of their positions and drifting without foreknowledge of where their course will end. For instance, I have before me the words of the Rev. Dr. Mac Donald of my own city, Brooklyn, on February 27th. This gentleman speaks of the Baptist Confession of Faith as "these swaddling clothes of an ancient dogmatism." And respecting the Baptist doctrine which recognizes only immersed persons as members of the Church of Christ and heirs of salvation, he says, "Henceforth it can be regarded to be as dead as the cities of Sodom and Gomorrah, and as worthless as the dead." The gentleman rejoiced that recently a Baptist minister had been ordained to the Sixth Avenue Baptist Church of Brooklyn who affirmed in advance that he would invite all to communion and Church membership who loved the Lord Jesus. He urged that "associate members" should be received into Baptist communions "without imposing baptism upon them."

This courageous brother fails to see wherein the course he advocates is illogical. What he needs to see is the real teaching of the Bible on the subject of baptism—that it is baptism into Christ's death, and thus into the real Church of Christ—not the Baptist Church, nor any other human organization, but the Church of God—"The Church of the firstborn, whose names are written in heaven." That roll contains the names of all the saintly, faithful, consecrated believers in the Redeemer—of all denominations and outside of all denominations.

"Sanctify Them Through Thy Truth."

It is not sufficient that we get rid of the errors and superstitions of the past. We must supplant those with the Truth, that "We may be able to withstand in this evil day" (Ephesians vi, 13). It alone will constitute the armor of God. Christian people hold much precious Truth, but hold it in so illogical and confused a manner that it fails to give them the needed strength. God permitted us to come into this very hour and has permitted the present tests for the purpose of developing the characters of the "Israelites indeed, in whom is no guile," and for the purpose of gathering out from them all the tares, all the chaff, and all not at heart copies of his dear Son. Let me now briefly summarize the errors of our creeds and briefly indicate the Bible remedy.

None of our Creeds were too strict in defining the saintliness of the Church class, invited to become the Bride of Christ and his Joint-heirs in his Kingdom. On the contrary, in many respects they were too loose—they were not nearly up to the standard of the Master's word, "if any man will be my disciple, let him take up his cross and follow me." "Strait is the gate and narrow the way which leadeth unto life; and few there be that find it" (Matthew vii, 14). Jesus taught that his followers must drink of his cup of suffering and be baptized into his death—and not merely into water. Our too-low standards have admitted to membership in all denominations millions who are far below the Master's standards.

Our error and deception was the supposition that all who are not saintly, all who would not become the Bride of Christ, all who are not baptized into his death, all who do not drink of his cup of ignominy will be eternally tortured. This great mistake common to all Protestants (and in the much modified form of Purgatory shared also by Catholics) must be displaced by the Bible teaching that as soon as the elect Church shall be completed and glorified the antitypical Year of Jubilee will begin; that then for the thousand years of the reign of Christ and the Church as the spiritual Seed of Abraham, the non-elect, of all the families of the earth will be blessed by the elect (Galatians iii, 16, 29; Acts iii, 19-23). Let us, dear brethren, choose this day to stand by the Word of God, to reject all human traditions contrary to it and to hold fast the things that are true, just, loving, good.

If occasionally a thoughtless friend asks, Why do you believe in a Millennium? answer that it is one of the oldest doctrines of Christendom and, above all, the Bible doctrine. Answer that he who does not believe in the Millennium and the resurrection then of the world of mankind—"All that are in their graves"—must account for the dead in some other way—must claim that they have been experiencing pain or pleasure for thousands of years, or must claim that they are extinct as the brute beast and will have no resurrection or must believe in universal salvation regardless of a knowledge of Christ or obedience to him. On next Lord's Day, we will discuss the Millennium and show its absolute necessity, not only from a Bible standpoint but also from a scientific standpoint. "Choose ye this day"—to stand for the Bible and reason and to oppose the Creeds of the dark ages and their unreason!

Chess Match by Cable.

This year's chess match by cable between Great Britain and the United States will be played on March 11 and 12. J. Walter Russell, honorable secretary of the City of London Chess club, has received official notification from the Brooklyn Chess club that the Americans have selected the dates mentioned from a number proposed. Arrangements have been made for the British team of ten players to be located at the Savoy Hotel, in London, which will be in direct communication with New York.

Truthfulness consists less in stating true facts than in conveying a true impression.—Stevenson.

A DENVER GIRL'S SUCCESS.

Miss Frances Rose, Soprano, a Favorite at the Kaiser's Theater.

Paris, March 18.—A Denver girl, Frances Rose, has just signed a contract with the Metropolitan Opera company to go to New York, two years hence, and sing leading soprano roles. She is now a member of the Berlin Royal Opera company, which sings in the Kaiser's own theater, and her contract there extends till 1912.

Miss Rose's work has created a sensation in Europe. She made her Covent garden debut two weeks ago, when she repeated the triumphs she had already scored in Berlin and Wiesbaden. She went to London with other Berlin artists and sang Chrysothemis in "Elektra."

The famous Strauss opera created such a furore in the British capital that five special performances, in addition to those originally scheduled, have been arranged. After the initial production the London Standard said: "For Miss Frances Rose as Chrysothemis the triumph was complete. It was a beautiful and glorious representation." The Observer described Miss Rose's work as "a splendid achievement" and said that the scene in which she figured most conspicuously was "superbly realized." The comments of other papers were no less complimentary.

Miss Rose has been in Europe three years and has had the advantage of the best training possible to obtain on the continent. She created the role of Chrysothemis at the premiere of "Elektra" in Berlin more than a year ago. Doctor Strauss offered her the title part, but she requested the other role as one slightly less wearing on the voice. She also created "Salome," singing the title role when that opera was first staged. She learned both operas under the personal direction of the composer.

The emperor and the empress witnessed the initial production of "Salome" and were so pleased with Miss Rose's singing and acting that she was commanded to appear before them in private audience. After hearing her sing again the Kaiser personally expressed his admiration and appreciation.

The Kaiser also attended two performances in which she sang leading parts in "Les Huguenots" and "Tannhauser," and on the day following one of these appearances Miss Rose was asked to renew her contract with the Berlin Royal Opera company for three years. This she did.

The Federal Court is On.

Probably the first case to be tried here before Judge W. H. Munger in the United States circuit court at the federal building today will be the case of John H. Jones vs. the Chicago and Northwestern railroad company for injuries received on that road's right-of-way at Plainview. The marshal was busy at 9 o'clock this morning giving the jury their commissions. At 10 o'clock the swearing in of the jurymen began and it seemed probably that this would take up the entire morning session of the court. Douglas Cones is counsel for the plaintiff. C. C. Wright of Omaha, attorney of the Northwestern road, is here to defend the case. Among those of Judge Munger's staff who are here are: Marshal W. P. Warner, George H. Thummel, R. C. Hoyt and George W. McCullum.

Forepaugh Beauty Dead.

New York, March 21.—Louise Montague, the woman who was once heralded far and wide over the country as the "ten thousand dollar beauty," died at her home, 164 Manhattan avenue.

made turned out badly. The money she had earned took wings. Finally she moved to a tiny flat on the fifth floor of the apartment house in Manhattan avenue, where she died.

But just before she died, she asked that all the old pictures of herself in the days of her fleeting glory be brought to her, and last night they stood on the mantel and chairs in the room where Louise Montague lay in her coffin. Pinned on the wall was a glaring, many colored circus poster—"Forepaugh's prize beauty"—and over the mantel was a faded photograph, life size, of Louise Montague as "Sinbad, the Sailor."

MRS. BROKAW FREE AT LAST.

The Final Divorce Decree Signed in New York.

Monday Mention.

Two Men Raise Guns Simultaneously, Boat Capsizes, One is Shot.

Forepaugh's \$10,000 Prize Beauty.

Omaha Duck Hunter Killed.

Banker Chased by Bull.

Packers Are Indicted.

Hoarding Resumed Before Dakota Railroad Commission.

The two men were in a row boat at the time, hiding in a "blind." When game came within range both men raised their guns at the same moment to shoot. Their sudden movement capsize the craft. As the boat keeled over Mair's gun was discharged, the load entering the water before striking Von Trotz. Mair quickly rescued his companion, as the water was but five feet deep. Death was instantaneous.

Bonesteel is Prosperous.

West Point.

Elgin Wins Again.

A Box Car is Burned.

GIVES LIFE ON LEPEPS' ALTAR.

Two-Cent Fare Fight.

Banker Chased by Bull.

Packers Are Indicted.

Hoarding Resumed Before Dakota Railroad Commission.

Banker Chased by Bull.

Advertisement for Calumet Baking Powder, featuring a can of the product and the text "No Question as to the Superiority of CALUMET Baking Powder".

hour until Mr. Pollock found him and came to his rescue. Mr. Armstrong felt better when he came back to town.

LITTLE BOY MASHES FINGER.

4-Year-Old Son of Wisner Farmer Injured While Playing.

Rancher Bound Over.

Elgin Wins Again.

A Box Car is Burned.

GIVES LIFE ON LEPEPS' ALTAR.

Father Lambert L. Conrady Dying in Chinese Colony.

Even the friends of the priest hardly will appreciate the pathos of this simple announcement, which reached Chicago yesterday. They know Father Conrady had no fear of death, even by leprosy. They know he chose his task and went to carry it out. He first went to a leper colony more than twenty years ago. It is not known when he contracted the disease.

The tragedy is found in his despairing sense of failure with success within his grasp, expressed in a letter written by him a few months ago, when he felt the malady creeping upon him and felt himself physically unable to fight the battle before him. He wrote: "I am not well, but hope that God will give me a few years more to work among the lepers. I have begun well; it would be easy now to go ahead. If I can live only five years more. "If I was only 40 years old—then I feared no one and nothing." Father Conrady was born in Belgium in 1841 and was educated for the missionary priesthood in Paris, being ordained in 1867. He spent seven years as a missionary in India, and then came to the United States to labor in the same capacity among the Indian tribes of the northwest. During the fourteen years that he was engaged in this work he went through a number of Indian wars, being present at many battles, and won the friendship of President Cleveland on a trip to Washington in behalf of his redskin charges. He also became a naturalized American citizen. In 1888 he heard of the illness of Father Damien, the young Belgian priest, whose life and death in the leper colony of Molokai evoked Robert Louis Stevenson's famous letter. He wrote and asked if he could be of assistance, and on receiving an affirmative reply sailed at once for Hawaii. He was Father Damien's companion for a year and after the latter's death continued his work for seven years. The American occupation and the support of the colony by the state made individual sacrifice no longer essential, so he set out for Canton, China, where he had heard that the lepers were neglected. The woman who avails herself of want advertising in the servant quest remains optimistic on the whole "help" problem.

Advertisement for Piles and Fistula treatment, stating "Piles and Fistula—Pay When CURED" and listing Dr. E. R. Tarry as the practitioner.