

PEOPLE'S

PULPIT...

Sermon by
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WEEPING ALL NIGHT

"Weeping May Endure For the Night, but Joy Cometh in the Morning" (Psalm xxx, 5).

Sunday, November 21.—Pastor Russell of Brooklyn Tabernacle, preached today to a crowded house from the above text. He said:—

No other book treats the matter of human woe and sorrow in the wise, tender, sympathetic, helpful manner of the Bible. It assures us that however cold, heartless and disappointing the world may be and our friends may be, or those from whom we may have expected better things, we have, nevertheless, a God of sympathy—a God of love. No heathen religion knows anything of such a God. With them God's attributes are merely more or less of ferocity. Their gods are to be placated and worshipped from fear of what they otherwise would do to their creatures. The God of the Bible assures us of his love, his sympathy, in all of our distresses—his interest in our affairs and his provision for the ultimate welfare of all those who will come into the attitude of loving righteousness and hating iniquity—the only proper attitude of heart, the only one which he can approve and bless with everlasting life.

A Night of Sorrow and Death.

The Scriptures point out to us what we recognize to be the truth—that the world has been under a pall and blight and curse of death for six thousand years. Appropriately our text describes this period as a dark time of hard, blighting experiences, a night of weeping—of sorrow. In harmony with this figure it declares that "darkness covers the (civilized) earth and gross darkness the heathen."

Not alone does this condition affect those who are in alienation from God through ignorance and superstition and the power of sin, but it affects also those who have accepted the grace of God, who have turned their backs upon sin and who are seeking to walk in the narrow way, in the footsteps of Jesus. Well does the Apostle say, "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption: to wit, the redemption of our Body,—the Body of which Jesus is the Head or Chief and we are symbolical members or an under-priesthood (Romans viii, 22, 23).

There is a difference, however, between the Church and the world in this groaning, as suggested by the Apostle's words. The world groans aloud without alleviation, and even its waiting for the manifestation of the sons of God is a waiting in ignorance; for, being out of touch with the Eternal One, they know not of his gracious purposes and arrangements—for these are kept secret from all except his sanctified ones. "The secret of the Lord is with them that fear (revere) him and he will show them his Covenant" (Psalm lxxv, 14). These who possess the secret of the Lord "sorrow not as others who have no hope" (1 Thessalonians iv, 13). They "groan inwardly" and wait for the glorification of themselves and all the brethren, members of the symbolical Body of Christ, by participation in the First Resurrection. The hopes of these must be realized first, before the blessing can come to the "groaning creation" in general. The latter are waiting for the manifestation of the sons of God; namely, the Church in glory.

A Light in a Dark Place.

The Bible represents itself as being the candle of the Lord, the lamp of Divine Truth and enlightenment. But it tells us that its light is not for the world—either now or at any time future. Its light is only for those who by faith and obedience unto consecration seek to walk in the footsteps of Jesus. They need the light. God provides it for them. These are represented by the Prophet as saying to the Lord, "Thy Word is a lamp unto my feet, and a light unto my path" (footsteps) (Psalm cxix, 105). This light evidently does not shine far into the future, but enough for each onward step as it becomes due.

St. Peter amplifies the same thought. After telling us of the assurance which he himself and his associates had upon the Mount of Transfiguration when they beheld "the vision" (Matthew xvii, 1-9) of the Lord miraculously transformed and with him Moses and Elijah and heard the voice from heaven, it was fearful to their minds as teaching the coming of our Lord in glory. In due time, nevertheless, says the Apostle, honoring the Bible above any vision, "We have a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise" (II Peter i, 9), indicating that the morning is at hand and that the Sun of Righteousness will soon fulfill its mission of blessing all the families of the earth.

But Why Is This Thus?

Why does God permit the reign of sin and death, injustice, unrighteousness, sorrow, trouble, pain, headaches, heartaches, etc.? Why does he not deal with humanity graciously, kindly, lovingly, as a Father—as he deals with the angelic sons of God? Is it just or loving on the part of our Creator

to bring forth millions of his creatures under these admittedly unfavorable conditions—beset by weaknesses and sinwardness from their birth and surrounded by others similarly weak, and beset by Satan and his minions—wicked spirits? Is it just that we should thus be in an unequal fight subjected to weaknesses and dying and imperfect conditions on account of the sin of our first parents and then, on the same account, be in danger of an eternity of torture with nine hundred and ninety-nine chances out of a thousand against us?

No, thank God, that thought of eternal torture which came down to us from the dark ages, and which we for a time supposed to be Biblical, we find now is quite unscriptural, when judged in the light of the Bible's own testimony. The eternal torment doctrine assuredly is not of God, not of the Bible, but, as St. Paul declares, one of the "doctrines of devils."

The inheritance of weaknesses, blemishes, sorrows, pain and trouble, to which we were born, is quite sufficient and, according to the Scriptures, these are all part of death, and all reach their culmination in death, which is the *real penalty* for sin prescribed by our Creator. The fact that these blemishes still continue with the race proves that their sins are not yet blotted out, and to this agree the Scriptures which point us to the on-coming glorious day of blessing a thousand years long, the Millennium, in which Divine blessing will be bestowed upon every member of Adam's race. The merit of Christ's sacrifice, the ransom-price for sinners which he laid down, will by that time be made available "for the sins of the whole world."

The merit of that sacrifice has already been applied to the Church—"The household of faith"—since Pentecost. It has brought to this class very special privileges, though very different ones from those it will bring to the world during the Millennium. The willing and obedient of the world will then get *restoration* gradually (Acts iii, 20), back to human perfection and a world-wide Edenic home. The blessing upon the Church is different. The promise now made to those who can and will walk by faith and not by sight is a heavenly one. They are to have a heavenly or spiritual reward and in their resurrection become partakers of the divine nature and have no share thereafter in human nature. The conditions of the present time are severe, proportionately to the greatness and grandeur of their heavenly calling. The terms of acceptance to the divine nature include not only faith and love, but a self-sacrificing will. These sacrifice their earthly restoration rights and privileges for the privilege of suffering with Christ, that they may also reign with him in his Millennial Kingdom.

Learning by Suffering.

The same thought is elsewhere expressed. Only those who bear his yoke and obey him as the Teacher sent of God will be successful in their endeavor to become members of the "Royal Priesthood," now being selected from the world. Only those who, during the Millennial Age, will bear and obey will there receive this great blessing of eternal salvation—eternal life under Divine favor, free from the curse. The reward to the world in the close of the Millennium and the reward to the Church in the close of this Gospel Age will each be eternal salvation; but the Church's reward will include eternal glory, heavenly glory and joint-heirship with the Redeemer himself in his great work of administering God's blessings to the world of mankind, as Mediator of the New Covenant between God and men—the world.

It seemed wise to our Heavenly Father that our Lord Jesus should learn obedience through sufferings and be tested in respect to his willingness to endure suffering for righteousness' sake. How appropriate it is that the same Father should make similar arrangements for all of the Church, whom he will receive from amongst the race of Adam to be members of the Royal Priesthood under Jesus, the High Priest of our order. We see a necessity for this, not only as respects our own testings and a thorough proof of our own heart-loyalty to the Lord, but additionally we see a wisdom on God's part in thus preparing a priesthood of the future. The term priest is recognized amongst the Jews as not merely one who offered sacrifices, although every priest was of necessity a sacrificer. The special mission of the priestly tribe amongst the other tribes was that of instructing, helping, healing, teaching. And so God is preparing a Royal Priesthood for the Millennial Age to bless, to heal, to teach, to uplift all the willing and obedient of humanity.

The royalty of the priesthood signifies that it will no longer be a sacrificing class, for all sacrificing will be at an end. It will be a glorious class, royal, of the divine nature, and representative with our Lord Jesus of the Divine power. As priests who will have to do with judging and chastening, healing and helping humanity, how

much sympathy do we suppose that these Royal Priests should have? Are they not to be on the Divine plane of glory, "members of the Body" of Messiah, the great Kingly priest after the order of Melchizedek? And of him has not the Apostle written that he must be a faithful and merciful High Priest, able also to sympathize with the people in their infirmities? Does he not declare that it was for this reason that our Lord was touched with a feeling for humanity's infirmities? And is it not in perfect keeping with this that all those accepted as "members of his Body" should have such experiences in this sacrificing time as would demonstrate their loyalty to the Lord and guarantee their deep sympathetic interest in the world, then committed to their care? To such will be committed the work of human *restoration*, uplift out of sin and death conditions—mental, moral and physical?

The Morning of Joy.

How glad we should be that our Heavenly Father's sympathy for us will provide "a morning of joy" to be ushered in, in his "due time!" Additionally he sympathizes with us to the extent that he has given us in advance a message and Revelation and explanation to comfort us, to sustain us in the way! We have already seen that this Revelation is only for those who have the eyes of faith and the ears of faith at the present time. "Blessed are your eyes, for they see; and your ears, for they hear." "He that hath an ear let him hear."

We recognize the wisdom of God in withholding the secret of his plan from the world in general. We recognize that for the world to know the deep things of God at the present time would be injurious rather than helpful to them. It might possibly work an interference with the Divine Program. Nevertheless we are bound to sympathize with the poor groaning creation in its blindness and ignorance. The poor world knows not why it came into being. In an animal fashion, eating, drinking, etc., it seeks to use the opportunities of present life and, after a few short years full of trouble, it goes down into the tomb, ignorant of the purposes of its creation, and usually considerably enthralled by fear respecting the future beyond the portals of death.

How we may rejoice in spirit as we perceive the length and breadth and height and depth of the Divine Program for the future and the blessings which it will bring to this "groaning creation!" How we long for the time to come when the Church shall be made ready through the sufferings of this present time for the glories of the future—the Kingdom! No wonder the Apostle declares, "He that hath this hope in him purifieth himself even as he [the Lord] is pure (I John iii, 3). He is our exemplar, our pattern. We seek to copy him. Although we cannot hope to be like him in the flesh, we can be like him in the spirit of our minds and thus be of the character-likeness which the Father will bestow to honor with a share in the "First Resurrection." By that glorious "change" we shall be made like him actually and see him as he is and share his glory.

The morning of joy, the Millennial Morning, of course, cannot be ushered in until the rising of the Sun of Righteousness. Its beams of grace and Truth will flood the earth with the light of the knowledge of the glory of God to such a degree that it will drive out, expel, all ignorance, superstition and sin, which have worked such havoc in our race.

But what is this Sun of Righteousness? Whence comes it? The Bible answers the question by telling us that it symbolically represents the Lord himself and the elect Church of this Gospel Age. The Sun of Righteousness is a synonym for the Seed of Abraham, of whom it is written, "In thee shall all the families of the earth be blessed." The Mystery hidden for a time from many is the fact that the Church is to share with her Lord the very feature of his glorious work, not only in suffering, but also in reigning. Thus we have St. Paul's assurance that the overcomers will be members of the Seed of Abraham (Galatians iii, 29). And we have our Lord's own words that this faithful class will be represented in the great Sun of Righteousness, the great Messiah, the great Prophet, Priest, King and Mediator between God and men (Matthew xiii, 43).

"What Manner of Persons."

St. Peter, in viewing the prospects of the Church, inquires as to "what manner of persons we ought to be in all manner of holy living and godliness." He refers to us, who know that the present order of things is the reign of sin and death from which our Lord died to deliver us. What manner of persons ought we to be, who have heard the Lord's invitation to joint-heirship in his Kingdom, and who know that we are now on trial to determine by our voluntary course our worthiness or unworthiness of that glorious position to which we have been called by God's favor? How paltry, how insignificant, do all the affairs of the world appear in comparison to this great prize set before us in the gospel!

And what should be our attitude towards the world, seeing from this inside standpoint of Divine Revelation the real condition of the world and God's sympathy for it? Its ignorance should make us very sympathetic, and very much disposed to lend a helping hand of relief in every possible manner. We should be ever ready to remove the scales of blindness from the mental vision of all who give indication of a desire for God—any who seem to be "feeling after God, if haply they might find him" (Acts xvii, 27). Only such will be ready for the Kingdom, fit for the Royal Priesthood, every member of which must be "touched with a feeling" for earth's infirmities,

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THE HOME OF SATISFACTION

DEATH OF FORMER PIONEER CITIZEN

Capt. John P. McPherson, a Former River Pilot of Rare Ability

The death is announced in the state of Idaho of John P. McPherson, for many years a resident of this city and long a well known riverman. Captain McPherson for such was the title which he had risen to in river navigation, was a Missouri river pilot of rare ability. He was among the pioneers of Missouri river navigation and the old rivermen well remember and love him. He had traveled the river from the head of navigation clear to St. Louis and knew every foot of it in his palmy days when steamboating was the chief means of transportation in the west. He permanently located in this city in the year 1878 when he took the position of pilot on the Vice-President, then transfer boat of the Burlington. He succeeded Capt. Peter Mann on this boat. While in charge of the Vice President, Capt. McPherson had his legs broken when the boat was blown over the dyke on the east side of the river by a northwest gale which near wrecked the craft. John McPherson, who is proud today that he is the first man whom Capt. McPherson ever pulled a bell when he took the Vice President, remembers perfectly the circumstances. Later, Capt. McPherson took charge of the president here, and ten years after coming here he was transferred to Nebraska City, where he remained until the bridge at that city was completed, when he retired from boating and located at Greenwood, where he lived several years. From that place he went to Idaho, where he resided until his death last Wednesday.

Capt. McPherson was a brother-in-law of John E. Leesley of this city, having married Miss Lottie Leesley in this city many years ago. She preceded him to the better world some years since, and now reposes in Oak Hill cemetery west of this city. Of the union with Miss Leesley three children were born of whom one, Charles McPherson, is now an operator in the Burlington headquarters at Omaha. There was also two daughters born to the marriage, one of whom lived in Idaho. Deceased had reached the ripe age of seventy years when death claimed him. His son Charles, has gone to Idaho with the intention of bringing the remains to this city for interment and it is expected the funeral will take place here on Monday next, although at this time no hour can be set. Deceased is also distantly related to Mrs. Fred Range of this city.

Talking with the old rivermen who had known Capt. McPherson in his lifetime, they unite in giving to him the highest need of praise. As a navigator, as a man and as an upright citizen they agree he has had no superior. Jack McDaniels who worked on boats with Capt. McPherson pays him the highest tribute when he says "In all my life, I have never known a better man than John McPherson. At all times and under all circumstances he was a real man." Frank Kauble who was also a riverman with Capt. McPherson unites in a like tribute and says "No matter whether a man was a deck hand or a freeman or a pilot, John McPherson always had a good word to say for him. I am certainly grieved to learn of his death." These are but specimens of the universal tributes of respect which are given to the noble man and among the frequenters of the river as well as the older citizens there is the deepest grief at his passing.

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A MODERN INSPECTION ENGINE

Just Turned Out of the Local Burlington Shops for Use of the Wyoming Division

The Burlington shops this morning completed and turned out one of the finest inspection engines in use on the system and one which the management can be justly proud of. The engine is for use on the Wyoming district by General Superintendent Bracken and it is C. B. & Q. engine No. 366. The work of building the inspection room on the front of the engine work was also done in this city, while a portion of the engine work was also done here and the entire affair—engine and inspection cab was painted here.

The inspection cab is finished in standard Burlington finish of quarter-sawn oak woodwork in the interior, two single seats on the floor of the cab with one seat above and back of them holding three persons, all of the seats being magnificently upholstered in Black Russian leather. The front of the cab has large windows which may be thrown open when desired and which afford an unobstructed view of the track in front of the engine. In this cab the inspection officers ride. It is heated by a finely arranged and protected system of steam pipes from the engine which will keep the occupants of the cab warm in the most severe weather. The cab also has a speedometer to register the speed at which the engine is moving with the necessary apparatus to signal the engineer. It is also fitted with air brakes and every other modern appliance necessary in railroad. For night travel it is brilliantly lighted by electric lights, the engine furnishing power for the same. To reach the engine cab when necessary there are steps leading up over the side of the boiler to a connection with the running board on the engine. The door and the steps are fitted with rubber

treads, something which holds the foot solid and prevents slipping. The interior of the car is on the whole, very handsome and comfortable and the workmanship which has been put in on this part such as the carpentry, the upholstering, the steam fitting, the electric wiring and the like are of the very highest character of workmanship.

The exterior of the car is finished in the standard Burlington finish, the dark body and handsome gold striping making a remarkably handsome effect. On the sides of the inspection cab are the words "Inspection Engine" in Burlington standard lettering. The front of the cab is surmounted by a powerful electric headlight. The entrance to the cab is by sliding side doors which when open are back out of sight in the cab sides.

The work on the engine was to a large extent done in this city and it was repainted, being a very fine job in every respect. The engine of course, is finished in the Burlington standard, the tank being handsomely striped in gold with the engine numbers in like color.

The entire effect is decidedly handsome and well worthy the pride which Superintendent of Shops Baird, General Foreman Hayes, and the several foremen and employees who were concerned in the work taken in it. It is a clear demonstration that the Plattsmouth shops can and do turn out as fine work as any shops on the Burlington system and it is a marvelous example of how the grade of work in railroad shops has risen in the last few years. The people of this city take great pride in seeing a fine product of the local shops turned out and they are proud of the showing which Mr. Baird and his forces are making. The inspection engine No. 366 will be a great advertisement for Supt. Baird, General Foreman Hayes, and the employees of the Plattsmouth shops.

Gus Olson took a number of photographs of the engine as it stood at the depot and these will soon be on exhibition here.

False Rumors.

M. Fanger, the Wooltex man, desires to have it publicly understood that the rumors that he is not conducting a genuine, bona fide closing out sale are absolutely false and without foundation. He is going to close out every dollar's worth of goods he has and sell his fixtures and he has cancelled all orders for new goods. He is retiring from business, not because he has to but because he is going to move for his health. His sale is a real closing out sale regardless of rumors and the people of Plattsmouth will find it out if they come in and patronize him. Do not pay any attention to reports on the streets for they are untrue. M. Fanger is leaving Plattsmouth and has many thousand dollars worth of fine merchandise at ruinous prices.

Read the Daily Journal.