

PEOPLE'S



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

PULPIT...

THE COST OF CHURCH FEDERATION TO CONGREGATIONALISTS PRESBYTERIANS METHODISTS

Brooklyn, N. Y., January 16.—Today began a series of Christian Mass Meetings, which are to continue during four successive Sunday afternoons in the largest Auditorium of Brooklyn, the Academy of Music, under the auspices of "People's Pulpit Association." The topic for the day was:—

"What Congregationalists, Presbyterians and Methodists must surrender in the interests of Church Federation."

Pastor C. T. Russell of Brooklyn Tabernacle delivered the address. The spacious and elegant Auditorium was crowded so that an overflow meeting with another speaker was deemed advisable. On the platform behind the speaker were several hundred men, including a number of ministers. The audience as a whole was a very intelligent one. The Honorable J. F. Rutherford, Attorney-at-Law, introduced Pastor Russell, who said:—

I take for my text the Word of the Lord through the Prophet, "Say ye not, A Confederacy, to all them to whom this people shall say, A Confederacy; neither fear ye their fear, nor be afraid" (Isaiah viii, 12).

The desirability of oneness in the Church of Christ is beyond dispute. The propriety of sectarianism or division is now generally conceded, although twenty years ago many defended the divided condition of the Church as being helpful. They pointed to our Lord's words, "I am the Vine and ye are the branches; every branch in me that beareth not fruit my Father, the Husbandman, taketh away. And every branch that beareth fruit he pruneth, that it may bring forth more fruit (John xv, 1-5). They claimed that the denominations were the branches. The evident teaching of the Master here is that his people are related to him in an individual sense and not as parties, sects or denominations, and that they are dealt with from the individual standpoint as one Church and not many.

St. Paul enunciated the same great truth (I Corinthians xii, 13), declaring that the Lord Jesus is the Head of the Church, which is his Body, and that as the human body has many members under the full control of the head, except when diseased, so the Church, as members in particular of the Body of Christ, are all to be subject to the Lord as their Head. They are all to be so connected with their Head, and thus with each other, that when one suffers, all suffer with it, and when one rejoices, all rejoice with it, because they all have fellowship in the one spirit of the Head. Hence the eye cannot say to the hand, nor the hand to the foot, I have no need of you, for every member is necessary to the prosperity of the Body as a whole. And as the joint supports and strengthens the limb and is joined thereto by sinews, etc., so individually God's people are united to each other in the bonds of grace and truth and love.

It must be conceded that Church Federation or Confederacy in many respects quite a different thing from the Church's oneness illustrated by our Lord's parable of the vine, and the Apostle's illustration of the human body. Nevertheless since a Federation is proposed as the nearest possible approach to the spiritual enfolded Union, it is proper that we and all Christians everywhere should enquire carefully the cost and the gain implied in the Federation movement. As the program shows, this series of meetings will consider impartially the cost of Federation to the creeds of the most prominent denominations. First in the list today we consider the sacrifices of Congregationalism, Presbyterianism and Methodism.

(1) As to church government very slight concessions will be required of any of the federating denominations. Denominational liberties as respects forms of worship and methods of government and discipline are to be permitted very loose rein. The Federation proposes chiefly the regulation of home and foreign mission work and a general watch-care over the interests of the federated systems along the lines of political influence. The expectation is that the political power of the Federation will have considerable to do with moulding of legislation favorable to the Federation, and later on, unfavorable to the smaller denominations not associated in the Federation.

(2) It is along doctrinal lines that the sacrificing in the interest of Federation will be chiefly demanded.

Doctrinally Congregationalists and Presbyterians are one; hence we may consider their sacrifices of doctrine in the interests of Federation as the same. They both accept the Westminster Confession of Faith with its Calvinistic foundation—that God, before the foundation of the world, foreordained whatsoever comes to pass; that he predestinated an elect, saintly few to heavenly glory, and equally foreordained that the remainder of thousands of millions of non-elect should be maintained in eternal life to all eternity, in order that they might suffer excruciating pains, both mental and physical, never-ending, as a part of the supposed penalty of the "Original Sin" committed by our first parents in Eden.

Evidently there will be few people in these highly intelligent Christian bodies ready to insist, as our forefathers did, that this element of faith is essential to salvation. Few of us would agree with Brother John Calvin, the great architect of this creed, that fellow-Christians rejecting this doctrine should be burned at the stake, as Brother Calvin decided in respect to Brother Servetus. No, thank God! We have outgrown some of the narrowness which so terribly fettered some of our brethren during the dark ages.

Few any longer believe that there are "infants in hell not a span long," because non-elect. Even where the doctrine of Election is still blindly held, few have the temerity to state their belief that any innocent infant was predestinated to everlasting torture. But Brother Calvin's contention expressed in the Westminster Confession is that there are no innocent infants—that the condemnation of Original Sin, was to eternal torture and that Adam's children, "born in sin and shapen in iniquity," were therefore not innocent, but guilty—born under the sentence of eternal torment and salvable from it only through membership in the Church of Christ. Indeed we may say that this theory was still older than Calvin, for did not St. Augustine first declare the danger of infants to eternal torture and the necessity of their being brought into the Church of Christ by baptism in order to escape eternal torture? And is not the force of this teaching still manifest amongst both Protestants and Catholics, as evidenced by their fear to have an infant die unbaptized—so that some, in extreme cases, even practice "baptism in utero"?

Doctrinally Methodism is indirectly opposed to Calvinism in every sense of the word. Possibly Methodists will have less to concede than Calvinists, because, although in Wesley's day the doctrine of Free Grace was combatted on every hand, it is now the tacit faith of the vast majority of Christendom. The doctrine that God had premeditated and irrevocably foreordained the eternal torture of our race except a handful of the Elect was too horrible a one to stand. So the Methodist doctrine of Divine Love for all and Free Grace as respects salvation has appealed more and more to the growing intelligence of mankind. Nevertheless we cannot do otherwise than concede that it will matter little to the thousands of millions which all "orthodox" creeds consign to eternal torture whether they shall suffer eternal agonies as a result of Divine lovelessness or to Divine inability to outwork for their benefit the supposed advantages of Free Grace arranged for them by Divine Love.

The More Excellent Way.

Our suggestion is that now, in the lapping time of this Gospel Age with the oncoming Millennium Age, as the arc electric light casts the candle of the past into the shadow, so the clearer light now shining from the pages of God's Word casts into the shadow all the doctrines of the "dark ages," relieving us of the horrible nightmare which once beclouded our hearts and lives and made us fearful of our Creator as an all-powerful, but merciless sovereign. In this blessed light now shining from God's Book have we not a basis for Christian union? Let us see! If we can find in God's Word that the doctrine of Election and the doctrine of Free Grace are both true, both Biblical, but that one belongs to the Church in this Gospel Age and the other to mankind in general in the coming Millennium Age, will not this solve our problem and give us doctrinal union instead of a mere federation based upon the ignoring of doctrine? We can all assent to this, therefore let us examine the facts.

The Bible assuredly declares a Divine election according to a Divine purpose foreordained—but not such an election as Brother Calvin outlined. God foreordained the selection of a Church, predestinating the number who would constitute its membership and the character of each one who would be acceptable as a member. He foreordained tests of the worthiness of these members and the glorious reward that should be theirs and a great work which they shall be privileged to do for mankind—limitedly now, fully during the Millennium. Accustomed to the election of fellow-citizens to the Presidency, to Congress, etc., where they will have the opportunity for blessing the non-elect, we should have carried this same thought to the Divine election of the Church. We should have discerned that the elect Church, the "Seed of Abraham" (Galatians iii, 29), is specially intended to be the channel of Divine blessing to "all the families of the earth" (Genesis xxviii, 14).

How strange that we overlooked this and the assurance that with the completion of the Church Messiah would exalt her in the "First Resurrection" to be his Bride and joint-heir in his Millennium Kingdom, to be established for the blessing of all mankind! How strange that we did not notice that every text of Scripture used by our

Methodist brethren to substantiate their doctrine of Free Grace belongs to the Millennium Kingdom. As for instance, the Bible, after telling us of the completion of the Church now espoused to the Lord and after her marriage of union with him at his Second Coming, as "The Bride, the Lamb's Wife," tells that then "The Spirit and the Bride shall say, Come and whosoever will may come and take of the water of life freely" (Revelation xxi, 17).

Ah, yes, we failed disastrously to keep the Apostle's command, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth" (II Timothy ii, 15). We failed to thus divide the Truth and to note the portion applicable now and the other portion applicable during the Millennium. Thank God, we are not yet too old to learn. We surely have been thoroughly sickened by our mistaken interpretations of the past, which made nonsense of both the doctrines—Election and Free Grace—and worse than this, defamed and vilified our Heavenly Father, "the God of all Grace."

In the light now shining we may see that the terms of the Divine election of the Church are in every sense of the word without partiality, except as regards character and faithfulness. Those now called with the heavenly calling to be of "the elect" are indeed invited to eternal life on the spirit plane, to be like unto the angels, but more exalted, while the opportunities to be granted to the world in general during the Millennium—yet grand (Acts iii, 19-21). But this difference of reward is counterbalanced by the severer trials and testings of those now called to be of the elect. They must walk by faith and not by sight. They must take up their cross and follow the Lamb whithersoever he goeth. They must count their lives not dear unto them, but willingly sacrifice their earthly interests that they may be participators with their Redeemer in glory, honor and immortality, and in his great work of the Millennium—the blessing of the world of mankind with a mental, moral, social and physical uplift.

Cannot we all, Congregationalists, Presbyterians and Methodists, and all others of God's people, unite as one body upon this Scriptural hypothesis? Are we not satisfied with the terms of this election—that they are sufficiently stringent to exclude all except the saintly? Hearken to the Apostle's declaration, which we once so grievously misunderstood: He says of God's election, "Whom he did foreknow he also did predestinate to be conformed to the image of his Son." In other words, when our Heavenly Father foreknew and predestinated to gather an elect Church as the Bride of Christ, he also predetermined that none could be members of it unless they attained through faith and obedience in the School of Christ character-likeness of Jesus—heart likeness to him—hence, as nearly as possible, an obedience of the flesh to his Law.

Surely no one will claim that any but a little flock has ever attained to this honored condition; hence our former ideas respecting the non-elect would consign the majority of our families, neighbors, friends and all the heathen, to endless woe. But now how differently we see in God's Word, that the elect class is selected in advance, that in God's due time, with the Redeemer, it may bless every creature with this opportunity to return to human perfection in a Paradise regained—restored during the Millennium. This proposition of the Scriptures includes those who have gone down to the prison-house of death—into Sheol, into Hadad, both the evil and the good. All shall then know, from the least to the greatest, that "Jesus Christ, by the grace of God, tasted death for every man." They shall know that the redeeming blood was not shed in vain, but will secure to each member of Adam's race, not eternal life, but an opportunity to attain eternal life—either on the heavenly plane during this Age or on the earthly plane during the Millennium.

I address you, dear friends, not from a sectarian standpoint, but from a Federation standpoint; yea, more than this, from the standpoint of those who desire to be doctrinally, as well as outwardly, in agreement with the Lord and with each other. Have we not, in this beautiful election of the Bible, the basis for the grandest of all hopes, the highest of all ambitions—to be "heirs of God and joint-heirs with Jesus Christ our Lord"? Can we want more than this for ourselves? And does it not enhance the glory of this prize to have the prospect of conquering the world for Jesus and for the Father during the Millennium, in the only way in which it ever can be conquered—God's way?

Is it not for this Kingdom that our Redeemer taught us to pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven"? Is it not for this Kingdom that he taught us to wait, saying, "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom" (Luke xii, 32)? Is it not for this Kingdom that the world waits? "Unto him every knee shall bow and every tongue confess." "The knowledge of the Lord shall fill the whole earth." "All shall know him from the least to the greatest." "And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from amongst the people" (Acts iii, 25). Shall we, then, stop merely with an outward federation or confederacy? Shall we not rather unite our hearts and hands and hands along the lines of the Divine promise given to us—"In thee and in thy Seed shall the families of the earth be blessed?" (Galatians iii, 29).

JOURNAL SCRIBE VISITS UNION

The Town Recovering From It's Recent Disastrous Conflagration, and Grit and Energy Prevails.

On Saturday morning last the writer preceived the idea of spending the day in Union, a visit he has long contemplated. It has heretofore been his custom to visit this flourishing village about twice a month, but sickness in the Journal family has prevented him from paying his usual visits to the friends of the Journal in Union. Our previous visit to the town was last fall during the Old Settlers' reunion, and we found many changes even in that short time. The fire demon has displayed his well known ability in way of destruction of property, and but one lone building now adorns the west block on the south side of Main street. But with the vim and energy usually displayed by the residents of the town, perhaps a year hence this block will be built up with more modern and up-to-date business houses, and the eye-sore thus remedied.

We always felt welcome in Union, because the Journal has so many staunch friends in and around the town, and when we meet them it is like meeting home folks. We first dropped in to see our friend Roy Upton, and found him feeling fairly well, and enjoying a fair business. Roy is a genial fellow and gets his share of the business when there is any business doing. He is making arrangements to remove to his new brick store room in about one month, where he will have one of the finest hardware stores in the county. Here we also met Gabe Austin, who is the chief clerk, and he gave us that smile of greeting that never wears off. Gabe is "a hale fellow you will met," if he likes you, but if he don't the smile don't go.

We met Senator Banning, but he was as busy as bees around honeysuckles in summer time, and our visit was very brief with him. He is interested in one of the new buildings that has just been completed on the south side of the upper block on east Main street, to be used as a drug store. And by the way, we desire to say that Mr. W. C. Carragher, who is putting in the new stock of drugs, will have one of the finest rooms for a store of this character in any town in eastern Nebraska. His furniture is right up-to-date and matches well with the fine finishings of the room. W. C. Carragher is a fine druggist and well known in Union and surrounding country.

Union will hereafter boast of two drug stores. Alva Stites, who was burned out is occupying one-half of the Joe Banning building and when everything is arranged to his noitno, he will have a fine place for business. Mr. Stites, previous to the fire, was enjoying a splendid business, and he being very popular, he no doubt will retain much of his old trade.

Joe Banning, the only furniture dealer in the town, has a fine store and his stock of furniture is all up-to-date. While in his store we noticed one of our young Union friends pricing different pieces of furniture, no doubt with the view of soon possessing some handsome young lady who resides in or near Union as his betterhalf. He made us promise to omit his name for the present, and if the writer is not mistaken, wedding bells will soon peal forth the joyous note of "Two souls with but a single thought—two hearts that beat as one."

As ever, we dropped in to Inter-union our good old friend Judge Reuben Foster, and while away a few moments. We found him hard at work in his wagon shop, but not to busy to once and a while chat about events past and present. Uncle Reuben knew the writer back in Ohio when he was abit of a boy and where our old friend, then a young man, would drive us away from the building upon which he was at work, where we had gone to gather blocks. We never thought about him driving us away for fear of getting hurt. Oh, no, we thought he was an awful mean man. But when we got bigger we learned more about him as a man. Uncle Reuben as a man with a mind of his own, and generally speaks right out in meeting. Everybody likes him, and he is very popular, even with the ladies.

We never go to Union without calling on Bob Frans and we found him enjoying fairly good health. Mr. Frans is a progressive citizen and he and his son Ray have one of the largest and finest equipped stores in Cass county, and both being very popular with the masses, they sell the goods. They are reliable business men and the people can depend upon getting the goods just as represented.

SEE PLATTSMOUTH SUCCEED

GOING, GOING, GONE!

Our January Clearance Sale is moving out our winter suits and overcoats, pants, shirts, &c mighty fast. It's to your interest to get some of these good bargains while they are going. They'll soon be gone and they cannot be duplicated.

MEN'S WINTER SUITS

\$7, \$9, \$12, \$15

MEN'S OVERCOATS

\$5, \$7, \$9, \$11

MEN'S ODD PANTS

\$1.39, \$1.99, \$2.49

BOY'S KNEE PANT SUITS

\$1.39

BOY'S ODD PANTS 29c

Men's Wool Sox..... 19c

Men's Work Shirts..... 39c

Men's Dress Shirts, worth up to \$1.50, to close. .69c

Men's Reversible Four-in-Hands, all shades, see our west window..... 19c

These are "clean up" prices and are not guaranteed beyond the present stock in hand. Buy now and save money.

Wescott's Sons

THE HOME OF SATISFACTION

We made a brief call at the office of Dr. Newell, the dentist, and found him the same as ever, with the glad hand extended. Mr. Newell is one of the finest dentists in eastern Nebraska, and while he is doing fairly well, he will soon remove to his new quarters across the street, where he will have fine dental parlors, arranged to his own notion.

An Unfortunate Case.

The insanity commission this afternoon is engaged in hearing a complaint filed before them charging Vern Kiser with insanity. There are several witnesses present from the vicinity of Myrand who testified to various queer phases of the young man's conduct, it appearing that he has terrorized the school in that neighborhood and that he has threatened the pupils and the teacher. Several witnesses testified that they they would not let their children attend the school for fear of injury to them. It seemed hard for the commission to get testimony from the witnesses who seemed intimidated and the hearing will doubtless be prolonged for several days to procure the attendance of other witnesses. It is said to be a most unfortunate case. Clerk of the Court Robertson, Attorney D. O. Dwyer and Dr. B. F. Brendel, the commission, were all present at the hearing.

President Helps Orphans.

Hundreds of orphans have been helped by the President of the Industrial and Orphan's Home at Macon, Ga., who writes: "We have used Electric Bitters in this institution for nine years. It has proved a most excellent medicine for Stomach, Liver and Kidney troubles. We regard it as one of the best family medicines on earth." It invigorates the vital organs, purifies the blood, aids digestion, creates appetite. To strengthen and build up thin, pale, weak children or run-down people it has no equal. Best for female complaints. Only 50c at F. G. Fricke & Co.

W. H. Heil from near Cedar Creek was a business visitor in the city today.

Do you want an AUCTIONEER?

If you do, get one who has Experience, Ability, Judgement.

Telegraph or write

ROBERT WILKINSON, Dunbar, Neb.

Dates made at this office or the Murray State Bank. Good Service, Reasonable Rates.