

# PEOPLE'S

# PULPIT...



Sermon by  
**CHARLES T. RUSSELL,**  
Pastor Brooklyn  
Tabernacle.

## The Glorious Liberty of the Children of God.

"The creature also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Romans viii, 21)

Brooklyn, July 3.—Pastor Russell of the Brooklyn Tabernacle preached today in Brooklyn's largest Auditorium, the Academy of Music, from the above text, to a crowded and attentive audience. He said:

Tomorrow will be celebrated as "Liberty Day" by Americans in all parts of the world. To some, of course, it means a holiday, a time of recreation, but to others of us it speaks eloquently of "Liberty enlightening the World!" Even the enemies of the Republic must concede that an influence has gone forth from these shores to the uttermost bounds of earth—an influence against tyranny, and in a broad, general way in line with the Golden Rule, which respects the liberties of others as it desires its own to be respected. It is difficult to estimate the weight of influence attaching to the numerous letters going from these shores to every country under heaven, to every hamlet and village and city. It is difficult to estimate the influence of the newspapers and magazines which go forth from this land breathing the love of liberty. And yet, dear friends, every day and every year, as our ideas mature, we come to see more and more distinctly what constitutes this "liberty," and to distinguish this from "license," which sometimes steals the livery of liberty, to grossly misrepresent it.

It is not surprising that many who come to our shores from lands where personal liberty is almost unknown are inclined to expect more liberty than we can safely accord them. They are obliged to learn gradually the lesson that social liberty signifies, not personal license, but the permission to do only those things which will not interfere with the rights and liberties of others. Indeed, this is the lesson which all must learn in order to be good, useful citizens of this Republic; a lesson therefore to be learned by all who would enjoy true liberty. It is the lesson of self-control; the lesson of minding one's own business; the lesson of speaking evil of no man; the lesson of doing good unto all men as we have opportunity; the lesson of intruding on the proper rights and privileges of no one else. But alas, how few of the world have come to rightly view the liberty of which we boast!

### In the School of Christ.

It is in the School of Christ that the pupils or disciples of the Lord Jesus may learn of him, the Great Teacher, the important lesson of self-control and the proper exercise of our own liberty, without encroaching upon the rights and liberty of others. Alas, dear friends, we must concede that remarkably few of the Lord's people have learned this lesson and are qualified to graduate along this line! Many followers of Christ continually practice injustice in the little things of life, neglecting to regard the liberties and rights of others. In the Church, in the home, in business, the rights of others are all too frequently ignored or only partially recognized. It is more important that we learn to recognize the rights and liberties of others than to insist upon our own rights. The former course tends to make us Godlike; the latter cultivates selfishness and frequently gets us into difficulty unnecessarily. The Apostle's instruction is that so far as possible, we should live peaceably with all men, which often necessitates the voiding of our own rights for the sake of peace.

This matter of insisting upon rights and liberties is moving the world more and more toward contention and strife, and hastening it toward the great time of trouble which shall engulf the whole social structure. Doubtless the great majority will be claiming their individual rights while almost totally disregarding the rights of others. We urge, therefore, that kind of love of liberty which is willing to sacrifice as respects its own privileges, that it may be helpful to others in maintaining their proper liberties. Nor does this signify that the people of God should ignore their own liberty and fight for the liberty of others. Rather we should stand for the principles of righteousness, and both by word and precept refrain from stirring up violence, or jeopardizing the interests of others. Liberty of conscience we should maintain in ourselves and should encourage in others.

### "Liberty of Children of God."

St. Paul speaks in our text of the "liberty of the children of God." This, primarily, signifies our desertion from our taskmaster, Sin, and the surrender of our wills to God and righteousness. It means a repudiation of liberty to do wrong and the grasping, through Christ, of liberty from bondage to Sin. But, as the Apostle elsewhere explains, we find it impossible to conquer fully the fallen flesh. We will find it impossible as "New Creatures" to attain the full liberty of Sonship under present conditions, because, as St. Paul declares, "The flesh lusteth against the Spirit, and the two are contrary the one to the other" (Galatians v, 17). We have a constant fight to resist the enslaving influences of Sin—to maintain our liberty as sons of God. The victory will not be fully attained until our resur-

rection, when "This corruptible must put on incorruption." Then our new minds will receive new, perfect spirit bodies, through which they can operate perfectly, and exercise, to the full, true liberty, true freedom.

The full liberty of the Children of God, therefore, is not attained in this present life, but will be attained in the resurrection, when we shall be perfected in the Master's likeness. And in this connection it is well to note that this is the liberty of the angels also—liberty of freedom from Sin, from the power and domination of error and superstition and weaknesses through heredity. All the angels were thus created, and father Adam and mother Eve also were thus created, in the full likeness of the children of God. Some lost their liberty by disobedience; they became slaves to Sin and Death, and have been more or less bound by these conditions from then until now. So, then, "The liberty of the children of God" is absolute perfection—the ideal condition for which the Church is striving.

### The Groaning Creation.

The Apostle in our text is discussing the condition of the world of mankind in general. He reminds us that "the whole creation groaneth and travaileth in pain together until now" (Romans viii, 22). In the nineteenth verse he tells us what they are waiting for, namely, "The earnest expectation of the (human) creature waiteth for the manifestation of the sons of God." The world of mankind is now enslaved to Sin and Death; they cannot help themselves; they must wait until God's time for setting them free from this bondage. God's time will come in connection with the glorification of the Church, and her manifestation with her Lord in the glories of his Messianic Kingdom. Then the groaning creation will be set free from the bondage of Sin and Death, under which it now groans and travails.

### Made Subject to Vanity.

The Apostle reminds us that the slavery of mankind to Sin and Death came upon the world through vanity, or frailty, unwillingly. Our frailties are the result of sin and of the Divine sentence. Father Adam was disobedient and our Creator, in sentencing him to death, made the dying condition such that all of his children would be involved with him, as sinners, through heredity, and thus sharers in his dying condition. But God did not subject our race to this dying condition, this slavery to Sin and Death, with the intention of blasting the hope of humanity to all eternity, much less with the expectation of sending Adam and his race to eternal torture. Rather, we are to understand that when God pronounced the death sentence upon our race, intermingled with it was the hope, the desire, on the part of the Creator, that the result of that death sentence should not be man's absolute and eternal destruction, after the manner of the brute beast. In the Divine purpose there mingles a hope—a desire and intention that all of Adam's race who will learn the lesson of righteousness may ultimately be delivered from the bondage of Sin and Death, into the true liberty of children of God. It was to secure, in God's due time, for Adam and his race, liberty from Sin and Death, that Christ died for our sins.

### The Creation to Be Delivered.

Our minds now turn to the liberty which, by God's grace, came to this nation in 1776; and, similarly, some of our nation look to the liberty that was accorded them by the "Emancipation Proclamation." But these emancipations are nothing in comparison with the great Emancipation which God purposes shall come to all the world of mankind through Christ. Enslaved to Sin, through Father Adam's disobedience, "Sold under sin," the purchase of the race by the precious blood of Christ is to be announced by the Great Judge who pronounced the sentence. This is a glorious hope, a glorious prospect, but as yet it is merely a prospect. Only the true Church has as yet been set free; and she waits for perfect freedom through the "First Resurrection." "The whole world lieth in the Wicked One," and still are slaves to Sin and Death conditions in every way.

The arrangement of Divine Providence for this great liberation of the captives of Sin and Death is wonderful! God's Kingdom is to be established and to exercise his reign or rule of righteousness amongst men for a thousand years! Satan is to be bound during that period, that he may deceive and entrap humanity no more. The knowledge of God and the assistance of Divine power are to be extended to every creature, bond and free, rich and poor, of every tongue and nation. Not only will the living nations enjoy this privilege of release from slavery to Sin and Death, through the great Redeemer, but, additionally, all who are in their graves will have the glorious opportunity of being awakened and of being brought to a knowledge of the Truth, that they may be saved by laying hold thereon—by conforming heart and life to the rules of the Kingdom of God's dear Son, and thus attaining eternal life.

Truly, that will be a glorious epoch when to the great Deliverer "every knee shall bow and every tongue confess, to the glory of God." It will be grand, indeed, to witness during the thousand years of Christ's reign the gradual liberation of the slaves of Sin and Death—their gradual attainment of full mastery over their weaknesses and imperfections by the assistance of the great Emancipator! Many of these poor slaves went down to the tomb in fearful anticipation of a future of eternal torment. How glad they will be when they awake from the sleep of death, realizing it as only a momentary interim! They will be advised of the fact—that the Redemption price has been paid by Jesus and that, therefore, he is fully qualified and empowered to set them free in every sense of the word—not only from the condemnation of death, but also from the actual blight of death—the mental, moral and physical weaknesses, which are elements of the death sentence.

True, the Scriptures intimate that all will not appreciate the privilege of emancipation from the dominion of Sin and Death. It is not for us to speculate as to the number who will ultimately be set free. It is sufficient for us to know that all will be brought to a full opportunity of attaining or rejecting the emancipation privileges. All will be free in the sense that none will die the Second Death, except by his own willful, deliberate sympathy with sin and rejection of the righteous and liberal terms of the Great Liberator.

### Not Only They but Ourselves.

Pursuing the subject, the Apostle marks the Church of this Gospel Age as separate and distinct from the world. He shows that those who receive the begetting of the holy Spirit now, are already children of God, and already enjoying full freedom, full liberation from the condemnation of Sin and Death. He says, "And not only they (the groaning creation, the world, but ourselves also (the spirit-begotten Church of this age), which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption (deliverance) of our Body"—"the Body of Christ, which is the Church" (Verse 23; 1 Corinthians xii, 27).

The Apostle is here pointing out that while the world is groaning under its share of the Adamic condemnation, believers in Christ also groan—though in a different manner. The world groans and travails, waiting for the Church's manifestation—"the manifestation of the Sons of God." The Church groans, not outwardly, but inwardly, while waiting for something different. The world is waiting for the manifestation of the Sons of God, because "Now are we the Sons of God" (1 John iii, 2). Our salvation will come, therefore, before this manifestation of the Sons of God, which will bring release to the world. The elect Church is waiting for the adoption, the deliverance of the Body in the First Resurrection. Our Heavenly Father has already granted us the spirit of adoption whereby we can cry, "Abba, Father," but our adoption is not yet accomplished, completed. We are already set free in our minds from the Law of Sin and Death, but will not be entirely free until our resurrection change. The adoption of the Church by the Father will be her full entrance into the liberty of the Sons of God, her full entrance into perfection, "changed in a moment, in the twinkling of an eye" (1 Cor. xv, 52).

The Apostle continues the same thought, pointing out that the salvation of the Church at the present time is not her actual or complete salvation, but a hope-salvation or a faith-salvation. He points out that what we hope for is to be brought unto us at the revelation of our Lord and Savior Jesus Christ, at his second advent. He points out that, in the meantime, if we have this hope as an anchor to our souls, it will lead us to be patient in waiting for the glorious things of the Divine arrangement. It will lead us to wait patiently for the Lord's time for our own blessing and further opportunity for service in bestowing God's blessings upon the world. We are to wait for our deliverance, with patience, and in this we shall be exercising and developing one of the graces of the holy Spirit necessary for our perfecting. It is not sufficient that we learn to love liberty; we must learn full submission to the Divine will and to receive our liberty, in kind and in time, according to the good pleasure of the Father.

The expression, "The redemption of our Body," does not refer to the Lord's people, individually, for each of us will have a separate body in the resurrection. The Apostle's thought is that of the Scriptures in general, namely, that there is one Body, which is the Church; and that, so far as our complete adoption by the Father is concerned, this must be done in union; he will not receive the Church separately, member by member, but altogether, at the close of this age. Then so many as shall have fought the good fight of faith and finished their course, so many as shall be found worthy a place with our Lord in his throne will be "changed" in the "First Resurrection." These will be presented together as one glorious Body, or "Church of the living God, whose names are written in heaven."

So far, then, as the world is concerned, let us think less of assisting them to individual and personal liberty than to freedom from the yoke of Sin. Let us rejoice in the privilege and opportunity which, if faithful, we will have by and by with the Master, of delivering or setting at liberty from sin and death the entire groaning creation. Let us remember that to attain this we must become members of the glorified Kingdom, which will extend this blessing to all the families of earth.

## POINT GAINED BY RAILROADS

### Commerce Commission Refuses to Set Aside Schedule 36.

### NEW CLASSIFICATION STANDS.

Six Thousand Items and Ratings Are Involved, but There Are Only Fifty-Eight Changes Made, Twenty-Eight Being Reductions and Thirty Advances—Omaha Wins Lumber Fight.

Washington, July 1.—Announcement was made by the interstate commerce commission that it would not suspend official classification No. 36, involving over 6,000 items, which was filed to become effective July 1. This declaration to act is regarded as a victory for the railroads.

For nearly a month the commission has been overwhelmed with protests against the proposed new classification of freight, many shippers seeming to entertain the idea that the rearrangement would result in largely increased rates.

The subject was considered very carefully by the commission. In the 6,000 items and ratings involved, there are only fifty-eight changes, of which twenty-eight are reductions and thirty advances, the latter including twelve increases in carload weights.

### Omaha Wins Lumber Fight.

Freight rates on lumber and forest products from Omaha to points in Colorado, Kansas and Nebraska were reduced by the interstate commerce commission. The reductions range from 1/2 cent to 4 cents a hundred pounds, the average being approximately 1 1/2 cents a hundred pounds. The new rates are ordered to become effective on Sept. 1 next. The complaint of rates was made by the Commercial club of Omaha against the Chicago and Northwestern railway and other carriers in the western territory. The desire of the complainant was to secure a reduction of rates that would enable the lumber interests of Omaha and surrounding territory to extend their competitive business.

### BRYAN IN MONTREAL

Does Not Know Whether He Will Be Candidate Again or Not.

Montreal, July 1.—W. J. Bryan, who arrived at Quebec from Bristol, spent a day in Montreal. He was the guest of honor of the Montreal Y. M. C. A. at a luncheon.

Attempts to draw Mr. Bryan into an expression of opinion on public questions were not wholly successful.

"Are you likely to again be a candidate for the presidency?" he was asked. "How do I know? Much depends. I never discuss politics outside of my own country," he replied.

### WEAKNESS IN WHEAT PIT

Slump in Wall Street Has Bearish Influence in Chicago Market.

Chicago, June 30.—Wall street weakness appeared to be as much of a bearish influence on the wheat market today as the same cause was exactly the opposite in the first stages of the northwestern crop scare. Explanation seemed to be in the fact that the grain trade is now figuring on the wherewithal to handle the coming crops. General selling of wheat had another powerful reason in a good rainfall at Bismarck, N. D., suggesting a general breaking of the drought which has threatened the yield in the Dakotas and Minnesota. Closing prices were 2 1/2 @ 2 3/4c net lower. Corn and oats showed losses of 1/4 @ 1/2c and 1/4 @ 1/2c. Provisions were unchanged to 5c down. Closing prices:

Wheat—July, 95 1/2c; Sept., 97 1/2c.  
Corn—July, 57 1/2c; Sept., 59 1/2c.  
Oats—July, 38 1/2c; Sept., 39 1/2c.  
Pork—July, \$23.70; Sept., \$22.45.  
Lard—July, \$12.27 1/2; Sept., \$12.32 1/2.  
Chicago Cash Prices—No. 2 hard wheat, \$1.00; No. 2 corn, 59 1/2 @ 60c; No. 2 white oats, 40 1/2 @ 40 3/4c.

### Omaha Cash Prices.

Omaha, June 30.—Wheat—Unchanged; No. 2 hard, 92 @ 96c; No. 3 hard, 90 @ 93c. Corn—Unchanged; No. 2 white, 60 1/2 @ 60 3/4c; No. 3 white, 60 @ 60 1/2c; No. 2 yellow, 56 1/2c; No. 3 yellow, 55 1/2 @ 56c; No. 2, 56c; No. 3, 5 @ 56c. Oats—Unchanged; No. 3 white, 35 1/2 @ 36c; No. 3 yellow, 33 1/2 @ 35c.

### Chicago Live Stock.

Chicago, June 30.—Cattle—Receipts, shade higher; beefs, \$5.30 @ 5.55; Texas steers, \$4.25 @ 4.75; western steers, \$5.40 @ 5.75; stockers and feeders, \$5.75 @ 6.85; calves, \$6.50 @ 8.25. Hogs—Receipts, 14,000; 1 1/2 higher; light, \$9.25 @ 9.35; mixed, \$9.10 @ 9.50; heavy, \$8.85 @ 9.35; pigs, \$9.20 @ 9.75; bulk of sales, \$9.20 @ 9.40. Sheep—Receipts, 10,000; steady; natives, \$2.75 @ 4.85; westerns, \$3.25 @ 4.85; yearlings, \$5.00 @ 6.00; lambs, \$1.75 @ 2.30.

### South Omaha Live Stock.

South Omaha, June 30.—Cattle—Receipts, 1,200; 10 @ 15c higher; beef steers, \$4.50 @ 7.75; cows and heifers, \$3.00 @ 4.85; stockers and feeders, \$3.75 @ 4.40; bulls, \$3.25 @ 4.00; calves, \$3.50 @ 7.00. Hogs—Receipts, 10,500; 5c higher; four droves, aggregating 8,300 head, went at about \$9.00; large share of receipts went at \$8.90 @ 9.10; tops advanced to \$9.25. Sheep—Receipts, 2,000; steady; wethers, \$3.50 @ 4.10; ewes, \$2.50 @ 3.75; feeder lambs, \$6.00.



**YOU** can celebrate your Independence every day, so far as clothes are concerned; independence of high cost of good clothes; independence of the doubt about quality, of uncertainty about style and good tailoring.

Our Hart, Schaffner & Marx clothes are a constitutional guaranty of all that's best in good wearables; you pay less than they're really worth, and get more value than in any other clothes. All wool always.

H. S. & M. Suits \$20 to \$30  
Others \$10 and Upward

The Home of  
Hart, Schaffner & Marx Clothes  
Manhattan Shirts Sletson Hats

Falter & Thieroff  
BEST GIVING CLOTHIERS

### Shows the Goods.

The Journal this afternoon received a visit from its fine friend, F. S. White, who, despite his eighty-seven years is a mighty spry young man and who delights in coming in and calling upon the editors of this paper. We are always glad to have him call on our part and he is heartily welcome. He stated that he had read in the Journal of the wonderful corn which Agent Pickett and V. V. Leonard had grown and he had concluded to pull up a stalk of the corn which he has been tending this spring in his garden. He brought it down with him and it is now on exhibition at the Journal office for unbelievers. This stalk measures 64 inches in length and has two well developed ears of corn upon it which is pretty good for the first of July. The ears are in silk and will be ready for the table in a very few days. Mr. White believes it will compare with any in this section, and we believe it will. He is a gardener who understands his business and who loves to work in the vegetables and corn.

### Badly Mistaken.

Colonel Hayward of Nebraska City has organized the Spanish war veterans of this district to assist him in securing the Republican nomination for congress in this, the first district of Nebraska, and Grant Sovereign of this county is the man named for the work in Johnson county. In Hayward's circular sent out to the boys, he says this is the first time that the Spanish war veterans have had an opportunity to assist one of their comrades in securing this office. He is mistaken. Two years ago Dr. Fitzsimons of this city was a candidate for the congressional nomination on the Democratic ticket and Doc served twice as long in the service as did the doughty Nebraska City warrior.—Tecumseh Journal-Tribunal.

Ribbons and flower sale Saturday. Mrs. Norton's millinery store.

### Linen Shower.

A very pleasant linen shower was tendered Miss Irene Bradley yesterday afternoon at the Hotel Riley by Mrs. F. H. Dunbar, Miss Bradley is to become a bride on Wednesday, July 27, when she will be united in marriage to Cornelius Bengen, a prominent young man living just south of Mynard. There were a very large number of the intimate friends of the young lady present yesterday afternoon at this occasion and she was made the recipient of many very handsome and useful presents. Refreshments were also served during the afternoon.

Those attending for this event were Misses Nettie and Lena Johnson, Catherine and Evelyn Lindsey, Rose Nelson, Mary Vivava, Carrie Michka, Ada Moore, Louise Bradley and Mrs. John Geiser.

### Dance Saturday, July 9.

The dancing club will give another of their splendid dances at Jenkins' hall Saturday night, July 9. Don't forget the date and make your arrangements to attend. Music by Jacobs' orchestra of Omaha. An invitation is extended to everyone.

### NOTICE TO CREDITORS.

(State of Nebraska.)  
Jas.  
Cass County, Mo.)  
IN THE MATTER OF THE ESTATE OF ANN M. DAVIS, DECEASED.  
Notice is hereby given that the creditors of said deceased will meet the administratrix of said estate, before me, county judge of Cass county, Nebraska, at the county court room in Plattsmouth, in said county, on the 30th day of July, A. D. 1910, and on the 1st day of February, 1911, at 9 o'clock a. m., each day, for the purpose of presenting their claims for examination, adjustment and allowance.  
Six months are allowed for the creditors of said deceased to present their claims, and one year for the administratrix to settle said estate, from the 30th day of July, A. D. 1910.  
Witness my hand and seal of said county court, at Plattsmouth, Nebraska, this 25th day of June, A. D. 1910.  
Allen J. Beeson,  
County Judge.  
Ramsey & Ramsey,  
Attorneys.

# Tuesday, July 5th!

For one day only—Tuesday, July 5th, your choice of any piece of Summer Dress Goods in our windows for **7 and 9c.**

These consist of Princess, Batiste, Coronado Organdie, Sheer Lawns, Lauretta Batiste, Westland Batiste, Lauder Madras and Barnetto Organdies.

Byrne & Hammer D. G. Co., wholesale house are closing out their Summer Dress Goods department. We bought these at about one-half of the wholesale price and offer them to the trade at the prices above named.

We get the advertising—you get the bargains. Have your pieces "spotted," for when we put them on sale next Tuesday, some are not going to last very long.

# E. A. WURL

We will close all day **MONDAY, JULY 4th!**