

PEOPLE'S

PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle

The Seas In the Hollow Of God's Hand

"Who hath measured the seas in the hollow of his hand" (Isaiah xl, 12).

On the Ocean, October 16.—Pastor Russell of Brooklyn Tabernacle is enjoying his usual health, en route for London. He expects to be back in Brooklyn the first Sunday in December. His Sundays in Great Britain will be given to London, filling appointments with as many as possible of the smaller cities week days. His discourse for today from the foregoing text follows:—

The wonderful force, and immensity of the thought of our text, cannot be appreciated by those who have never been upon the great Ocean. As we travel through the water at railroad speed and keep watch in every direction, yet seldom see a vessel, large or small, day after day, we begin to get a little conception of the world in which we live. It is so much larger than previously we were able to comprehend. Yet by the aid of the telescope and the mathematical calculations we perceive that our earth and its seas are small, in comparison to many other worlds. We perceive that our solar system (our sun and his planetary satellites) constitutes but a small fraction of God's great creation. Astronomers tell us that by the aid of sensitive photographic plates they are able to count about one hundred and twenty-five millions of stars, around which planets are revolving, as our earth revolves around our sun. And they estimate that probably only a portion of these stars is visible to our naked eye—so far distant are they. Astronomers estimate that there are millions of other suns so far distant that their light cannot even be discerned by photography.

We stand appalled at the immensity of space and the law and order which everywhere reign. We heartily assent to the words of the Prophet David, "Day unto day uttereth speech, and night unto night showeth knowledge; there is no place where their voice is not heard." The person who can look upon this wonderful display of superhuman power and who can believe that these worlds created themselves, shows to the majority of us that, if he has brains, they are sadly disordered, unbalanced. The person who, after intelligent thought, concludes that there is no God, that everything came to be what it is by chance or by the operation of some blind force—that person is described in the Scriptures in the following words, "The fool hath said in his heart, There is no God" (Psalm xiv, 1).

"The Half Was Never Told."

On first reading our text some of us might have been inclined to say, Ah, a beautiful poetic extravagance! But not so, dear friends! As scientific instruments demonstrate to us the immensity of the universe we perceive that the Prophet used very moderate language indeed in his description of the majestic power and greatness of the Creator, representing him as weighing the mountains in his balances and holding the seas in the hollow of his hand and that, from his standpoint, a thousand years are but as a watch in the night. How insignificantly small we all feel in the presence of our God! No wonder some great men have been inclined to say that humanity is too insignificant from the Divine standpoint to be worthy of the least consideration—much less to be objects of Divine care and providence! The Scriptures encourage us to reason from the known to the unknown. They tell us that although God is so great, so wise, so powerful, he is also just and loving. And the more we consider the matter, the more reasonable this Bible description of the Almighty appears. His power we see demonstrated. The wisdom of One so great cannot be doubted. Then we come to consider, Could One so wise and so powerful be unjust or ungenerous? Our hearts answer, No! No one is really great who is devoid of justice and love. So surely as our God is Jehovah he must possess these qualities.

When we came in contact with the Bible, and particularly after we learned something of its teachings and got rid of the misrepresentations which gathered about it during the dark ages—then we began to recognize it as the message of Jehovah to his creatures. It informed us that the great Creator of the universe is not only Almighty and All-wise, but loving and kind, with justice as the very foundation of his Empire. From the Bible we learned, too, that our Creator had been pleased to make us in his own image, in his own moral likeness, to the intent that we might enjoy him and the fruits of his righteousness to all eternity. From this standpoint we began to realize that the loftiest sentiments of the human mind and heart are merely the reflections of his Creator.

Thus coming into sympathetic accord with our Maker we can comprehend the principles of his character—what justice signifies, and mercy and kindness—what is wisdom as contrasted with foolishness. From this standpoint we were enabled to see the glorious perfection of our Maker's charac-

ter and attributes, which justify the name which he has taken to himself when he declares through his ambassador, "God is Love." As we come to realize this more and more, we are grasping the Infinite; we are getting near to the heart of the great Eternal One, who weighs the mountains as in a balance and measures the seas in the hollow of his hand.

"Like Unto Your Father."

Godlikeness is love-likeness, and, as the Scriptures declare, "Love is the fulfilling of the (Divine) Law" (Romans xiii, 10). Our great Creator, the only living and true God, is thus seen in contrast with all the gods of the heathen, who are pitiless, merciless, vengeful, devilish. From the Bible we learn that Jehovah, the True God, takes delight in doing good—in the exercise of his Almighty power and wisdom in the creating of beings in whose everlasting life and enjoyment forever he takes pleasure. With such glorious intentions his creative work began with the celestial beings, who are still enjoying his favor. With similar benevolence he created man a little lower than the angels, crowning him with glory and honor as the king of all creatures, on the animal, the human, plane, the likeness of his Maker, who is a spirit. Harkening to the explanations of the Divine purposes by the Apostles and Prophets, we have received assurances that nothing has befallen humanity in all the dire experiences of the past six thousand years that the great Creator did not foresee. Further, we have the assurances that Divine Wisdom purposes eventually that the tears and sorrows, cryings and dying, the penalty for Original Sin, under which man has suffered all these centuries, the great Creator purposes shall work no real disadvantage to his creatures. Instead, the end of the Divine Program will attest the various elements of the Divine character as nothing else could have done. The holy angels, who have known no sin, will in mankind read eternally a valuable lesson of the exceeding sinfulness of sin and the wisdom and blessedness of righteousness.

And even mankind, although at present suffering seriously under the weight of Divine displeasure and condemnation to death, will ultimately be so blessed and the weight of blessing so outweigh the sorrows of the curse, that every creature shall bow the knee and every tongue confess to Divine Justice, Wisdom, Love and Power, in connection with the Divine dealings with humanity.

"Joy Cometh in the Morning."

A night of weeping six thousand years long, involving suffering and sorrow to twenty-thousand millions, is an awful thought. But the proposition is yet a different one when we remember that the majority of Adam's children die in infancy and that to those who live their three score years and ten with labor and sorrow, there are pleasing and happy experiences, as well as tears. And when we read that even the tears of a few years are a part of the discipline, instructions and experiences which God designs shall be valuable lessons in preparation for a glorious and joyous eternity—then the whole matter begins to have a new aspect to our minds. If the light afflictions of this present time will work out blessings for eternity then we can rejoice in them for ourselves, our neighbors and all humanity. And this is the Divine proposition. Not that God has ever proposed eternal life for a single rebellious soul, but that he has prepared blessing for all of Adam's race who shall come into full harmony with himself. At present he is teaching great general lessons to humanity as a whole by the exceeding sinfulness of sin. It would be too bad if, as these lessons are learned, there should be no opportunity of profiting by them. But there will be an opportunity of profiting, and this is the great message which God has sent to mankind and which, Scripturally, is styled The Gospel—the "good tidings of great joy which shall be unto all people," through Christ.

The night of weeping, six thousand years long, is about to be followed by the morning of joy. The New Day, in which darkness and sin will be abolished and in which the Sun of Righteousness will bless and heal the world of mankind, is a Thousand-Year Day for the blessing and uplifting of our race (1 Peter iii, 8). The Bible describes that day in most glowing terms. It is the day of Messiah, the day in which God's Kingdom shall come and his will be done on earth as it is done in heaven, the day in which the poor and needy will be lifted up from the dung-hill of superstition and depravity, the day in which the knowledge of the glory of God shall fill the whole earth.

And there shall be no more fear. That day will not end as do others. It will not be followed by a night, but lead on to a glorious eternity for all of God's creatures who appreciate Divine goodness and, using the Divinely provided opportunities, will return to full harmony with their Creator. Such he will in turn recognize as his sons and,

at his right hand of favor, they will enjoy pleasures for evermore.

The Revelation of Our God.

One of our truly said, "Thou art a God, 'Mich' hanev' 'mev' (Isaiah xiv, 15). How true! As we read the world by wisdom knows not God. It is not in his wisdom and love, yet to be seen only by those whose eyes are opened by the Holy Spirit. But we are of this time is coming when all our eyes shall see clearly. "As I live, saith the Lord, the whole earth shall be filled with my glory." "The knowledge of the glory of God shall fill the whole earth, as the waters cover the great deep" (Habakkuk ii, 14). Then all shall see what God hath wrought and our temporary blindness will but accentuate the glorious brightness of his Wisdom, Justice, Love and Power.

"Blind unbelief is sure to err, And scan his work in vain; God is his own interpreter, And he will make it plain!"

In the end it will be seen that the Divine permission of the reign of sin and death in the earth, instead of being a blot upon Divine character and a demonstration of Divine unwisdom and incompetency, will reveal the great Creator to his subjects, his children, as nothing else could have done. Besides, the experiences of mankind during the seven thousand years from Adam's creation to the end of Messiah's mediatorial Kingdom will demonstrate traits of the Divine character which could not otherwise be manifested to angels or to men.

For instance, without the permission of sin, the element of Divine Justice and the unalterable opposition of God to all sin would never have been known to his creatures. His sentence upon father Adam and his race and the permission of the reign of death and sin for all these centuries have demonstrated the fact that Divine Justice cannot be trifled with. And this reign of sin and the strength of the Divine opposition to sin, and the sentence upon sinners, in turn gave opportunity for the exhibit of Divine mercy, compassion, sympathy, love. Undoubtedly God's love was known to the angelic hosts before, but not to the same extent. His dealing with humanity will prove the depth of his sympathy to angels and to men. "God commended his love toward us, in that while we were yet sinners Christ died for us" (Romans v, 8). Surely, as the poet declares, we have in this a manifestation of "Love Divine, all love excelling."

More than this; some of us at one time were, perhaps, inclined to criticize our Maker and to say that he had no right to redeem us at the cost of Calvary; that it was wrong to cancel the sins of one and require their payment of another. But we erred. It was not thus. Rightly understood, the dealings of the Father with the Son add still further to his glory—magnify still more his Wisdom, Justice, Love and Power. With all power and authority the Almighty would not command the death of his Son. For Jesus to become man's Redeemer meant his voluntary sacrifice of himself. And how shall we understand this—the Redeemer's willingness to be man's ransom-price? The Scriptures, replying, tell us that it was because of his great love for the Father, his great confidence in him and his willingness to submit to the Divine will and purposes and arrangement in everything. Yet, notwithstanding the willingness of the Redeemer, the Father would not permit him to engage in this great undertaking which would cost himself so much, unless he would give him the corresponding reward. Thus we read of Jesus, that "for the joy that was set before him he endured the cross and despised the shame."

"No! It is Just Like Him."

The Divine Plan being set forth to an old colored woman, she was asked if it was not strange that God should do such great things for us. Her answer was, "No, Master; it is just like him!"

So we say respecting the great God who made the heavens and the earth and sun and stars, it is not strange that he should have a glorious Plan for all of his creatures—a Plan which will fully exemplify his character—his Justice, Wisdom, Love and Power!

And amongst these wonderful things of the Divine Purpose none is more wonderful than that which relates to the Church class, "the elect" deawn and called and begotten of the holy Spirit during this Gospel Age. These, justified by faith instantly, are a separate class from the world, who will be justified, perfected, through works during Messiah's glorious reign. The arrangement for their faith-justification through the merit of the Redeemer in advance of the world's justification is for the purpose of allowing these, who by nature are "children of wrath even as others," to become sons of God on the spirit plane, "partakers of the divine nature."

Dealing on lines of impartiality, God's offer to these members of Adam's race, a "little back" in all, is that, if they join with their Redeemer in sacrifice and walk in his footsteps, his merit shall cover their blemishes and they may become for all eternity his glorious Bride and joint-heirs with him in his Kingdom—that they may sit with him in his Throne and be associated in the great work of uplifting the children of men.

How wonderful is our God, infinite in all his qualities! "Who hath known the mind of the Lord; who hath become his counsellor?" (Romans xi, 34.) How came all these wonderful things which are written in his Book, unless by his own knowledge? Let us bow before him and adore him and be faithful followers in the footsteps of Jesus until the end of the race—and we receive the crown of life

COL. ROOSEVELT OPENS CAMPAIGN

Meets Republican State Committee and Outlines Plan.

TAKE NAP AT TAMMANY HALL

Declares That If Dix Should Be Elected Governor He Would Be "Powerless in the Grip of His Masters." Denounces the New York State Democracy.

New York, Oct. 15.—Theodore Roosevelt returned this morning from his southern trip. On his arrival here he met several members of the state committee and outlined with them a plan for his campaign speeches in the state. He expects to cover the state as thoroughly as he can without making too great demands on his strength and is planning a fight which will make the campaign a lively one. After meeting the state committeemen Colonel Roosevelt left for Oyster Bay to rest over Sunday. He hopes to have his brief respite from politics in absolute quiet and to see no visitors. Early next week he will start out again.

In his speech at Dunkirk, where he opened his campaign for the Republican state ticket, Colonel Roosevelt denounced the New York state Democracy with all the emphasis which he could command.

"Wall street and Tammany Hall have struck hands," he declared. "We are fighting for the rule of the people against the most shameless combination of crooked politics and crooked financiers our state has seen since Tweed was driven from power."

John A. Dix, Democratic candidate for governor, he dismissed with a few words as the "respectable and unimportant figurehead of Tammany Hall," to elect whom, he said, Wall street was doing all in its power because it knew him and the people did not. "If elected he would be utterly powerless in the grip of his masters," said the speaker. "The delegates to the convention represented nobody, not even themselves," he shouted. "Mr. Murphy was everything."

JESUITS DO GOOD WORK

Secretary Dickinson Gives Out Information on His Observations.

Washington, Oct. 15.—According to information received here, Secretary of War Dickinson, who recently visited the Philippine Islands on his round the world trip, highly commended the work being done by the Jesuit fathers at the Manila observatory. He expressed his own appreciation and that of this government of the services of these men who gave up their Spanish citizenship to serve the United States as its official weather forecasters in the Philippines.

At the time of American assumption of the reins of government there, the Jesuit fathers were the only men in the islands capable of carrying on scientific weather investigations.

ROADS BUSY IN MISSOURI

Petition to Be Presented Protesting Against Any Reduction in Rates.

Springfield, Mo., Oct. 15.—When the state railroad and warehouse commissioners meet at Jefferson City next Tuesday to consider the reduction of railroad freight rates in Missouri, the railroads will present a petition signed by 66,000 persons protesting against the proposed action.

It is said a majority of the employees of all the railroads operating in the district signed the petition. The petition states that a reduction of rates will cause the railroads to adopt a policy of retrenchment that will deprive many shopmen and trainmen of employment. The petition was signed by 11,000 business men in the various cities of the state.

CATTLE RATE CASES HEARD

Railroads Seek to Set Aside the Interstate Commission Order.

St. Paul, Oct. 15.—Judges Snoborn, Vandevanter and Adams of the United States circuit court are hearing the cattle rate case.

This action is participated in by nearly all of the western railroads, except the Great Northern and Northern Pacific, and is an attempt to set aside an order issued by the interstate commerce commission about two years ago, making sweeping reductions in the cattle carrying rates from all points west of Chicago and St. Louis. The order is in effect now and governs schedules in about 6,000 hauling rates for the west.

Gardner Under Indictment.

New York, Oct. 15.—Frank J. Gardner of Brooklyn, a former state senator who was arrested in Seranton, charged with attempted bribery of Congressman Otto G. Foeiker, also a former state senator, to vote against the anti-race track bills in Albany in 1908, was indicted by the New York county grand jury on the charge of an attempt to bribe a public official.

Lincoln Man Dead in Morning Fire. Lead, S. D., Oct. 15.—Frank Askins, a miner, lost his life in a fire in a resort here. Three women inmates were injured and several were carried out by firemen. Askins recently came here from Lincoln, Neb.



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THOMAS J. THOMAS MARRIED IN SOUTH DAKOTA

The following interesting article is clipped from the Belle Fourche, Butte county, South Dakota, Northwest Post, published by Rush Fellows, formerly a resident of this city:

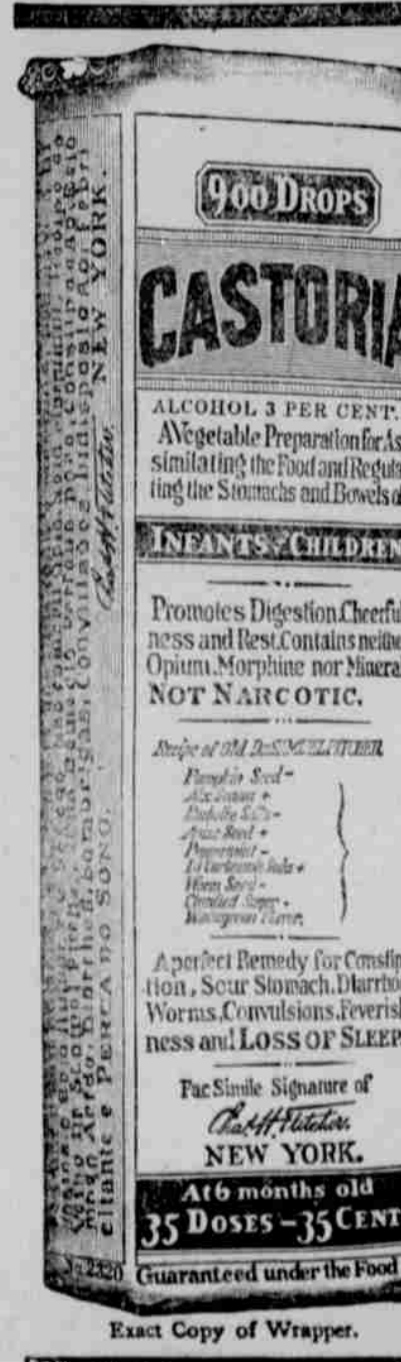
"One day last week a man stepped up to the writer and asked: 'Didn't you use to live in Plattsmouth, Nebraska?' We replied in the affirmative, and he then said, 'I know your face, but can't remember your name; now, see if you can tell who I am.' After looking him over we said to him that he looked something like Senator Sam Thomas. 'Well,' he replied, 'you came pretty close, for I am his brother, Thomas Thomas.' After ten or twelve years' absence it was quite a coincidence that one man should recognize another in a strange land, but the meeting was nevertheless a pleasant one—for both, we hope. Mr. Thomas was practically a young man when we first knew him, something like thirty years ago, while today he is as white as snow.

"Mr. Thomas had filed on a claim in Stanley county, this state, and had proven up on the same. Recently he made the acquaintance of a Mrs. Mary Hayes, who had filed on a ranch in the vicinity of Newell, and was coming here to commute on the same. Mr. Thomas accompanied her here after the papers had been all fixed up they went to the office of the clerk of the courts, secured a marriage license, repaired to the home of Rev. J. N. McCurdy, pastor of the M. E. church, and were then and there made man and wife. They left the following day for Newell, where they will make their future home for a time and then go to Omaha, where Mr. Thomas has been making headquarters for some time past. We were pleased to renew acquaintance with Tommy, as he was known when a young man, and to make the acquaintance of Mrs. Thomas."

Depart For California.

Senator S. L. Thomas went to Omaha this afternoon to see the Plattsmouth colony off to California. Those taking the train for Los Angeles this afternoon were Frank Johnson and wife, T. E. Todd and wife, Clyde Adamson, Stephen Buzell. At Omaha the party will be joined by others, among them Mrs. McCaleb's sister, from Clarinda, Iowa.

Harry Horn and his brother, George, of Eight Mile Grove precinct, drove in from the farm this morning and met their father, Mr. Henry Horn, who returned today from a three weeks' visit at Plainview and vicinity.



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