

NEED OF GREAT CONFIDENCE IN THE PROMISES OF GOD

Light Should Not Be Hidden, but
Always Exposed.

Reward Will Be a Position in the
Mediatorial Kingdom to Be Set Up
in the World Shortly.



PASTOR RUSSELL
"Cast not away
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reward."—Hebrews x, 35.

Hartford, Conn., Dec. 18.—Pastor Russell of Brooklyn Tabernacle was here today. He addressed large audiences in the Opera House. He had excellent attention. We report one of his discourses from the following text: "Cast not away therefore your confidence, which hath great recompense of reward."—Hebrews x, 35.

Our English word confidence is a synonym for faith. It is a very pretty thought that we should not cast away our faith, but hold firmly to it and gain a reward. This thought is expressed elsewhere in the Scriptures, but it is not the thought of our text. Here the word confidence more properly signifies assurance or out-spokenness, courageous presentation of a message not always kindly received. The Apostle is urging the followers of Christ to be of good courage, or, in the language of the Savior, that they should not put their "light under a bushel, but on a candlestick," where it would shine out for the blessing of men.

There is a practical side to the Gospel. Everything enjoined upon the followers of Christ and all their trying experiences in life are wisely intended to work out for them character-development of good, firm, fine texture. It is a mistake to think, as some of us have thought in the past, that it is the will of God that we should merely hear of Christ and give a nominal assent to the message of his death as our Redeemer and turn from outward forms of sin—and then, contented with our progress, help others to the same low standards.

The Father Does the Drawing.

Quite to the contrary, the teachings of Jesus and his Apostles ignore the world as a whole and merely seek for a special class with hearing ears and appreciative hearts. The Gospel message set forth in the Bible knows nothing of the ordinary mission work of rescuing drunkards and harlots and the profane. While not refusing publicans and harlots it did not go about seeking them. It waited for them to seek for righteousness and, as the Master said, "No man can come unto me except the Father which sent me draw him"; "and whosoever cometh unto me I will in no wise cast out" (John vi, 37, 44, 65). As a matter of fact, those who came to the Master and those who have been interested in his message ever since, have not, in any large proportion, been the rich, the great, the learned, the noble, according to the course of this world, but chiefly the poor, rich in faith toward our God.

Take as an illustration St. Paul's course when he went to Athens. We do not find that he started a mission Sunday School and offered the children the prospects of a picnic or a Sunday School treat, in order to gather them for a half hour's talk about nothing. "To keep them off the street." Neither did he seek out the drunkards in the stums and establish a slum mission. On the contrary he sought the ear of the intelligent classes, the thinking classes, irrespective of their wealth or station. Why? Because he had a message—a message which children could not understand; a message which drunkards were incapacitated from understanding; a message which should appeal, if at all, to the best people of Athens, whether rich or poor.

Have we not had, to a considerable extent, the wrong idea? Are we wiser than the Lord and the Apostles and able to give them pointers as to methods instead of following their example, as we were instructed to do? They proclaimed the Second Coming of Messiah and the establishment of his Kingdom. They preached that the very object of his Reign of Righteousness for a thousand years will be the putting down of sin in its every form and the lifting up of poor, fallen humanity. They taught that there was danger of attempting to make a proselyte and really doing more harm than good thereby. They taught that the special work to which God's people are now commissioned as ministers or servants of Christ is the proclaiming of the Gospel—"the Good Tidings of the Kingdom"—not the proclaiming of eternal torment nor the attempt to drive the world of mankind from sin through fear. They taught that the work of this present Age is the selection from amongst mankind of the Bride class, to be Messiah's associates in his Kingdom, for the blessing of all the world. It is this message of the goodness of God that our text declares should be proclaimed with courage, with boldness, with outspokenness.

A Great Fight of Afflictions.

St. Paul is criticizing some who had for quite a time been Christians and who had been granted large opportunities for growth in grace and knowledge. He says to these, "For the time ye ought to be teachers, but ye need that one teach you again which be the first principles of the doctrine of Christ." They had lost the first prin-

ciples. They had gotten entangled with vain philosophies and their spirituality was at a low ebb. Conditions are very similar today. After eighteen centuries of Divine Instruction and with the wonderful Bibles now at our command and with helps for Bible study, what manner of Christians ought we to be—in faith, in love, in obedience, in courage!

St. Paul points out the necessity for the Lord's people to assemble themselves together for fellowship and for the study of his Word and to provoke one another to love and good works. The necessity for this, he suggests, is that sin on the part of those who have received a knowledge of the Truth and been made partakers of the Holy Spirit is a much more serious matter than the same conduct would have been before they came into the precious relationship of spirit-begotten children of God. He says, "For if we sin after that we have received a knowledge of the Truth, there remaineth no more a sacrifice for sins, but a certain fearful looking for of condemnation and fiery indignation which shall devour us as God's adversaries" (verses 26, 27).

Have we grasped the import of the thought? It signifies that those of us who have accepted the Divine terms and entered the family of God will have no future opportunity in another life. We must either make our "calling and election sure" under the terms of the call, as accepted, or be rejected as unworthy of life everlasting—as fit for the Second Death—annihilation. He who despised Moses' Law died without mercy. But he who, having come to a clear knowledge of the Truth, shall be found a willing sinner, will not only be cut off from a further opportunity in the present Age, but be everlastingly cut off from life, destroyed. "God is able to destroy both soul and body"—the present life and our future hope. These thoughts should make very earnest, very diligent, all who have accepted Christ and been accepted by him.

Nevertheless Be Not Discouraged.

These things were written, not only for the Hebrew Christians of St. Paul's day, but intended by the Holy Spirit for all the household of faith. We should not rock ourselves to sleep, nor give to each other opiates. While the world is not yet on trial for eternal life, the Church is now being tested—for life or death eternal. The thought should sober us. As the Apostle suggests, "Be diligent, be sober," be faithful, following in the footsteps of Jesus.

But St. Paul or, rather, the Holy Spirit through him, took cognizance of the fact that the Lord's people are in a world that is "no friend to grace to help them on to God." The Apostle recognized that we might become discouraged with our own faults and weaknesses. Hence, after earnestly exhorting to faithfulness and energy and after pointing out the dangers of slothfulness and of being over-charged with the cares of this life and the deceitfulness of riches and thus losing the spirit of Christ, he turns from this threatening attitude and uses encouraging words.

He says, "Call to mind the former days in which, following your illumination of the Holy Spirit, you endured a great fight of afflictions." St. Paul's intimation is that at that time, while suffering persecutions, the brethren were really in a better, more alive, spiritual condition than later. The prosperity, privileges, freedom from persecution enjoyed, had made them slothful and less courageous. He would have them and us call to mind the victories won in the past, that we might have courage for the present and the future. How gracious, how helpful, are all the provisions of our God for those who now hear his call and seek to walk in Jesus' steps! To these he guarantees that every experience of life which his providence shall permit shall work for good, for blessing, for valuable experience and education along lines of righteousness and character-development.

Two Classes of the Faithful.

In time of war not all can go forth as soldiers. Some, unfit for such service, may perform a useful part at home supporting, encouraging, sending supplies to those at the front, etc. And so it is in the army of the Lord; Jesus is the Captain of all those who voluntarily enlist as soldiers of the cross to battle against sin, especially in themselves—fighting a "good fight of faith" and overcoming the spirit of the world which surges all about them, threatening to overwhelm them as New Creatures in Christ.

St. Paul intimates a strong persecution, openly manifested by the worldly-spirited, Satan-deceived people of God. He says, "Ye endured a great fight of afflictions, partly whilst ye were made a gazing stock both by reproaches and afflictions and partly whilst ye were made companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods" (verses 32-34).

St. Paul and others prominent amongst the Lord's followers naturally would receive the brunt of Satan's attacks. It is presumed that the Epistle of which our text is a part was written while St. Paul was a prisoner at Rome. Fellow Jews, so far from being sympathetic for a countryman, reproached him as a traitor, unorthodox, seeking to tear down the work of God and to ignore the Divine promises belonging to Israel and their sacred traditions. By the Romans, too, he was regarded with suspicion, as one giving allegiance to another King, Jesus, and not therefore disposed to use his Roman citizenship specially for the pride and glory of the Empire. St. Paul declares that thus himself and those who espouse the cause of the

Lord are despised and rejected by all. He says that we are counted as the filth and offscouring of the earth—that which nobody cares for or values, but which all would like to get rid of, as the darkness always hates the light and seeks to quench it and reigns completely only when all lights are extinguished. Christians, far and near, either by expressing sympathy for the Apostle or fellowshiping with him, or by defending him from the unjust and malicious slanders circulated against him, thereby exposed themselves to similar reproaches and disesteem, opposition from their neighbors, etc.

History tells us of various terrible persecutions of the Christians by the Roman Emperors. It declares, for instance, that to gratify his depraved mind Nero, the Emperor, caused a certain portion of the city of Rome to be burned by incendiaries and that when he found how angry the people were he blamed the entire matter upon the inoffensive Christians—partly, no doubt, because these had no friends, either at court or amongst the people. They could be blamed with impunity and the Emperor's own vicious criminality would thus be hidden. On this account hundreds of Christians were publicly and brutally put to death.

"Great Recompense of Reward."

Poor human nature finds it difficult to stand alone with God and with the few who are on his side—the side of righteousness and truth. When, additionally, there comes persecution it tries their hearts, proves their loyalty. This is exactly what the Lord designs. He is now seeking a special class of overcomers to be joint-heirs with his Son on the spirit plane as the Bride of Messiah. Through these he intends shortly to grant to Israel and, through Israel, to all mankind glorious blessings of instruction and restitution. To be qualified to thus serve in the instruction and uplifting of humanity it is necessary that these called ones should be of strong character—copies of their Master, in the spirit of their minds. To these he says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. iii, 21).

We can readily see how some of the more prominent followers of the Lord who suffered martyrdom because of their loyalty to the principles of righteousness and to the name of Jesus would be accounted overcomers and members of the Kingdom class. But sometimes it is difficult for us to discern clearly how the less prominent, less persecuted ones stand with God. St. Paul's argument proves that they stand well—that God counts them in as martyrs, as faithful unto death, if they have the martyr spirit, if they are loyal, courageous for the Truth, even though they never seal their testimony at the stake, even though they never are counted worthy of open, or public opposition or persecution. Here is an encouragement for all and this is exactly what St. Paul would stimulate us to in the words of our text.


We Must Let the Light Shine.

He says, "Cast not away, therefore, your outspokenness, which hath great recompense of reward." The Lord has not promised a great reward to us for merely believing, merely trusting, and in a cowardly manner keeping our light hidden, lest its exposure should bring to us persecution or reproach. He seeketh not such. Such will not be counted worthy of a place in the Kingdom which is to bless the world.

St. Paul elsewhere declares, "If we deny him, he will also deny us" (I Timothy ii, 12). If we have accepted the Lord as our Counselor, Guide, Captain, Teacher, Exemplar, Bridegroom, he expects of us courage to confess him as such and on all suitable and proper occasions to let our light so shine before men that they may see our good works and glorify our Father which is in heaven" (Matthew v, 16). Our good works are to so accord with the Master's teaching that, however we may be represented by others, all who know us intimately will take knowledge of us that we have been with Jesus and have learned of him. They should also see that our courage, our boldness, our outspokenness, is not a desire to preach ourselves, not vainglory in ourselves, but that, on the contrary, we preach Christ and the glorious message of his Word, which always has brought opposition and persecution from the Adversary and from all who are under his blinding influence.

Every faithful follower of Jesus must be a confessor—must show his colors. We do not mean by this that he must be belligerent and fight a carnal warfare, either with swords or spears or hands or tongue. On the contrary, like his Master, he must ever be alert to do good. His orders from the Captain are, "Speak evil of no man." What he must speak forth and show forth by his life is the doctrine of Christ—the Truth, the Light, in contrast with the prevailing Error and Darkness.

The reward which the Scriptures hold before our eyes of faith is so great that, to the worldly, it seems foolish to believe in it. It is to consist of a share with our Lord in his glory, honor and immortality; in his Mediatorial Kingdom soon to be established; in his great work as the Mediator of the New Covenant in granting Divine blessings, through the merit of the better sacrifices, to the people of Israel and eventually through them to all mankind. Not all have a knowledge of this great reward; not all, therefore, have the encouragement to faithfulness which this knowledge imparts. Not all even have the ears to hear. It is written, "The secret of the Lord is with them that fear him and he will show them his covenant" Psalm cxxv, 14).



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AT THE PARMELE LAST EVENING

"The Climax" Enjoyed by a Very Fair Audience, and Company Are Artists.

From Saturday's Daily.
"The Climax" at the Parmele last night drew a very fair audience, there being quite a number present from Union, Murray and Myard. To say that all were well pleased, but half expresses the great satisfaction given. There is a certain analogy in the case of a great Coruse and the heroine, Adeline, in "The Climax." The great tenor was losing her voice and an operation was necessary. For a time it was feared that music lovers throughout the world would never again hear his golden notes. Imagine the anguish of the temperamental Italian. If a man who has the world of music at his feet can suffer near to the verge of collapse, what must a woman who is striving to be a prima donna endure when she is told that never again can she sing another note?

It is the human soul note which has been struck by the master hand of Edward Locke that makes "The Climax" a play which appeals to all that is good in us, and therein lies the secret of its lasting success. Last season Mr. Weber sent out five companies to meet the demand of the public to witness the play; this year the demand for it is even greater, by reason of the recommendation which is limited to the confines of the North American continent.

There were only four characters in the "Climax," and in the character of "Adelina Von Hagen, the pupil of Luigi," Miss Florence Weber was immense. She has a fine voice and while her "Even Song" and "Youth's Appeal to Age" were both excellently executed, the "Song of the Soul" was simply grand. The musical program was all that could be desired, the piano selections by Chester Bennett, "The son of Pietro Golfonte," demonstrated that he was a master in the art, "Luigi Golfante," by Mr. Arthur Gollser, was also well taken. The performance was one of the best ever given in Plattsmouth, and Miss Weber is about the best singer that ever appeared before an audience in this city.

The Postal Savings Bank.

By January 1 the postal savings bank at Nebraska City is expected to be ready to begin operations. Only one of these banks is to be instituted in each of the states of the union as an experiment. Nebraska City was chosen for the place to make the experiment in Nebraska. The postmaster of all the other towns in the United States where the postal banks are to be instituted, will be called to Washington during the present month for a conference with the authorities of the postoffice department. Instructions will then be given the postmasters in regard to the instituting and operating of the postal savings bank.—Lincoln Journal.

"Holly Tolly," a real event of the season at the Parmele theatre next Monday night, December 19.

FRIENDS OF HENRY BORN GIVE HIM A SURPRISE

Henry Born was made the recipient of a more than pleasant surprise Saturday evening, December 19th, by a large company, about fifty-five in number, of neighbors and friends. The occasion was his thirty-fifth birthday anniversary and the neighbors and friends, who had assembled at his beautiful country home, four miles west of this city, celebrated it in a manner which will long be remembered. Mr. Born was completely surprised when the guests came in on him, but soon recovered and proceeded to entertain them in his usual happy manner.

The time was delightfully spent with various amusements, games and the like, there being several games of cards played, while sociability reigned supreme. The jolly company of invaders had come well armed with baskets filled with good things to eat and during the evening, Mrs. Horn, assisted by a number of the ladies, prepared an elegant luncheon, which was served at a welcome hour and to which all did ample justice. It was a late hour when the guests departed for their homes, after having extended their congratulations and best wishes to the host for many more such anniversaries.

Those in attendance were C. F. Vallery, Fred Kehne and family, John P. Tritsch and family, Ed. Tritsch and family, Chris. Tschirren and family, George, Katie, Mary and Maggie Kaffenberger, Chris. Parkening and family, Frank Steppat and wife, August Steppat, George Standerson and son, George Born and wife, Eddie Steppat, Anna Steppat, Chas. Miller and Will Coon.

In Police Court.

John Miller was found last evening with a bad case of intoxication. When the police judge got to him he was prone upon the icy pavement between the postoffice and the telephone building at the alley. The judge helped John to his feet, when he supported himself against the wall for a short distance and then disappeared between the buildings, and the court did not see him again until he was brought into court for the usual prescription this morning, when the judge prescribed \$10 and costs. John will have a substitute for the hack until the fine and costs are laid out in jail.

Mr. and Mrs. J. A. Walker drove up from Murray today to do some shopping, and while here our old friend gave the Journal a brief, but pleasant call. The latest reports from his son-in-law, Dr. Gilmore, which were received last night, are to the effect that the doctor is getting along very well, which we are pleased to learn.

Bob Emerson, of Elmwood, was in the city over night, looking after some business matters, departing this morning for Omaha. Bob is a good democrat, and will be an applicant for some position in the legislature this winter. He is a good, trusty fellow, and we would delight in seeing our old friend get a lucrative position, for he deserves it.

Miss Ellen Windham's Studio.

The parents of the boys and girls of Plattsmouth have enjoyed a treat the past two afternoons viewing the display of art from Miss Ellen Windham's studio, which have been on exhibition in the front room of the hall used by the Knights and Ladies of Security, in the Coates' block. Miss Windham has fifty-six paintings and sketches on exhibition, ranging in value from one to forty dollars.

Some of the pictures have been painted from life, others are copies of the masters. Miss Windham's skill in painting faces is of the highest character, she having in the collection pictures of members of the family which are very like the originals.

Some of Miss Windham's work at the Academy of Art at Chicago was selected for the art exhibit at St. Louis. One of her charcoal sketches receiving much praise from her instructors.

None of the parents of the city can afford to miss the opportunity to view Miss Windham's exhibit, which shows a vast amount of industry and skill.

In County Court.

In the county court today Judge Beeson was engaged in the hearing of claims against the estate of John George Hansen, deceased. John Wonderlich, of Nehawka, the administrator of the estate, was present at the hearing, also Mrs. Simon Hanson and Mrs. Carnes were in court, as well as two of the sons of the deceased.

Mr. George A. Kaffenberger and wife and daughters, Misses Dora and Ola, drove in from their home this morning in time to take the early train for Omaha, where they spent the day.

Wm. Rakes was up from his home, near Union today, looking after some business matters, and made the Journal a brief call. Mr. Rakes formerly resided a few miles south of Plattsmouth, but sold his place and removed to his present location. While here Mr. Rakes renewed for the Journal another year.

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