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CASTORIA

The Kind You Have Always Bought, and which has been in use for over 30 years, has borne the signature of *Chas. H. Fletcher* and has been made under his personal supervision since its infancy. Allow no one to deceive you in this. All Counterfeits, Imitations and "Just-as-good" are but Experiments that trifle with and endanger the health of Infants and Children—Experience against Experiment.

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GENUINE CASTORIA ALWAYS

Bears the Signature of

Chas. H. Fletcher

The Kind You Have Always Bought

In Use For Over 30 Years

THE CENTAUR COMPANY, 17 MURRAY STREET, NEW YORK CITY.

SUNDAY BASEBALL DOES GOOD AND NOT HARM TO A COMMUNITY

People Who Attend Games are Not Doing Himself or Anyone Else Harm—Only Day of Recreation for Some.

For several weeks the legislature has been wrestling with the Sunday baseball question, and at last the bill permitting this amusement on Sunday has passed both house and senate. Now the law has been adopted, the governor says he will veto it, because that part of the state from which he emanates is opposed to it. Thus the governor becomes sectional in his administration. We do not wish to appear depraved nor steeped in sin, but "for the life of us" we cannot see wherein playing baseball on a Sunday afternoon, as it is played in most cities, is demoralizing or detrimental to the men who play or who watch the game. As a rule ministers are the ones who find greatest objection to the game, and we would not find fault with them. Sunday is their busy day, and they could for the most part, handle more business on that day; in other words, they want the men to go to church, instead of to the ball field. We are with the min-

isters in wanting to see more men go to church; they ought to go, out of respect to the greatest institution in the world, out of respect to themselves and their families. But for the man who goes to church on Sunday morning, and wants to go to the ball game in the afternoon, we have a fairly good opinion.

Baseball is the finest, cleanest sport the world has ever known; it has the largest following of any pastime, and among the many that love it most are those who cannot go to the game on any other day than Sunday. The man who has sat at a desk all week, or stood behind a counter or over a lathe for six days of the week, working long hours perhaps, might find many worse ways of spending Sunday afternoon than at the ball park. It is undoubtedly true that a baseball game is noisy and there is much loud talk, but it is, at the very least, a wholesome noise, and rarely harms the man who is most exuberant in his

vocal demonstration. But every man ought to go to church on Sunday morning, whether he attends the ball game in the afternoon or not.

Mr. C. L. Anderson Better.

The many friends of Mr. C. L. Anderson will be pleased to learn that he is much improved today and was able to leave his bed this morning. After suffering so severely as did Mr. Anderson Thursday evening, it is certainly encouraging to note his improved condition so soon.

REVIVAL MEETING ANOTHER SUCCESS

The Attendance Quite Large and the Audience Very Attentive.

From Saturday's Daily.

At the revival service last evening Prof. Sutherland sang, accompanied by Mr. Holmes with the piano, "His Eye is on the Sparrow and I Know He Watcheth Me." The solo touched a responsive chord in the hearts of the audience, as well as Farmer Lewis, who patted the blind pianist on the shoulder and said, "You're getting better all of the time, boys. You are improving right along," or words to that effect.

The subject for the evening presented by the evangelist was, "The Uplifted Christ," the words being about as follows: "If I be lifted up from the earth I shall draw all men unto me." The speaker referred to the seven wonders of the world mentioned by the philosophers, but greater than these was the uplifted Christ. He stated that Mount Etna had been considered a wonder because of being the highest mountain in the world, but a higher one was the Mount of Calvary. The Pacific ocean had been called the greatest ocean in the world, but it could not be compared with the ocean of God's love. He spoke of the wonders of science, that man was approaching closer to the Deity each succeeding generation, the wonderful X-ray machine, which allowed one to look through men's bodies and distinguish the minutest part of the interior thereof. This the speaker said was approaching divinity, and there was just one more step and that was to read men's thoughts, this would be divine. The speaker said there were many men who did not accept the gospel because they claimed they did not believe the bible. One had said that the first statement in the bible kept him from believing the story. Another said he could not accept the Jonah and whale story, and another discredited the bible because there was not a connected story of where Cane got his wife.

Rev. Lewis had met one of the latter kind while holding a meeting at another Nebraska town; in this instance the unbeliever led the evangelist into a crowded room and said he would believe there was some truth in the narrative if Rev. Lewis would tell where Cane got his wife. Farmer Lewis soon had him going west by informing him that Cane got his wife from his father-in-law, of course.

Rev. Lewis then said all of these matters were not important; that there was sufficient material outside the allegories in the bible which were no doubt meant to teach great truths; so that the wayfaring man, though a fool, need not be mistaken in the reading of the bible. He then referred to the fact that the church was the means of lifting Christ up so that the world might be drawn to him, and if the individual members of the church would live the Christ life that was sufficient to draw men to Him.

Sunday afternoon at 2:30 there will be a men's meeting at the church, at which Prof. Holmes will play, Prof. Sutherland will sing and Farmer Lewis will give them one "Hot From the Griddle."

Mr. John Bukacek and daughter visited the metropolis this morning, where Mr. Bukacek was called on business of importance.

Mrs. Harry Northcutt and children arrived from their home at Omaha last evening and will visit relatives in the city for a short time.

ROYAL ALBERT HALL

CHRISTIAN MASS MEETING

In the World's Largest and Finest Auditorium.

AUDIENCE ESTIMATED AT SEVEN THOUSAND

Which Is the True Gospel and What Must Our Creeds Sacrifice in Order to Christian Union?



London, April 2.—Pastor Russell addressed the huge Convention at Royal Albert Hall tonight. Few preachers are so well known in Great Britain as he. Many of the leading newspapers, both here and in America, publish his weekly discourses. He took for his text, "I am not ashamed of the Gospel of Christ" (Romans 1, 16). He said:—

Let us approach our subject reverently! With reverence, because many of our creeds are white with centuries. They were the creeds of our fathers and mothers. They must not be handled ruthlessly, unkindly. But we must approach the subject with courage because it is a Christian duty. For long centuries God's people have been divided into sects and parties, separated by creedal fences. At one time they gloried in their differences and destroyed one another in their zeal for what they believed to be the Truth.

Now we see more clearly that none of our creeds are without flaw. Now we are willing—yea, glad, to take the Truth wherever we find it and to acknowledge the error, though it be our own. The oneness of the Church requires that we should have this courage! The interests of the world demand it! We have come here realizing that the time for covering errors, of which we are ashamed, is past; that the time for reverencing God and His Word has come. Whoever thus approaches the subject cannot fall of a blessing from God. In harmony with the Master's prayer, "Sanctify them through Thy Truth: Thy Word is Truth" (John xvii, 17).

Are We Not All Christians?

Our topic must be, What is the Gospel of which St. Paul was not ashamed—"the faith once delivered unto the saints"—"one Lord, one Faith, one Baptism" (Ephesians 4, 5). The speaker showed that the Roman Catholic Church, in order to unite with others, would need to cut out of her creed everything not found in the Bible—prayers to saints, homage to pictures and images, the sacrifice of the mass, holy candles, holy water, Purgatory, the infallibility of the Pope and the general theory that the clergy alone are the Church and brethren of Christ, and the laity are merely the children of the Church. He acknowledged that so great a concession could scarcely be expected at once; that the study of the Bible must prepare Catholics to accept it as the only standard of the "faith once delivered to the saints."

The Protestant Episcopal creed next had attention. Little that was objectionable was found. One point alone could cause any hesitation, he was sure—Apostolic Succession. He urged that no Scripture could be found sustaining this theory in clear terms. On the contrary, he gave numerous citations in proof that the twelve Apostles only possessed plenary inspiration and were directly under Divine control—St. Paul taking the place of Judas. These are the twelve foundation stones of the New Jerusalem, and the foundations of the holy temple mentioned by St. Peter—the twelve authorized by the Master to bind or to loose from doctrines and practices (Matt. xviii, 18).

Election—Foreordination—Predestination.

The Westminster Confession, the foundation of the majority of Protestant creeds, distinctly emphasizes the teachings of Brother John Calvin. We can all agree that the words *elect* and *election*, *predestinated* and *foreordained* are Scriptural terms and that a truth must underlie and pervade them. But it will give none of us any pain to repudiate entirely the peculiar definitions attached to these words by Brother Calvin. Surely we are all prepared to deny that a God of Justice, Wisdom, Love and Power foreordained and predestinated from before the foundation of the world that everybody but the "elect" should go to eternal torment! If we cannot all agree as to what these terms mean, we can unite in denying the atrocious doctrines of the past which have so greatly dishonored our Creator and ourselves and which have driven so many honest minds away from God and from His Book.

Baptists and Disciples, Pastor Russell declared, have something further to surrender. Surely they may keep water immersion. Surely they may claim that, more fully than sprinkling, it represents the underlying thought expressed in the symbol. The unreasonable and unscriptural thing which they must renounce in favor of union is that water immersion is a test of membership in the Church of

Christ. They must admit that Cornelius, at least, was accepted of the Lord and begotten of the Spirit before his baptism in water (Acts x, 47).

The Pastor could not think that the Baptist and Disciple brethren would have much difficulty in rejecting water immersion as a test of Christian fellowship, if once they saw the matter in its true light, thus: The Disciples, in holding that immersion in water is for the remission of sins, are claiming, in fact, that all not thus immersed are lost—doomed to eternal torment, according to their theory. Baptists should see the absurdity of claiming that only the water immersed are members of the Church of Christ, for thus, according to their theory, they doom to eternal torture, as unsaved, all of their Christian brethren who have not been immersed. Surely Baptists and Disciples, therefore, may be expected to promptly and heartily repudiate these test features of their theories.

The Methodist Creed was next examined. It was commended for the prominence it gives to the Love of God and His forbearance with the misrepresentations of those who honestly seek to be His children. The speaker asked the Methodist brethren to forego the worshiping of their Church and to give the more homage to the Lord. He admitted the masterfulness of their organization, but reminded them that their Episcopacy is not modeled after anything shown in the New Testament. It does not even pretend to be an authority along the lines of Apostolic Succession. They must admit that the establishment of its Bishopric was, at least, semi-fraudulent—a supposed emergency, born of the error that an Episcopal ordination was necessary to an authority to preach.

Hell and Purgatory Must Go.

Undoubtedly we must all acknowledge that we grossly misunderstood the teaching of our Bible when we believed and taught that our Almighty Creator prepared a great hell, manned with fire-proof demons, with the foreknowledge that all of our race would go thither except as a certain few would be specially rescued by the Savior, after His coming, when He was not sent for over four thousand years after the fall. Looking back to the "Dark Ages," we behold with horror the terrible effects of this blasphemous doctrine upon good men of that time, who thought they were copying the Divine spirit and methods when they burned one another at the stake.

As we have learned that Purgatory is not taught in the Bible, so also we have learned that this hell of our forefathers is unscriptural—that the Bible hell is the grave, the tomb, the state of death. This just penalty for sin is what the Bible everywhere teaches. We now know that the Hebrew word *sheol* of the Old Testament, and the Greek word *hades* of the New Testament refer to the grave, the state of death, the tomb; and that they are so translated more times than they are rendered *hell*. We now know that in old English literature the word *hell* was so used as signifying a pit, a covered place, a grave. The Pastor announced that free pamphlets, discussing the word *hell* and the parable of "The Rich Man and Lazarus," etc., would be distributed by the ushers.

The Divine Plan of the Ages.

With our hearts and heads agreed to discard those features of our creeds not found in the Bible and, as far as possible, to harmonize what we do find therein, what is the result? Is it the Gospel of which St. Paul was not ashamed? The speaker submitted that it is, and believes that all Christians could heartily unite and fellowship upon its broad basis.

John Calvin and our forefathers were right in declaring that the Scriptures teach the "election" of a "little flock"; but they were wrong in claiming that the great mass of humanity, the non-elect, are "passed by," routed for eternal torture. On the contrary they all go to the Bible hell, the grave. They are all unconscious there. The Divine promise guarantees the resurrection of the dead, both the just and the unjust, by One Who gave His life for their redemption—"Who died, the Just for the unjust" (1 Peter iii, 18).

In a word, merely the "called of God" are being dealt with in the present time, although the remainder of mankind are having a "witness" and are learning lessons which will be valuable to them when their trial time shall come. We have not in the past sufficiently noted the difference between the Church and the world. The Church is invited to walk the "narrow way" in the footsteps of the Redeemer, bearing the cross with Him. The faithful are promised a share with Him in His heavenly glory, honor and immortality.

But nothing is said about tormenting the world. The entire race of Adam has been under condemnation for six thousand years. The coming of Jesus and His death were not intended to increase man's condemnation, but by providing for their resurrection, to set them free from Adamic condemnation—to give to each and to all a full, fair opportunity to demonstrate their love of sin or love of righteousness, when the latter shall be fully as easy as the former—during Messiah's glorious reign of righteousness—the thousand years. The reward for well-doing will then be human perfection in a sinless Paradise restored.

Realizing Wesley's Ideal.

Brother John Wesley lived in a time when practically all Christians had accepted Brother Calvin's theory that God had foreordained the great mass of humanity to eternal misery. Brother Wesley's heart was tender and sympathetic. He could not believe that his gracious Creator and loving Redeemer could possibly have been guilty of originating such a diabolical Plan. Wesley's heart and tongue re-

stated: Let others preach foreordination to torment for non-elect infants, as well as the gray-haired, in a fiery hell. He could not do so. He must preach a God of Love who would not condemn His creatures to torture—at least not without some opportunity. But handicapped by the error respecting hell poor Brother Wesley was in a sad dilemma. He knew not how any could get to the awful place without Divine foreknowledge. And he knew not how to harmonize such Divine foreknowledge with Divine Love. Why should such creatures as Divine grace could not save from eternal torture be created at all?

Noble Christian Brother, he preached to the best of his light. Now with the clearer light upon God's Word, we can see that Brother Wesley and Brother Calvin both contended for Bible truths which they knew not how to harmonize. Now we see that this Gospel Age is the time in which God is calling and drawing and sealing with His Spirit and with the Truth His "very elect," the Bride of Christ, the members of the Body of Christ, the Royal Priesthood. Now we can see also that the Free Grace, which Brother Wesley realized must be a part of the Divine Program, belongs to the coming Age. Then all the blind eyes shall be opened. Then all the deaf ears shall be unstopped. Then the knowledge of the Lord shall fill the whole earth as the waters cover the great deep. Then "whosoever will may come and take of the water of life freely" (Rev. xxii, 17).

The Gospel Age Harvest.

Pastor Russell declares that the signs of the times, in conjunction with the prophecies of the Scriptures, clearly indicate to him that we are living in the "harvest time" of this Age, which is drawing to a close—in the dawning time of the New Dispensation, which will soon be ushered in. He wished his hearers to clearly distinguish between this teaching and the common teaching represented in all of our creeds. Our hymn books, like our creeds, tell of the End of this Age as the end of hope—"the wreck of matter and the crash of worlds," in a huge bonfire. The Bible, on the contrary, shows that the most blessed days of the world's experience are about to be ushered in. The election of the Church completed, the saints, glorified with the Redeemer on the spirit plane, invisible to men, will take control of earth's affairs. God's Kingdom under the whole heavens will be established. Satan, the present spirit Prince, will be dethroned and deceive the nations no more for a thousand years.

The reign of Messiah in the glory of Divine power will constitute the Sun of Righteousness, Light and Truth and blessing to refresh the poor, death-stricken world. Healing will be in the beams of this Sun of Righteousness—Restitution, uplifting from sin, degradation and death. As the reign of Sin and Death terminates, the reign of Righteousness unto life everlasting will begin. The wonderful inventions and blessings of our day are but the forerunners of still greater blessings. Verily "the night is far spent and the day is at hand"—the great Day of which Jesus and the Apostles and the Prophets continually spoke. It will be *doomsday* only for all the systems of iniquity and unrighteousness.

"Not Ashamed of the Gospel."

Have we not all felt more or less ashamed of the unsatisfactory presentations of our various creeds? said Pastor Russell. Is it not true that, from self-respect, as well as from respect for the Almighty, we repudiate them? Have I not presented to you this evening the Bible message which the angels proclaimed at the birth of Jesus—"Behold, we bring you good tidings of great joy which shall be unto all people" (Luke ii, 10). No Gospel message reached anybody before Jesus "brought life and immortality to light through His Gospel." This "great salvation began to be spoken by our Lord," as the Apostle declares (Hebrews ii, 3). None heard it during the first four thousand years, and not more than one-fourth of humanity have heard it during the last two thousand years. And the message which has been proclaimed for centuries past is certainly not "good tidings" as a whole, though it contains precious truths.

What I have expressed this evening is "good tidings of great joy" to the saintly few of the elect class now. And the lesser blessing of *restitution* will shortly be "good tidings" to all people. It will fulfil the Divine promise to our first parents that "the Seed of the woman" shall crush out evil, "shall bruise the Serpent's head." It will also fulfil the promise to Abraham, bound by God's oath—"In thee and in thy Seed shall all the families of the earth be blessed." It accounts for every text pertaining to Election, as well as to every text teaching Free Grace. It shows the Justice of God in permitting the death penalty. It shows the Love of God in providing the redemption for all, by a "Ransom for all." It shows the Wisdom of God in the ordering of all the various steps of the Divine Program. It will show the Power of God in bringing back the dead to life and in uplifting all the willing and obedient of earth to human perfection and an earthly Paradise. And surely the exceeding riches of God's grace, of His Wisdom, Love and Power are all demonstrated in His wonderful favor toward the saintly few now being developed as the Bride, the Lamb's Wife! (Ephesians ii, 7).

Let us, beloved brethren, lay aside every weight and hindrance. Let us come quickly into the "narrow way" and walk in the footsteps of the Redeemer and make our "calling and election sure" to a place with Him in His Throne, and in His great work of blessing and uplifting humanity.

Young Men!



Society Brand Clothes

YOU who are first in the field when it comes to clothes, should see the new Spring styles that we are showing.

Our two most popular models this season are the Apollo (3 button coat) and the Master (2 button coat.) The most noticeable difference between these garments and what we sold last season, is the close fitting effect; less padding in the shoulders, smaller and shorter sleeves, higher cut vests and semi loose fitting trousers.

Patterns mostly blues, grays and tans. Look at the new models in our windows and then come and let us put you into some of them.

Suits Priced from \$10 to \$35.

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