PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

Foreordination, Predestination and Election.

Pastor Russell's Discourse at Glasgow, Scotland.

Glasgow, —"We know all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son; that he might be the firstborn among many brethren" (Romans viii, 28, 29).

Coming to the land of that sturdy man of God, John Knox, I am reminded of his able contention for the doctrine of Election—its Scripturalness and its demonstration of the greatness, majesty and sovereignty of the Lord our God. We surmise, however, that the good man's heart must frequently have been sorely distressed with the logic of his own argument; that the eternal woe of nine-tenths of our race was as unalterably fixed in advance of their birth as was the eternal joy of the blessed handful predestinated to be saints and to share the heavenly glories. We may well thank God, dear friends, that in the clearer light now shining upon the Scriptures we may discern the errors handed down to us from the dark ages, without losing our appreciation of Divine foreknowledge and Divine sovereignty.

While it is true that it would be difficult to estimate the value of the doctrine of Divine foreknowledge taught by Brother Knox, not only in this nation, but also throughout the world, inculcating a reverence for the Almighty, it is also true that it would be difficult to estimate the amount of damage which has resulted to Christendom and throughout the world from his teachings respecting the Divine treatment of the non-elect. This serious error has alienated the hearts of thousand from God and from his Book. Let us look together at the doctrines of Election, Predestination and Foreordination, from the Scriptural standpoint, that we may note their beauties and be drawn the nearer to the Lord and to his Book in true reverence and worship.

Foreknown and Predestinated.

Our text declares that whom God did foreknow them he also did predestinate; but we notice that the predestination is stated only as respects the Church and not in respect to others. This fact does not escape the attention of others, but they have reasoned erroneously,—that if God foreknew an elect Church, for whom he predestinated special blessings and honors, this would imply that the remainder of mankind non-elect were to be tortured eternally. The logic of this position is unsound and it is quite unscriptural to say, that all of the non-elect will be consigned to an eternity of torture at the hands of fire-proof demons in fulfillment of a Divine predestination fixed before creation. There is no Scripture whatever to this effect, and Brother Knox and others were in error to the extent that they wove into their theories matters not Scripturally stated.

According to the Scriptures, as well as according to human judgment as expressed in the laws of civilization, the highest, the severest penalty to be enforced, is the death penalty, the taking away of the life not used in harmony with the Creator's reasonable, righteous requirements This is the Scriptural declaration to which, for so long a time, we were blind: "The wages of sin is death;" "The soul that sinneth, it shall die;" "All the wicked will he destroy;" "They shall perish as brute beasts;" "They shall be destroyed with an everlasting destruction" (the Second Death). —Romans vi, 23; Ezekiel xviii, 4; Psalm cxlv, 20; II Peter ii, 12; II Thessalonians i, 9.

Thus seen the very severest results possible to non-election would be extinction—the Second Death. But the Scriptures clearly show that God has gracious purposes, not for the "elect" only, but also for the non-elect, and that in his due time the non-elect shall be brought to a clearer knowledge of the Truth and to a full opportunity of harmony with their Creator and through Christ Jesus the re-attainment of all that was lost in Adam, all that was redeemed by the precious sacrifice of Christ. Thus, as the Scriptures declare, there is a "common salvation" (Jude 3) in which all of Adam's children shall be privileged to have a share. There is also a special salvation, a "high calling" of God in Christ, which is referred to as "so great salvation which began to be (preached) spoken by the Lord, and was confirmed unto us by them that heard him." (Heb. ii, 3.) This special or great salvation is the one which our Lord has provided for the "Elect," while the "common salvation" is his provision for the non-elect.

Does it not seem strange that Brother Knox and others, his coadjutors, in getting away from much of the smoke of the "dark ages," failed to even think of a salvation of the non-elect as a part of God's providence? Their eyes, beholding the awful and blighting errors respecting eternal torment, totally blinded them to God's provisions for the non-elect; for they reasoned that if God had predestinated them to eternal torment and had in advance of their creation prepared a great place of torture and fire-proof devils and fuel enough for eternity, then surely he could have no plan of salvation for them. The entire premise was wrong. The death into which they went was not eternal torment but the tomb, as represented by the Hebrew word *Sheol* and the Greek word *Hades*. And they can have no release from the tomb, no return to consciousness or pain or pleasure until the Second Coming of the Redeemer in the morning of the Resurrection.

Thank God, then, for the rolling away of the mists of darkness and error which permits us to see in the Bible that the "common salvation," God's provision for the world, will be a Restitution, a restoration to human perfection in the rejuvenated earth, a world-wide Paradise! Thank God for the promises to the effect that then "the knowledge of the glory of God shall fill the whole earth as the waters cover the great deep" and that "the Sun of Righteousness shall arise with healing in his beams;" that "nothing shall hurt or destroy or injure in all God's holy Kingdom;" that "the wayfaring man, though simple, need not err therein," and that a broad highway shall be there as a way of salvation—a much traveled way—and that all the redeemed of the Lord shall be privileged to go up thereon out of sin and death conditions to conditions of life everlasting. We thank God, too, that those who shall refuse to make proper progress and shall fail of that "common salvation" because of willful sin will not be permitted to live endlessly in sin, nor in torment, but will be utterly destroyed in the Second Death; because God is able to destroy both soul and body in Gehenna, the Second Death. We thank God also that the elect Church, under Christ, the Captain of their salvation, are promised a share in that glorious work of the Redeemer, in blessing all the families of the earth in bringing to them that common (general) salvation

Your High Calling.

If once we dreaded to think of God's grace toward us in accepting us as members of his elect Church, because of the opposing thought of the damnation of the nonelect, we may now correspondingly rejoice the more in our privilege of election, seeing that it means our privilege of sharing in the world's uplift under the direction of Emmanuel, our Lord, during his Millennial reign. The Apostle speaks of the prospect of the elect as "our High Calling;" and again, "our heavenly calling." The thought is that we are called to a very high honor and wonderful distinction and that on a heavenly plane. The Gospel Church is invited to experience a change of nature from human to divine, from the highest of the earthly natures to the highest of the heavenly natures—far above angels and principalities and powers and every name that is named—"joint heirs with Christ," "partakers of the Divine nature," members of "the Bride, the Lamb's wife."

Truly do the Scriptures tell that not many would be able to hear, to appreciate, to understand, to accept this high calling. The Divine arrangement of the call is elective, selective. It appeals to some and does not appeal to others. It has an attraction for some and not for others.

If we had here a box of sawdust and scattered through it a paper of tacks until the latter were quite hidden from view, surrounded and covered in the sawdust, we know that we could take a magnet and, by passing it to and fro amongst the sawdust, the magnet would attract to itself every tack. It might indeed exercise a still further attraction upon some of the sawdust, but the hold would be so slight that we could blow it off, while the tacks would be firmly held by reason of their responsiveness to the magnetic influence. The box of sawdust represents the world of mankind. The tacks of the illustration represent a small class of humanity, zealous at heart for God and for righteousness. The magnet represents the Gospel invitation which is now passed up and down, hither and thither throughout the civilized world, and to some extent, into the heathen world.

It is not the design of the Lord to elect, select, choose, gather all mankind (the sawdust) by the magnet; merely he would now gather the true-hearted, represented by the specks of steel, the tacks. The illustration might be enlarged by supposing some other tacks of other metallic composition not so subject to the magnetic influence as the steel. The illustration of these would represent mixed characters, such as we see about us in the world everywhere. The illustration might be extended to include good tacks covered with dirt or other foreign substance which would hinder them from responding to the influence of the magnet and this would represent true characters encrusted with the cares of this life, the deceitfulness of riches, etc.

"Elect according to the foreknowledge of God through sanctification of the spirit and the belief of the Truth," writes the Apostle. God designed the election of this Age. He desired to separate to himself a peculiar people, to be the associates of Jesus, their Redeemer, in his subsequent work of uplifting the willing and obedient of the world of mankind. But God has not predestinated nor desired the election of any except a sanctified class, a class not sanctified through stripes, not through force or compulsion, but sanctified through a knowledge of the Truth Such are drawn to God in devotion through a knowledge of his glorious purposes and heart sympathy therein, sufficient to induce them to sacrifice their all, so far as earthly matters and interests are concerned. These are the elect, whom the Lord has been searching for and testing with the magnet of his Truth, and the manner of their response to it throughout this Gospel Age determines whether "They shall be mine, saith the Lord, in that day when I come to make up my jewels."

"Whom He Did Foreknow."

It is not for us to quibble respecting the Divine power of foreknowledge—to question the ability of our Creator, to have foreknown, had he chosen to do so, and foretold every member of the elect class. The Divine is so far above the human that it is impossible for the human mind to measure the infinite or to comprehend his power. We must merely accept the Divine statement. However, nothing in the Word of God tells us that we were foreknown individually—personally. Rather the intimation is that God predestinated the election of a Church, predetermined the number of persons who would be accepted as members of that Church, the Body of Christ, predetermined what characters they must have and what tests of character would be necessary to demonstrate their loyalty and to prove the individual worthy a place in the foreordained class.

It is in full harmony with this that we read that many are called to the few who will be chosen, and that again we are exhorted to "make our calling and our election sure." We are assured that "Faithful is he that calleth you, who also will do it"—do all that he has promised—keep his part of the contract. This being so, all of the called ones have the determining of results in their own cases. God is faithful. If they are faithful at heart to the terms and conditions of their Covenant they will be of the elect—otherwise not.

"He Also Did Predestinate."

We come now to the particular clause of our text which has seemed to fortify the error. "Them he also did predestinate." Ah, say many, that fixes it! There is no option, nothing dependent upon it. God predestinated everything. Not so, we answer. In the past we have been prone to read our text disconnectedly and thus doing we have overlooked its clear teaching. We thought of it as though it read, "God predestinated the elect," but not so. The declaration is that God predestinated that all that would be of the elect class must be *copies of his Son*. The predestination of this verse relates not to individuals, but to a certain character which all of the elect individuals must attain to—otherwise they will not be of the elect.

How beautifully simple and plain this makes it all! Nor would we ask the matter otherwise. "Just and true are thy ways, Lord God Almighty!" The great honor, the high distinction which God proposes to confer upon the "very elect" in the First Resurrection at the Second Coming of Christ is so grand that the very highest possible test of character is appropriate to those who would be granted such honors and immortality. Our Lord Jesus said to his disciples, Sit down first and count the cost of discipleship and if you determine that it is worth the price, come, "take up your cross and follow me." As a reward I promise you that "where I am there shall my disciple be." "To him that overcometh will I grant to sit with me in my throne."

Those who attain the character likeness of Christ Jesus will have the character likeness of the Father, of whom the Son is the express image and character likeness. Hence the appropriateness of our Lord's words, "Be ye like unto your Father which is in heaven."

All Things Work Good.

So direct an application as we are making of these words may appall some of the Lord's people who have been thinking carelessly that if they were once in grace they would always be in grace—if once elect they would never fail. I desire to awaken such to a realization of the heights of our calling and of the necessity of our obedience to the terms of the calling, if we would make our calling and our election sure—certain. However, it is well to remark here that the perfection to which the called ones are exhorted is not a perfection of the flesh, which would be an impossibility because of its natural blemishes, its hereditary taints and weaknesses. It is the heart, the will, that the Lord is inspecting, proving, and not the flesh. "Blessed are the pure in heart," said our Saviour. And we may be sure that the pure in heart, the pure in intention and endeavor, will make considerable progress in overcoming the weaknesses of the flesh. The Lord will expect them to prove their faith and their loyalty by such good works as are possible to them in their weakness and under their environments.

It is to this class that our text refers, assuring us that "all things work together for good to them that love God, to the called ones according to his purpose." So we should expect. These called and chosen, begotten of the holy Spirit, are "children of God, and if children, then heirs—heir of God and joint-heirs with Jesus Christ their Lord" (Romans viii, 16, 17). Could we expect less than that their Heavenly Father would watch over their every interest, temporal and spiritual?

MERCHANTS ORGANIZE

Retail Merchants, of Gettysburg, Hold Preliminary Organization Meeting. Association to Benefit Town as Well as Members.

The Retail Merchants' Association of Gettysburg effected a temporary organization on Tuesday evening in the office of the Gettysburg Water Company by electing E. P. Miller president, and M K. Eckert secretary. A meeting for permanent organization will be held next Tuesday evening at half past eight o'clock.

The objects and purposes of the organization were set forth and discussed at length It was pointed out that the organization will be a benefit not only to the merchants individually and collectively but also that it will be a great benefit to Gettysburg, in the matter of improving the town, securing business for it and in other ways to be developed later. It is the intention of the organizers to have the local association become a member of the Retail Merchants' Association of Pennsylvania.

The initiation fee has been placed at a nominal figure for two months, after which it will be raised. The following committee was appointed to solicit members: E. P. Wisotzkey, J. H. Colliflower, Max Davis, H. B. Bender, J. B. Wineman, Harry Wentz, Frank Hartman and Charles Mumper.

The committee appointed to draw up a constitution to be presented at the next meeting consists of H. T. Weaver, M. K. Eckert, William Codori and R. R. Buvinger.

In addition to the members appointed on the committees the following were also present William Eden, W. O. Lyles, Morgan Mickley, Peter Stock, D. J. Reile.

All present at the organization meeting were heartily in favor of the plans and purposes of the association and prospects are bright for a prosperous future.

REUNION

Mr. and Mrs. Frederick Winand, of York Springs, were given a very pleasant surprise on Sunday when their family and grandchildren gathered at their home to celebrate Mrs. Winand's 79th birthday. Many presents and baskets loaded with good things were taken by the family to the home of Mr. and Mrs. Winand and a happy day and one long to be remembered was spent. Those who spent the day at the Winand home were Mr. and Mrs. Walter Winand, of Bermudian; Mr. and Mrs. John W. Winand, of New Oxford: Mr. and Mrs. Robert C. Winand, of East Berlin; Mr. and Mrs. C. E. Winand, of New Chester, Mr. and Mrs. Jacob Tanger, of York Springs; Mrs Ollie Jacobs, of York Springs: Mr. Gochanour and Mr. and Mrs. Christ Kauffman, Melvin and Russell Kauffman, all of York; and Mrs. George Binder, of Bermudian; Mr. and Mrs. Mervin Winand, of East Berlin; Lovina Winand, of York Springs; Miss Hilda Winand, Miss Irene Myers, Mr. and Mrs. Addison Myers, all of East Berlin; Dr. and Mrs. Kennedy, of Bermudian; Miss May Gochanour, Miss Nellie Gochanour, Clarence, Charles and William Kauffman, of York; Nicholas Wierman and son, of Gettysburg.

RAISES LICENSE FEE

It costs more to get married now. Applicants for marriage licenses will be sadly surprised to learn that the price has gone up. Couples thinking of applying at the office of the Clerk of the Courts Thomas must pay $1.00 for the licenses instead of 50 cents.

The Governor signed the bill over a week ago, raising the price of certificates, but Clerk Thomas did not announce until Monday that he would enforce the law here. A warning to would be grooms to have more than 50 cents in their pockets when applying at the office is only right Some of the justices of the peace throughout the county do not know of the change and unless they get posted it may mean some money out of their pockets.

FIFTEEN EXTRAS

Fifteen excursion trains have already been booked for Monday, May 31. Gettysburg will have its biggest day for many years. Here's hoping the weather man doesn't report a "flareback."

NOTICE

is hereby given that Letters of Administration on the estate of John E. C. Slaybaugh, late of Berwick Borough, deceased, have been granted to the undersigned, and all persons having claims against said estate are requested to present them to the undersigned, and those indebted thereto to make payment immediately.

ADELAIDE SLAYBAUGH
Abbottstown, Pa. Administratrix
Or to her Attorney,
J. L. Williams, Esq.,
Gettysburg, Pa.

STREET BRAWL IN FIRST WARD

Sam Maretz and Harrison Frazer Have Lively Fight on York Street. Woman in the Case Alleged. Both Men Hurt.

The lower end of York street had a lively street fight on Monday evening resulting from a feud of long standing between Sam Maretz and Harrison Frazer, residents of this place. Both received minor injuries about the eyes.

It seems that Maretz and Frazer have not loved each other for many months and it is intimated that there is a woman in the case. Both men worked at Schmuckler's factory on North Washington street for many weeks and trouble was always brewing between them and frequent quarrels resulted. Recently Maretz decided to quit work and leave town and, Monday evening being his last night in Gettysurg, Frazer determined to have vengeance upon his rival.

It is alleged that he laid in wait for his victim on the second square of York street where the trees are somewhat dense and it is rather dark. When Maretz approached the other man jumped on him and for a few minutes there was a lively tussle. Maretz finally getting away and making for the house of Mr. Schmuckler where he made his home. There were two other men with Frazer at the time of the fight but neither took part in it. Maretz feared that they would, however, and gives this as his reason for leaving the scene of the conflcit.

The man seemed to be suffering greatly when he got home and a physician was summoned but upon examination found that he had simply been given a severe shaking and a good fright and that he would soon recover. He left town Tues. afternoon.

The residents of that peaceable portion of town were considerably excited over the warfare in their midst and there were a few exciting moments for the residents of that part of the First Ward.

CLEAN-UP ORDERED

Burgess Holtzworth has ordered a cleanup of the whole town in preparation for Memorial Day. He requests that people sweep up in front of their properties and on Friday, May 28, the town will have this refuse removed.

Merchants are requested to remove boxes from in front of their stores and all are asked to do their share toward making the town look its best.

SOLD 1200 TREES

York Springs, May 21 — J. H. Gardner, the York Springs agent of the Chase Nurseries, of Geneva, N. Y., recently sold to A. C. Givler, of Carlisle, 1200 apple trees, to be planted on his farm, recently bought of the Watson Sadler state, in Huntington township.

AUTOISTS PASS THROUGH TOWN

Automobile Club of Maryland Passes through Gettysburg in One Day Endurance Run. Contestants Delighted with Scenery.

Under smiling skies over a dozen handsome runabouts, touring cars and other automobiles, comprising the run of the Automobile Club of Maryland, arrived in Gettysburg about noon Sat. and after passing through town proceeded on their way to Littlestown.

The autoists left Baltimore early Saturday and came to Gettysburg by way of Hagerstown. They entered town by West Middle street.

All were checked at the garage of the Gettysburg Motor Car Company and later left for Baltimore by way of Littlestown. Almost all the cars arrived on time and there were no serious breaks or accidents.

The run from Baltimore was made without special incident. All of the autoists were enthusiastic about the scenery of the country through which they passed and reported enjoying the run thoroughly. While a number were entered for the purpose of showing their prowess in autoing, the majority were in it purely for the fun and the enjoyment of the run, little caring about the place they would occupy at the close of the day's run. Baltimore will be reached at the close of the day.

Many varieties of cars were present in the run and there were numerous makes driven by the various chauffeurs.

Memorial Day Services

Bendersville, May 21—Memorial Day falling on Sunday, May 30, Post 507, G. A. R., of Bendersville, will conduct services as follows: The graves at Biglerville will be decorated Friday afternoon, May 28, meeting at two o'clock. At Wenksville the services will take place on Saturday morning, May 29, meeting at 8 o'clock. At Bendersville the ceremonies will be held at two o'clock in the afternoon. Rev. Fred Goeller will deliver the Memorial Day address at Wenksville and Rev. Edward Watters will deliver the address at Bendersville There will be plenty of music and all are invited to attend the various exercises.

Laborers Worthy of Their Hire

The Bowery Mission Free Labor Bureau is prepared to supply any number of men, for any kind of labor, at a moment's notice. Within the past twelve months their cashier has paid out $1,453.86 for railroad expenses on thousands of worthy, willing and able-bodied men, to all parts of the country. Address John C. Earl, Financial Secretary, 92 Bible House, New York City

Your Baby Needs a Go-Cart

Nothing is better for baby's health than plenty of fresh air and sunshine. Our 1909 go-carts are built like an automobile in many ways. Folding auto top of chased leather with sides and front that protects baby in stormy weather. On nice days, the sides and front roll up or you can turn the top back.

Handsomely enameled in dark bottle green and maroon. A large, roomy cart at any price from $4.90 to $15.

C. S. Mumper,

First National Bank Building, *Gettysburg,*



Photographs of The Children

—pictures for their friends
—pictures for your family and your wife's—pictures for you and the children both to look on in future years and bring back the childhood days again.

We take them, and take them so well that they catch all the charms and preserve them for you.

J. I. MUMPER

PHOTOGRAPHER
41 Baltimore Street Gettysburg, Pa.

NEWSPAPERARCHIVE®
NEWSPAPERARCHIVE®

THE LIMA DAILY NEWS.

Published Daily by The News Publishing Company, Lima, Ohio. 126—East High Street—126

Entered to the Postoffice in Lima as mail matter of the Second Class.

TELEPHONES: HOME BELL.
Editorial, 2 Rings....617 617
Business Manager....617 617
Job Room.....868 18

Any neglect on the part of the carrier should be reported at once to the office. Complaints upon all matters pertaining to the paper will receive prompt attention. Long articles are not desired. Letters must be written on one side of the paper only. All communications must be signed by writer, as an evidence of good faith. Anonymous communications will not be published.

LARGEST SWORN CIRCULATION, EXCEPT IN TOLEDO, OF ANY PAPER PUBLISHED IN NORTHWESTERN OHIO—THE ONLY PAPER IN MANY HOMES.

MONDAY, SEPTEMBER 13, 1909.

THIEF TO CATCH A THIEF.

"It would have been absolutely impossible for me to make a case against Christian Geiger without the confidence of his fellow-conspirators. The only person who had the confidence of Henderson, Martin and Dillon was their employer, Mr. Cooper.

"Apparently, Mr. Geiger is not the only guilty person who has been connected in this wholesale conspiracy to commit burglary, robbery and murder, and that they and they alone are the persons who are complaining about the expense in a criminal case. Honest men never complain so long as truth and justice prevail, and I will assure them as long as I am Prosecuting Attorney I shall spare no expense in attempting to run every one of them down regardless of who they are, whether they dwell in high or low society."—Statement of Prosecutor Welty.

The above extract from the editorial written letter to the News from the Prosecuting Attorney is worthy of much thought. Mr. Welty apparently admits that there are still others connected with the now famous Yoakum job. If there are such, Mr. Welty, you owe it to the county to inform your assistants and get busy. On your statement above you convicted Mr. Geiger on the testimony of admitted thieves and convicts aided by their own personal counsel, who turned your way for the money he could secure in assisting you. It is an old saying that it "takes a thief to catch a thief," and following out this policy, you have caught Mr. Geiger.

We have no interest in what is going on about the court house other than the same high interest which you say, has guarded your conduct of the office of Prosecuting Attorney. There was something unknown to past courts in the recent attempted jail break, in which it was admitted others had knowledge, save the one man in their custody the prosecutor of your field. It is time to explain the silence that reigned at that time. As you were alleged to have known of this jail break, it is up to you to make as thorough a probe into that case as you made into the Yoakum robbery.

If Sheriff Van Gunten has been charging the commissioners for boarding prisoners when "he did not furnish a morsel of bread or a cup of cold water," it is time to notify the court, and ask for his resignation.

No one in this county will censure you, Mr. Prosecutor, in your attempt to run down lawbreakers, in high or low society, no matter what the cost. Censure may come should you fail to employ the same strenuous tactics in ferretting out the truth in the recent jail-break scandal. If necessary "use a thief to catch the thief," but clear up the case from the bottom up, and if you do this, and the sheriff says he wants you to do this, the public will congratulate you.

A NEW PENITENTIARY.

The decision of the board of penitentiary managers to hold up the contracts for the remodeling of the old penitentiary at Columbus and to seek the erection of a new prison will meet with favor from every source. The old prison is a disgrace to Ohio and a lasting reproach to the men placed in charge of the Ohio penal institution.

Last spring the agitation for a new prison was carried into the legislature but that body with its characteristic do-nothing policy, failed to do more than talk about the change in site of the prison from Columbus into some rural district. It was admitted that the prison was antiquated and should be abandoned, but when it came to voting the money for a new one, the legislators balked and voted to throw good money away by repairing the old buildings. Money was given the board of managers to install new cell blocks and a new power plant and bids were advertised for, the contracts to be let in September. A few days ago the board of managers refused to waste the public money, and it is probable that their action will force the building of a new prison.

The present institution is woefully out of date. It is built so that fresh air and sunlight never enter the cell rooms and that dirt and grime are constantly sifting upon prisoners and attendants alike. It is too small to accommodate the prisoners sent there and the sanitary conditions are such that a sentence of 10 years in the institution is practically a death sentence, as few men come out without having contracted tuberculosis or some similar disease.

The present Ohio penitentiary should have been abolished years ago and a prison erected which would serve the ends of justice by reforming and bettering the condition of criminals, mentally and physically. The present death-trap makes it almost impossible to reform a prisoner and the board of managers is to be commended for the stand it has taken against the institution. A new penitentiary is one of the crying needs of the state, and the action of the trustees will go far towards securing it.

TRIUMPHANT HOME-COMING.

This is not only the home-coming week for all former Allen county citizens on the occasion of the Golden Anniversary of the Allen County Fair, but there is another home-coming that should be heralded with equal pride and delight.

The Ohio Male Chorus, an organization, the nucleus of which is made up of Lima talent, after a series of victories and successes throughout the great Northwest and West, will make its triumphant entry into the city and will appear Tuesday evening in a testimonial concert which is being promoted by public spirited citizens, to be held in the Memorial Building. This will be a fitting occasion for the people of this community to show their appreciation of these talented singers, whose splendid work has sent the name of Lima, crowned with the immortal garlands of victory, resounding throughout the civilized world.

By their work at the Seattle Exposition they won a decisive victory in a World's contest, the verdict of Adjudicator Protheroe, of the Eisteddfod, being that their rendition of the male chorus number was perfect, even excelling in technique the renditions of the same composition by the Royal Male Choir of Wales.

Perfection in any line of art or science is seldom achieved by man and the achievement of the Ohio Male Chorus is deserving of the same allotment of laurels that world fame crowned the heroes of ancient Greece returning from deeds of valour on the plains of battle.

The Best Bet — That if cement curb and gutter was a good thing for Market street, and cost the property owners nothing, then it is a good thing for Spring street. Why is a fish?

What was Solicitor Rogers doing all those hours when Judge Bailey says Brice and the contractors were getting their heads together? But the solicitor is only an adviser, and perhaps Brice didn't need him.

Perhaps Mr. Mehaffey and Mr. Campbell would accept the two directorships on the Board of Control; then the public would know the city was getting an honest deal. They would admit it themselves.

Since any mayor has authority to order out not more than one regiment of militia, supposedly only in time of stress, we need not be surprised to learn that the cost of maintaining said militia is on the increase.

The faith in Cook expressed by those who have heard him tell his story is in strange contrast to the charge made by Peary and reflects little credit on the naval man.

Lillian Russell is said to have added a new character to her repertoire in her new play and it wouldn't be at all surprising if she also annexed a few name some of these days.

An indication of the manner in which Harriman builded is found in the fact that the stock market was bullish on the day following the announcement of his death.

There are about thirty city positions for which there is now a wild scramble, yet the seven churches of the city are not calling for police protection to keep away the applicants.

The morning paper started to make a platform for Mr. Dyer, yesterday, but some one must have broken the typewriter.

Welcome the returning sons and daughters of old Allen with open arms. Then invite a few of them out to dinner.

It is up to Hiram Colvin to declare he doesn't need either the appointment or the money.

Free School Books would just about win for the candidate who will start the cry.

Wilbur Fisk has said so; now it is Mr. Becker's say.

BIOGRAPHICAL CALENDAR.

Princess Victoria Louise Adelaide Mathilde Charlotte, only daughter and the seventh and youngest of the offspring of the Emperor and Empress of Germany, was born at Marmous Palace, near Potsdam, September 13, 1892, and is thus celebrating her seventeenth birthday today.

The little Princess was recently introduced into German society, and the gossips of Germany are already talking of a husband for her. The 22-year-old Archduke Charles Francis Joseph, the son of the late Archduke Otto and heir presumptive to the Austrian throne after his uncle, Archduke Francis Ferdinand, has been persistently mentioned as a possible "suitor" for the hand of the little German Princess, and that she will be disposed of in marriage to the highest bidder—that is, to the one who can best further the interests of the empire.

Every royal family in Europe will welcome the idea of a union with the family of one of the most powerful of modern rulers. From the time she takes her place in the arena of world politics the Princess Victoria Louise will never be out of the limelight.

Food Which Dr Cook Lived Upon.





Below is shown Dr. Cook at the age of 17 years, when a student in New York. The upper picture show walrus meat, the principal food of Dr. Cook and his companions while in the Polar regions.

Perhaps this will not be entirely welcome to the Princess, for she is a shy and studious young woman, who takes life very seriously, and has little time for the nonsense that engages other young girls.

Recognizing this disposition in her daughter, the Empress, that most tactful of all royal mothers, purposely delayed her confirmation as long as possible, so that when the time came for her to set up housekeeping on her own account Victoria Louise should have as much development as possible.

She has six brothers—the Crown Prince Wilhelm, Prince Ethel Fritz, Prince Adalbert, Prince August Wilhelm, Prince Oscar and Prince Joachim. Three of these are married and the little Princess is already the aunt of a growing family of little royalties.

The Princess, in addition to her imperial title, is also a Princess of Prussia and of Brandenburg, a Countess of Hohenzollern, a Duchess of Saxony, Holstein Westphalia, Luneburg, Mechlenburg, Pomerania, Magdeburg, Hesse and Thuringia; a Princess of Orange and a Baroness of Frankfort, Nassau, Ravensberg, Fulda, Muenster, Minden, Osnabruck, Hildesheim and Kammin.

DR. D. H. SULLIVAN

Has resumed his dental practice and will be glad to meet his patients at his office, corner Main and High Sts. Office hours: 8:00 to 12:00; 1:00 to 5:00. s7-12t

Summer Millinery and Wash Dresses at your own price at Van Horn & Co.

ARE YOU?

Reading the classified advertisements in the Daily News each day?

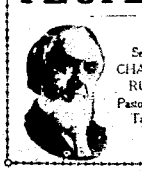
They are intended for you. They are printed for you to read and take advantage of.

They will not only help you to save money but to make money.

You may have some cash to invest in something that is being offered at a sacrifice. You can resell it later at a profit to yourself.

You will find many opportunities to improve your position by reading the classified advertisements in the Daily News each day. Page Seven.

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

Thrust In Thy Sickle.

Text, "Thrust in thy sickle, and reap; for the time is come for thee to reap" (Revelation xiv, 15).

September 12.—Intelligent people appear to reason upon every other subject except religion. Approach a man upon any matter of industry or social progress or political economy or finance and we find him reasonably alert to the general law of Cause and Effect, but when it comes to religion the same man refuses to recognize or follow such laws. To illustrate: If a thousand religious men and women were asked to give some general outline of the Divine Plan under which humanity is being dealt with by the Almighty, Nine Hundred and Ninety-Nine of them would look at you in blank astonishment as though it were absurd to suppose that God would conduct his affairs along the lines of order, reason and common sense—Cause and Effect. On the contrary the Scriptures everywhere hold that our Creator is systematically ordering the affairs of earth and "working all things according to the counsel of his own will". (Ephesians i, 11).

St. Peter divides the world's history into three great epochs, which our common version Bible designates as "worlds." The first of these, he says, lasted from the creation of our first parents to the flood. The flood was the harvest time, the reaping time, of that epoch. It was the conclusion to the course of sin which, he tells us, there prevailed. And only eight persons, Noah and his family, were carried over as a nucleus for another great epoch or "world," which St. Peter calls, "The world that now is," and which St. Paul calls, "This present evil world" or epoch; and of which Jesus states, "My kingdom is not of this world (epoch)," while again he informs us that Satan is "the Prince of this world."

Certain things have been in progress—certain great instructions and blessings from the Almighty during this long period of over Forty-three Hundred years. "This present evil world" or epoch is to have a harvest time and its affairs are to be as thoroughly wound up, completed, as were the affairs of "the world before the flood." Then a new epoch or "world to come" will dawn, the character of which is clearly delineated in the Scriptures as being very contrary everyway to that of "this present evil world." It will be "the world to come, whereof we speak," the new epoch, figuratively said to have "a new heavens and a new earth," in which the Lord will dominate human affairs. His elect Church of the present time associated with him as the Bride, will constitute the "new heavens" or new spiritual domination under which human regeneration will bring the "new earth." Under that new dispensation everything will be in accord with the character of its King, the Prince of Light and Righteousness, just as the conditions of "the present evil world" are in harmony with the characteristics of the "Prince of this world, who now worketh in the hearts of the children of disobedience"—"the Prince of Darkness."

"The World That Was."

The "world" or epoch which ended at the flood accomplished a great work. It was during that period of Sixteen Hundred and Fifty-six years that God first tested Satan by permitting him to have an opportunity to show the traitorous attitude of his heart in connection with our first parents. Desiring to establish himself as an Emperor over earth, separate and distinct from the Empire of Jehovah, Lucifer became Satan, God's Adversary, and has since continued in his opposition to the Divine will. Our first parents, through Satan's lie, were led into disobedience to God, which resulted in the *death sentence* on Adam and his race. Subsequently for centuries the holy angels were allowed to have intercourse with fallen men, with a view to helping them back into harmony with God, not that God expected any such results, for he already foreknew that there could be no recovery of humanity, except through the merit of the Redeemer, whose sacrifice would purchase the world and whose reign as the King of kings and Lord of lords would ultimately restore the willing and obedient of the race. But the angels to all eternity might have supposed that an easier way of saving men was possible; that if permitted they could educate, assist and uplift mankind out of sin and death conditions back to harmony with God. God not only desired to show that all such results were impossible, but also he desired to use the opportunity to test, to prove, the loyalty, the faithfulness of the angelic hosts.

Amongst the liberties granted to all the angels at that time was the power to materialize—to assume human forms. We need not stop to discuss the possibility of this, for we are addressing those who believe the Scriptural record, and to such it will be quite sufficient for us to cite one of the many Scriptural instances: the case of the three men who appeared to Abraham and were subsequently found to be angels—spirit beings. They looked, talked, ate and were clothed like men. Abraham knew not whom they were until subsequently they revealed their identity, as we read in the account of Genesis xviii. The Apostle Paul adds his testimony to this incident, saying to the Church, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares" (Hebrews xiii, 2).

For long centuries this relationship between the angels and mankind continued. We have no record of any human being receiving an uplift from their ministrations. On the contrary, as God had foreseen, the influence of sin was contagious and ere long some of the angelic hosts became so enamored of the daughters of men that "they took to themselves wives of such as they chose," and preferred to leave their own habitation or spirit condition and to remain in a materialized form and to raise earthly families, although their course was contrary to the Divine arrangement and must have been so understood by them. Divine power was not interposed to hinder them. The error of this sedition, the leaving of their own habitation or plane of spirit being, from a small beginning, spread, and God's non-interference justified the supposition that he was either not able to cope with the situation, or unable to enforce his own Law. Thus centuries rolled by, while the earthly children of "those angels which kept not their first estate" became "giants and men of renown" at a time when maturity was not reached until at least One Hundred years (Genesis vi).

During all those centuries we may be sure that every one of the holy angels had fullest opportunity to participate in the seductive pleasures of sin. And we may be quite sure during that epoch or age God demonstrated fully, completely, which of the angels were in heart and indeed in spirit and in truth loyal to him and to all the principles of his righteousness. This work having been accomplished, that "world before the flood" was brought to an end, was overwhelmed by a flood of waters, the Lord declaring that the whole earth had become corrupt through this evil. The influence of the angels along deceitful lines seemingly tended more and more to degrade humanity, so that we read that God beheld that "every imagination of man's heart was evil, and only evil, and that continually." This closing of that epoch or "world" those angels which had not sought to abandon the angelic plane of being were restrained in Tartarus, our earth's atmosphere, until the judgment of the great day of trouble in the close of this "world," when evidently they will recover their power of materialization.

"This Present Evil World."

"This present evil world" differs from "the world before the flood" in that it is not under the ministration of the angels—but man, in a general sense, is left to himself. Since the flood the world in general has been going on just as if there were no God, the exceptions, aside from the Jewish nation and the Church of Christ, being the destruction of the Sodomites and the preaching of Jonah to the Ninevites, warning them that they were about to perish. In other words, so far as outward appearance goes, God has allowed the world to take its own course, interfering only when the corruption became so great as to make its deeds injurious rather than a favor. We may also understand the Scriptures to teach that God has had a silent supervision of the nations to hinder them from overturning or disturbing any feature of the Divine program. He is wise enough to know how to make the wrath of man to praise him and the remainder more than this he will restrain.

St. Paul, reviewing the question of human degradation as exhibited in heathendom, etc., explains that the great deterioration in the human family is the result of men's being left to himself as respects the Divine supervision. He says, looking back along the line of Noah's descendants, "When they knew God they glorified him not as God, neither were thankful. * * * And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind"—they giving themselves over to things that were not profitable, defiling themselves, etc. (Romans i, 21-28).

This condition of things continued from Noah's day until 3½ years after our Lord's crucifixion, when the special favor of God toward the nation of Israel terminated and the "middle wall of partition was broken down"—Cornelius being the first Gentile admitted to the privileges of the Gospel. From that time onward the proclamation of the Gospel was not restricted to the Jewish nation, but is for whosoever may have "an ear to hear" of every nation, people, kindred and tongue.

During the long period from Noah to Christ—Twenty-Five Hundred years—God, as we have seen, had no dealing with the world, but he did have very special dealings with Abraham, Isaac and Jacob, and then subsequently with the nation of Israel. To those patriarchs he gave an Oath-Bound Covenant, that through their posterity he would ultimately bless all the families of the earth. Moreover, the character of the promise was such that it implied not only the resurrection of the patriarchs, but the resurrection also of all the families of the earth that have gone down into death under the great Adamic sentence (Romans v, 12, 17, 19).

The nation of Israel was segregated from all the other nations of the world and loaned to the Lord and he to them by the *Covenant of the Law* entered into at Mt. Sinai. Under the terms of that Covenant it was implied that that whole nation should constitute the seed of Abraham and rule and bless all other nations, but the conditions were the keeping of the Law perfectly. God, of course, knew that, as imperfect men, Israel had undertaken an impossible contract. But he also knew that under his supervision the contract would not eventually be to their disadvantage, but the reverse. He used that nation as a typical people, their jubilees representing the "times of restitution" (Acts iii, 20) coming to the world under the Millennial reign of Christ. Their day Sabbaths typified a coming blessing to Spiritual Israel. Their year Sabbath typified a coming blessing to the world, to the universe. Their Day of Atonement for sins typified the day of better sacrifices, of Christ and the Church. Indeed, we may understand that fleshly Israel and all of its great affairs were typical foreshadowings of God's greater blessings to come in after dispensations.

Jewish Favor Culminated.

The culmination of the Lord's dealings with Israel was reached, as he had intended from the beginning, when our Lord Jesus left the glory of the Father on the heavenly plane and was made flesh, being born under the Law Covenant, watching a short number of the years really, but always less and separate from sinners," he was perfect and fully able to keep all the terms of that Law Covenant, and did so. This ended the dispensation of the Law Covenant and the favor of all the Jewish nation, could claim the rights of the Abrahamic Covenant—the blessings foretold and the rightful authority to bless men, for, as the ruler of earth, he took the place of Father Adam with all his rights and authorities described in Psalm viii, 4-8.

By keeping these rights and privileges as a man our Lord indeed would have been an earthly potentate of considerable dignity, the highest amongst men. But the Father's place for him and for the world was far higher than this. As an earthly potentate he would have ruled over a falling and dying race and would have been privileged merely to counsel, rule and direct their imperfect energies; but he never could have brought them to eternal life. Hence the Divine Plan was that he should *die* as the *Redeemer* of Adam and his race, that thus he might have the just, the legal right to lift out of sin and degradation and death all of mankind who would fall in line with the gracious arrangements of the Divine purpose which center in Christ. It was in fulfilment of this feature of the Divine Plan that our Lord laid down the earthly Kingdom, the earthly rights, *all that he had*, as man's ransom price (Matthew xiii, 44). "Who gave himself a ransom for all, to be testified in due time" (1 Timothy ii, 6).

"Every Knee Shall Bow."

We now have Messiah exalted and in his possession the authority justly, legally acquired, whereby he may bless all the families of the earth—all the children of Adam, by restoring to the willing and obedient "that which was lost"—earthly perfection and dominion. Where will he begin his blessing work? All the prophecies implied that Messiah would begin his work with Israel and that it should progress through Israel to all nations. But the prophecies did not even hint at the fact that before giving the "restitution" blessing to Israel, under the New (Law) Covenant of Jeremiah xxxi, 31, Messiah would first make use of his "restitution" authority for the gathering of a special class of people, "a holy nation, a peculiar people, a royal priesthood." This, as the Apostle tells us, was kept a "Mystery," and, generally speaking, it is still a "*Mystery*," not only to Israel, but to the world. The gathering of the Spiritual Israelites was the first step in the new program. Those of the Jewish nation at our Lord's First Advent who were of the right attitude of heart were transferred from Moses to Christ, from natural Israel to spiritual Israel. Then, as we have seen, from the time of Cornelius onward the Gospel message has been free to all who have the believing heart and hearing ear to take the message. These, as a whole, as our Lord intimated, are but a "little flock." His words were, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom" (Luke xii, 32).

The Kingdom, the life eternal, etc., which the Lord has to give away, are those of Adam, which were lost through his disobedience and repurchased by our Lord at Calvary. These he gives to his followers, the "little flock," *but not to keep*. Earthly restitution blessings are the inheritance only. Whoever will not accept them on these terms cannot be Jesus' disciples. Such are the terms of the heavenly or high calling bestowed upon his followers. They must take up their cross and *follow him in the sacrifice of earthly life and earthly restitution rights*, if they would share with him the glory and honor that will be his in his exalted station.

"*The world to come*" merely signifies the epoch to come, the epoch wherein dwelleth righteousness, where righteousness will be in the ascendant, and where sin will be absolutely under the control of the great Redeemer, who then will be the King of glory, ruling, reigning, enlightening, blessing, uplifting, restituting, purging, purifying and bringing to perfection so many of Adam's race as will heartily respond to the rules of his Kingdom.

NEWSPAPERARCHIVE®

THE LIMA DAILY NEWS

Published Daily by The News Publishing Company, Lima, Ohio.
121—East High Street—121

Entered in the Postoffice ... as second class matter of the Sect...

TELEPHONES: HOME
Editorial, 2 Rings ... 417 ...
Business Manager ... 417 417
Job Rooms ... 248 ...

Any neglect on the part of the carrier should be reported at once to the office. Columns open to all. Articles must be brief. Long ones, as a rule, refused. All communications must be signed by writer, as an evidence of good faith. Anonymous communications will not be published.

LARGEST SWORN CIRCULATION, EXCEPT IN TOLEDO, OF ANY PAPER PUBLISHED IN NORTHWESTERN OHIO—ONE ONLY PAPER IN MANY HOMES.

MONDAY, AUGUST 23, 1909.

THE GOOD OF THE SERVICE.

The dismissal of seven cadets from West Point on the charge of having a fellow cadet will perhaps attract much sympathy from a certain class not conversant with conditions existing at the academy, but it will meet with the approval of the majority who take any interest in the national training school.

Every large school or university has been troubled in the past by the practice of hazing which has prevailed among the upper classmen who have delighted to torment the first year students in various ways. At first this practice was confined to playing harmless practical jokes, but gradually it expanded until it became brutal and even deadly. Students were crippled for life and a number of cases were recorded where the victims of the practices were either killed outright or received injuries which resulted in their death. The practice became so prevalent that the authorities were forced to take active measures to suppress it and it has been blotted out in the majority of the larger schools. At West Point, the practice of hazing has been handed down from generation to generation of cadets and almost every graduate of the military training school has passed through the hands of hazers. The same conditions which prevailed at the larger colleges have been found at the military academy although the offense has been intensified by the close discipline which prevails there and the fact that men indulging in the practice are guilty of a double infraction of the rules.

In the present case, the cadets have been caught red handed. They were convicted of stealing from their quarters at night after taps had been sounded, this in itself being a serious infraction of the rules. Then they fell upon a sentry from the first year or plebe class and when he resisted beat him so that he was compelled to seek medical attention and was confined to the hospital for a time. Having been convicted it was necessary to make an example of the guilty parties as a light penalty would only encourage others to persist in the practice and to disregard all rules. The United States military academy is a training school for future officers of the United States army and in the event the cadets are not taught to respect rules and discipline, it is folly to expect them to do their duty when assigned to a command.

While the dismissal of the cadets from the academy may seem to be an excessive punishment there is no question but that this course is necessary to preserve order at the institution and to instill respect for rules and military regulations into the minds of the future officers.

Touchin' on and appertainin' to the Wellman dash for the pole, the paragraphers appear to be deriving considerable inspiration from the name of the Norwegian town of Hammerfest, where the intrepid navigator is stopping at present.

Mr. Madarial Dhingri has been tried, convicted and hanged in London in less time than it would have taken counsel for the defense to propound the hypothetical question in a certain land of the free and home of the brave.

As if we didn't have enough to bear already, Mr. Kemble has a cartoon in the current issue of Harper's Weekly that leaves the impression that Uncle Joe Cannon comes from Ohio.

The war game now in progress in the vicinity of Senator Lodge's home must remind that great man of the revision of the tariff by its friends. In that no offense to the object of attack is intended.

A man of our acquaintance, after severely arraigning Cuba for having a lottery, asked his wife to have a cantaloupe for luncheon, and then went out and bought 100 shares of Union Pacific on a 10-point margin.

This dauntless old government has undertaken to find out what's in Sandusky wine and we shall expect to hear of her taking up the hash ingredient question next.

The Georgia life insurance company which is to accept risks on total abstainers only would do well to include the cucumber in the list of prescribed beverages.

Of course Dick is not likely to object if Brother Charles takes a shy at Harmon's seat. More than that, he would probably take off his coat and work for him.

Mr. Wickersham is said to be a very determined man, but we don't notice the trusts trembling violently at the mere mention of his name.

Since Bunker Hill had to be taken again we are glad the capture was made by forces who have no desire to take it across seas.

Messrs. Thunderbolt Smith and Mike Donavan are reminded again that Governor Harmon is a strict constructionist.

Our understanding is that Mr. Harriman has not yet secured control of the Roosevelt and Western.

Ballinger will accompany Taft on his western trip and the friends of Pinchot don't like it a bit.

It is to be hoped that it doesn't take Wellman as long to reach the pole as it did to make the start.

Although Harriman is still feeble in body there is evidence in plenty that his brain is still active.

TAFT

WILL BE ACCOMPANIED BY SEVENTEEN GOVERNORS.

CHIEF EXECUTIVES OF STATES ALONG MISSISSIPPI TO BE ESCORT.

Special to The Daily News.

Frankfort, Ky., August 22.—Governor Willson has been notified by the secretary in charge of the trip of President Taft from Chicago to New Orleans, as a guest of the Lakes to the Gulf Deep Waterways Association, that 17 governors have accepted invitations to be on that party. Those who have accepted to date are Governors B. B. Comer of Alabama; G. W. Donaghey of Arkansas; C. S. Deneen of Illinois; T. R. Marshall of Indiana; Augustus E. Willson of Kentucky; J. Y. Sanford of Louisiana; F. M. Warner of Michigan; E. F. Noel of Mississippi; H. S. Hadley of Missouri; A. C. Shallenberger of Nebraska; J. F. Fort of New Jersey; G. Curry of New Mexico; R. S. Vessey of South Dakota; M. R. Patterson of Tennessee; E. M. Campbell of Texas; G. H. Prouty of Vermont; and M. F. Ansel of South Carolina. Governor Willson will leave Frankfort to arrive at St. Louis to join the party, October 24.

APPENDICITIS OUTING.

The people of Spencerville and vicinity, who have undergone an operation for appendicitis, will hold an outing in the Charles Post grove, east of town, on Sunday, September 5th. All who have been treated by operation are requested to be present.

GRANT BERRYMAN,
ROBERT LOWRY,
GEORGE HENNE,
Committee.

Sensation Follows Death.



VICTOR SPEER.

The young Buffalo politician, secretary to Mayor Adam, whose mysterious death has given the Queen City of the Lakes a sensation akin to the celebrated Burdick case.

BIOGRAPHICAL CALENDAR.

Louis XVI., King of France and husband of Marie Antoinette, was born in Versailles, 155 years ago today. He died suddenly on January 21, 1793, after having been tried by the National Convention and found guilty of being a public nuisance because of his royal blood.

Louis the Sixteenth was the son of Louis the Dauphin and grandson of Louis the Fifteenth, the merry monarch who originated the Louis Quinze style of furniture now extensively manufactured in Grand Rapids, Mich. History records that the sixteenth Louis was a most estimable ruler, as kings go, and that he did not indulge in the licentious orgies that were pulled off in the royal palace during the reign of his grandfather.

In 1770 Louis, then the Duke of Berri, married Marie Antoinette, an Austrian princess who was credited with great beauty and many accomplishments. In 1774 Louis XV., after a career of unbridled indulgence in every vice, died and was gathered to his fathers, and his grandson ascended the throne destined to reap the whirlwind which the profligate monarch had sown.

He found France in a deplorable state, its people groaning under the great burden of taxation and other impositions, the navy destroyed, trade diminished to the vanishing point and the finances of the nation exhausted. Then came the American Revolution, and the King was forced by popular sentiment to a declaration of war against Great Britain. This conflict served not only to do irreparable damage to the nation, but also resulted in a spread of revolutionary propaganda that bore fruit in the fall of the Bastile and the subsequent reign of terror.

From the extremest dejection and servility to the powers that ruled them the uneducating, unreasoning mob swept to the extreme of defiance of all authority. In a few months the heads were swept from royal shoulders, and Louis XVI. and Queen Marie Antoinette were offered up as a bloody sacrifice on the newly erected altar of liberty, fraternity, quality and death. Sober spirits and clear-headed patriots in the convention, among them Thomas Paine, the American revolutionist, sought in vain to stem the tide of blood and save the King and Queen. "Let us slay the King but save the man," pleaded Paine, but his voice fell on ears deaf to all sentiments of mercy, and for his temerity Paine himself was sent to a dungeon and languished many months in prison.

McINTYRE & HEATH

Have Clever New Play, Dealing With Hayti.

Special to the Daily News.

Cleveland, August 23.—"McIntyre & Heath in Hayti," the new musical piece in which the two comedians will appear, is to have its premiere at the Euclid Avenue Opera House tonight.

The cornering of the coffee market by the purchase of an entire set of government officials and then the revolution which throws all the bought up officials out of office forms the groundwork for the plot of the piece. The man who aims to be the coffee king decides on a new revolution to overthrow the men just placed in office and picks McIntyre & Heath for president and treasurer.

In the attempt to elect them the fun of the play is afforded. Julian Rose as the rival revolutionist relentlessly pursuing McIntyre & Heath lays plots and stands knee deep in intrigue throughout the action of the piece.

"McIntyre & Heath in Hayti" is described as the best vehicle for the fun-making talents of the comedians that they have encountered in their stage careers.

GET YOUR SPICES, FRESH AND PURE, FROM THE GRAND UNION TEA CO., 316 NORTH MAIN STREET. ONE SET ALUMINUM SALT AND PEPPER SHAKES FREE WITH EACH FORTY CENT PURCHASE. mo-tue-wed

DAUGHTERS OF VETERANS.

Regular meeting of Lizabeth Turner Tent, No. 23, D. of V. Tuesday evening, August 24th, at 7:30. All members urged to be present.

MINNIE DERBYSHIRE, Pres.
MARGARET WEST, Clerk.

MISTAKE

IN SIGNALS PREVENTED COUPLE FROM MARRIAGE.

DAD WAS ON THE JOB WHEN THE MESSAGE WAS FINALLY PHONED.

Special to the Daily News.

Frankfort, Ky., August 23. — A mistake in signals prevented John T. Coovert, aged 16, and Miss Lizzie Kane, aged 18, from securing a marriage license Sunday.

Coovert knew that County Clerk Smith would object to issuing him the license because of his youthful appearance, and had a confederate near the telephone at his home to answer the call of "Dad," who was supposed to be at his place of business.

"Dad" came home in the meantime and when County Clerk Smith called up to see if "Dad" would say yes to the license, Coovert replied emphatically with a prefix "No." The lad had to leave without the license.

ONE MORE WEEK of our great August Clearance Sale. Don't forget it. This is the time to save money on your house furnishings. Remember the special prices are on Furniture, Carpets, Rugs, Curtains, Linoleums, etc. F. E. HARMAN.

TOLEDO MARDI GRAS.

Reduced rates August 22 to 25, returning 28th, via Western Ohio Railway. Lands you in center of the attractions. aug21 4t

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

Paradise Regained.

The Tree of Life In the Paradise of God. . . . . .

Syracuse, N. Y., Aug. 22.—Pastor Russell, of Brooklyn Tabernacle, preached here twice today to large and attentive audiences. One of the discourses was from the text, "Verily I say unto thee today, Thou shalt be with me in Paradise" (Luke xxiii, 43).

Paradise is another name for the Garden of Eden, the mode of bliss. It was lost through the sin of our first parents, but the gracious promise of our great Creator is that this condition of earthly bliss shall be re-established—not merely in a little corner of the earth, but that the whole earth shall become the Paradise of God. Heaven is God's throne and the earth is his footstool, and he assures us, "I will unite the place of my feet glorious"—"in due time." How this will be accomplished is the Gospel message.

The Divine promise to Father Abraham, that all the families of the earth should yet be blessed through his Seed, includes the thought of such a full restoration to Divine favor—as before he sinned and before he fell; before Paradise was lost; before man came under the curse or sentence of death. The Jews hoped that Messiah would come and constitute their nation the earthly Kingdom of God and re-establish Paradise with Palestine as its center. They expected that under his wise ministration, using their nation as his instruments, the Divine Law would extend to all and, by bringing all people into harmony with God, would gradually bring back all to the Paradise state.

The Garden of the Lord.

It was in full harmony with this expectation that the dying thief asked the Lord to remember him when he would come into his Kingdom, the Kingdom whose dominion would establish righteousness in the earth, and thus convert the world, under Divine favor, into the Paradise of God. Our Lord's answer was that verily, truly, his request would be granted—the thief would yet be with him in Paradise. Paradise has not yet been established, because God's Kingdom has not yet come to earth and it delays until a certain work for the Church shall be accomplished.

It is not the Divine intention to make of the nation of Israel God's Kingdom in the highest sense of that word, though it will be actively identified with the heavenly Kingdom as its earthly representative. God is selecting during this Gospel Age a new nation, Spiritual Israel, from every nation, people, kindred and tongue. At our Lord's First Advent and subsequently he gathered from Israel such as were saintly and ready for the Kingdom; and since then he has been taking out from other nations enough to complete the foreordained number of the "elect" Church. These will constitute the Kingdom *per se*, and it cannot be set up or established in power until this election or selection shall have been completed and the "elect" "changed" or glorified on the spiritual plane by the power of the First Resurrection.

Paradise, or the Garden of the Lord, not only represents that earthly condition which will be restored for the benefit and blessing of the natural man, as the reward of his obedience to the rules of Immanuel's Kingdom during the Millennial Age, but it also applies in a figurative sense to the glorious and heavenly position which God has in reservation for the Church. Thus we read in the Book of Revelation that the Lord will grant to the overcomers of the Church that "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God" (Revelation ii, 7).

The World's Regeneration.

This is a grandly beautiful and symbolic message and promise assuring us of the happiness and heavenly bliss in eternal life conditions of all who are faithful followers of Christ in the present age—walking in Jesus' footsteps in the "narrow way." The Book of Revelation pictures the history of this Gospel Age down into the Millennial Age and shows us Paradise re-established with the Heavenly City, the glorified Church, as its center or capital. The River of Life is pictured as flowing from under the Throne. On either bank of its crystal waters of Truth and grace grow the trees of Life, after the manner of Eden of old. The future state will all be Paradise. The completeness of blessedness will first be manifested in the Church on the spiritual plane, and, secondly, it will be manifested in the Ancient Worthies on the earthly plane—perfected Abraham, Isaac and Jacob and all the holy prophets, the earthly representatives of the heavenly Kingdom. Gradually the paradisaical condition shall fill the whole earth. The wilderness shall blossom as the rose and the solitary places shall be glad and streams shall break forth in the deserts, as we read in Isaiah xxxv. The morally lame shall learn to walk in the paths of righteousness. Yea, they shall leap for joy, as they come to a knowledge of the grace and goodness of God. The world's eyes of understanding shall be opened and their deaf ears shall be unstopped, that they may hear and see the goodness and mercy, the justice and the love of our God. The willing and obedient shall eat the good of the land, but the evil doers shall be cut off in the Second Death. Gradually the boundaries will be spread abroad until, in the end of the Millennium, they shall include the whole earth. Gradually the numbers enjoying Paradise shall increase until, in the end of the Millennium, the entire race of Adam shall experience this blessed *privilege* of God's love and mercy through Christ.

St. Paul, like John the Revelator, was caught also to Paradise in vision and saw the glorious things of the future age, which he was not permitted to explain to us, because the due time had not yet come. Neither was John the Revelator permitted to reveal fully the particulars of the Paradise condition. He could merely give us a few symbolical hints or suggestions respecting the glories of Paradise restored.

Redemption Through Christ.

We have already noticed that Paradise was lost by sin through disobedience of the heavenly command. Life and Eden bliss and Divine favor and fellowship were all lost to Adam and to us, his children, under the death sentence. There was no hope for any of us any more than for the brute beast, for while the latter was born to die, man, created with possibilities of life eternal, was sentenced to the loss of all. Indeed, under the demoralizing influences of sin and death we find many of the human family really more degraded than the brute creation and apparently less worthy of Divine favor. But God, rich in mercy, in the great love wherewith he loves us, provided for mankind a recovery from the sentence of sin and death, while he has made no provision for future life for the brute creation.

God's provision for man's recovery from the sentence of death is the story of the "Cross of Christ." Because a man had sinned the redeemer must be a man. Because the penalty was human death, the perfect man must die for the sinner's release from death sentence—to uplift the willing out of sin and death conditions up, up, up to fellowship with God and eternal life. Because the race of Adam inherited naturally his mental, moral and physical defects, therefore none of his posterity was worthy of eternal life. But in the Divine arrangement, as Adam had involved all of his children and their Paradise home in the wreck of sin and death, so a redemption has been effected through Christ.

The great Work of Messiah will therefore be the restoration of the world to all that was lost in Eden and redeemed at Calvary. The work of restoration, St. Peter tells us, has been spoken of by the "mouth of all God's holy prophets since the world began" and will be accomplished by Messiah at his Second Coming (Acts iii, 21). But the Divine Plan changes not. Sin is still objectionable to God, will always be so. And the Divine sentence is that no sinner may have eternal life; hence the offer of Divine Grace is merely that all who will may have Divine assistance, resurrection, restoration, uplifting out of sin and death conditions to perfect conditions. But these things will be accomplished only in those who are willing and obedient. Only such shall eat the good of the land—the fruits of Paradise (Acts iii, 23).

Furthermore it is the Divine arrangement, and a just one, that any good and noble deed of the present life works a measure of character development which will be assistful in the future life, enabling the faithful the sooner to mount up in the full perfection of earthly life. Correspondingly every wilful sin, every violation of conscience and principle, works a defilement and impairment of manhood, which, likewise, will have its effect in the future life in the difficulty of rising out of degradation to the heights of Divine perfection and approval and everlasting life. If all mankind could appreciate these facts and what an influence it would have in restraining, governing and developing self control and true manhood!

The Divine Program.

Does some one inquire as to why he who redeemed Adam, his Eden home, and all his race, and who provides a restoration of all—why he has not begun this restitution work during the eighteen hundred years since the sacrifice of himself? The Scriptures answer that another feature of the Divine program is being carried out. The Lord is gathering the "elect" Church from Israel and all the nations to be Messiah's assistants in his Kingdom and the gracious work of uplift—resurrection—restitution. This "elect" Church class first selected is in the Scriptures called "A first-fruits of God unto his creatures" (James i, 18). The world of restored humanity will be the after-fruits.

The Scriptures exhort such as in the present time are blessed with the hearing ear to give heed to the special invitation of the elect. They exhort such as have the eye of faith to aspire to the crown of glory and joint-heirship that is now being tendered to a very select class. He that hath an ear let him hear. He that hath an eye let him see. So many of us as have been blessed of the Lord with the ear of faith, the eye of faith, let us rejoice therein with the blessed opportunity. Let us seek indeed to make our calling and election sure to this heavenly estate of glory, honor and immortality and joint-heirship with our Lord, the King of kings and Lord of lords!

Christ's Atonement.

Both the thieves crucified with our Lord lost their right to the original Eden or Paradise of God through father Adam's disobedience, as did we all. Both of those thieves were "born in sin and shapen in iniquity," in sin did their mothers conceive them," as with us all. Both of those thieves were redeemed by the precious blood of Christ, as were we all; for "Christ Jesus, by the grace of God, tasted death for every man," "He is the propitiation for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world." Thus, as we have seen, the Redeemer has made provision for both of those thieves, as well as for all of us—all of Adam's race—to be recovered from the sin and death conditions of the fall and to be restored to Paradise. The Church now called during this Gospel Age may reach the spiritual Paradise or highest condition of holiness and happiness. The two thieves and the remainder of mankind will have their opportunity during the Millennium. Their opportunity will be for a return to earthly life and perfection and happiness and an earthly Eden—world wide. How much grander a work will thus result from our Lord's death than we had previously supposed!

Let none suppose, however, that those two thieves will enter Paradise on the same footing. While both were guilty of robbery, they evidently were dissimilar in the condition of their hearts. The one was hardened, as evidenced by the fact that he could speak thus rudely to the Redeemer, whose face bespoke gentleness, purity and innocence of crime. Such cruelty implied a deep degradation of mind—implied that he was sin-hardened. And yet we must remember that others of the multitude standing by used similarly cruel language. And we must remember that there are many thieves who are not caught and many, perhaps, as morally wrong, as evilly intentioned, who, for fear of the consequences, never committed the wrongs. We can even suppose that some of the scribes and Pharisees and Doctors of Divinity of those days were in God's sight much worse than the impenitent thief—murderers at heart and in deed. Yet of the latter St. Peter declares, "I wot, brethren, that in ignorance ye did it, as did also your rulers," when you crucified the Lord of glory.

An Earthly Paradise.

Ignorance and superstition and inherited depravity all bore down upon the impenitent thief to a degree which we are not capable of properly estimating. He will judge him—both thieves—all mankind. The penitent thief will unquestionably have a two-fold blessing. First he will be blessed because of his penitent attitude of mind; secondly, because of his faithfulness in expressing that repentance and mercy to our Lord in his distress. Our Lord declared that even a cup of cold water given to the least of his disciples will have its reward. Surely it will be in harmony, then, that the penitent thief will have a reward for his devotion to the Master.

That reward will consist, first of all, in the blessing to his own heart, through the action thereon of the merciful sentiment. A reward will come to him in proportion to the exigencies of the occasion and the greatness of the favor shown the Lord. As the one who favors a righteous man will receive a righteous man's reward and the one who favors a prophet will receive a prophet's reward, surely the one who favored the Redeemer would receive a special reward, such as the Redeemer might be expected to grant.

The penitent thief manifested not only sympathy but honesty and it is entirely in keeping with the general teachings of our Lord's Word that the honest-hearted and the merciful have special blessings. Those blessings cannot reach them in the grave and it is not always that they reach them in the present life. Virtue is not always its own reward. Our Lord declares the Truth on the subject, assuring us that such shall be "recompensed in the resurrection of the just." That is to say, when the just, the justified, the Church, shall be resurrected in the First Resurrection and when then the heavenly Kingdom shall be established amongst men and the general awakening of the world from the sleep of death shall gradually follow—then every man and every evil word, every good and every evil act, will be recompensed—in Paradise. Let us be glad and rejoice that the Divine arrangement is an earthly Paradise, possible to every member of the race, and a heavenly Paradise, possible to every member of the spirit-begotten Church, and that the alternative of Paradise is not eternal torment, but everlasting destruction—the Second Death.

Just Waiting.

An old gentleman, rather portly and clad in a somewhat youthful suit of light gray flannel, sat on a bench in the park.

"What's the matter, sonny?" he asked a small urchin who lay on the grass just across the walk and stared intently. "Why don't you go and play?"

"Don't wanter," the boy replied.

"But it is not natural," the old gentleman insisted, "for a boy to be so quiet. Why don't you run about?"

"Oh, I'm just waitin'," the little fellow answered—"I'm just waitin' till you get up. A man painted that bench about fifteen minutes ago."—Pittsburg News.

NEWSPAPERARCHIVE®
NEWSPAPERARCHIVE®

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

ELECTING KINGS.

"Brethren, Give Diligence to Make Your Calling and Election Sure" (II Peter i, 10).

Sunday, Nov. 14.—Pastor Russell, of Brooklyn Tabernacle, preached today from the above text to a large and attentive audience as usual. He said:—

Throughout the length and breadth of this land of liberty, young and old understand full well the significance of election. Councilmen, aldermen, mayors of cities, county officials, State officials, United States Congressmen, Senators, the President and Vice-President are chosen or elected from amongst the people to their various official stations. They are chosen with a view to the blessing that will accrue to the electors by the exercise of their official positions. How strange, then, that we who are so familiar with these things should read into our text so very different a view of election!

The thought should naturally suggest itself to us that if God is electing or selecting a Church in the present time, it must be with a view to the use of that Church subsequently to serve in some manner the interests of the remainder of the world, from amongst whom they were elected. And this is just what the Scriptures teach; namely, that Christ Jesus himself is the Head, the Captain, the Chief Ruler, and that this "elect" company are, figuratively speaking, his "members," his associates, his under-priesthood. The Scriptures tell us that this selection is according to Divine foreknowledge and foreordination. They tell us that God foreknew our Lord Jesus as the one who would occupy the glorious position of Prophet, Priest, Mediator and King of the world during the Millennium. They tell us also that the same God and Father of our Lord Jesus Christ foreknew us also and "predestinated" that there should be a Church class selected from amongst the world, to be their Redeemer's associate, his under-priesthood, his subordinate kings during the Millennium.

The Elect Now and Hereafter.

The Church is spoken of as God's "elect" now, before the election has been finished; before the testing is completed; before the called have been proven faithful and worthy. These are "elect" in the sense of having been nominated—moved to and seconded by God moved that they should be elected, and "called them with a heavenly calling." It remained for the called ones (themselves to "second the motion" by presenting themselves in full consecration of heart to the Lord, which was not sufficient; for the invited ones were recognized as imperfect and unable to come up to the requirements of the call. Hence it was necessary that the Lord Jesus Christ should become their surety and agree out of his own fulness of merit to supply all of their lack, their imperfection. And this he gladly does by applying for such the merit of his sin-atonement-sacrifice finished at Calvary.

Making the Election Sure.

Keeping before our minds that the heavenly Father made the motion or the call, that we seconded it by accepting the call upon the terms of faith and consecration unto death, and that our Lord Jesus is our surety who will make good our unintentional blemishes, what shall we say of the prospects of our being elected and at whose door shall we lay the responsibility if we are not elected? Surely the unchangeable God who nominated us has made every provision for our election and will co-operate. Surely our Redeemer, our Surety, our Advocate, will give us every assistance in the way and, according to his promise, cause all things to work together for our good. Just as surely, therefore, the entire responsibility for failure would lie at our door. And this is what St. Peter in our text declares, "Make your calling and election sure."

From this standpoint we have a special interest in our own election, such as we never had before when we misunderstood the entire matter. Once in our ignorance we thought that St. Peter had written foolishly about our making the election sure; for according to the erroneous theory which we had "swallowed" without proper masticating, God was doing all the electing himself, and had unalterably fixed our destiny as eternal glory or eternal suffering, long centuries before we were born.

This erroneous view blinded our mental sight from all the various incentives which now are so precious and so helpful. What had God elected us to be and to do? To sit upon a cloud and to play upon a harp and to sing to all eternity, cheerfully looking over the battlements of heaven to see our dear friends writhing in torment,—and striving hard to praise God for it all and to think of his course in our election and their damnation as the exemplification of Justice and of Love?

We read indeed in the Scriptures respecting a Kingdom, for which our Lord taught us to pray, "Thy Kingdom come; thy will be done in earth as it is done in heaven," yet the thraldom of error upon us was so tense that we recognized not the inconsistency between these promises and our false hopes. Now, thank God, "the mystery" is revealed to us in God's Word and by his Spirit, and we perceive that the Millennial Kingdom is to be a reality and that its blessing to mankind in general, "to all the families of the earth," is to be most thorough, most systematic, most complete, and in the end entirely satisfactory.

Kings to Be Elected.

What an interest we properly take in this matter of our election, after learning that the office for which we are running is a combination of priesthood and Kingship! The elect are to be priestly kings, or, otherwise styled, "a Royal Priesthood." Their glorious service is to be for a period of one thousand years, during which they will be kings and priests unto God and will reign over the earth (Revelation xx, 4; II Peter ii, 9).

They will not "reign on the earth" in the sense of being earthly beings, having earthly courts and thrones; their resurrection "change" will constitute them heavenly or spirit beings; they will be invisible to mankind, as were the "Prince of this world" is invisible and as the holy angels are invisible. But they will possess heavenly power and authority and wisdom and grace. By these glorious attributes they will be able to serve God and humanity by a reign of righteousness, whose uplifting or restitution influences (Acts iii, 21) will begin with the living generations, but eventually extend to "all the families of the earth," who have been going down for the past six thousand years into the great prison-house of death—"prisoners of hope," however, because of the promise of God's Word and the redemption sacrifice of Jesus.

My beloved hearers if your hearts are not moved by this message of God's grace and this information respecting his Kingdom and of your prospects of becoming kings and priests in that Kingdom, it is because you do not believe the message—because your faith does not properly grasp the "exceeding great and precious promises" of God's Word (II Peter i, 4). I am aware that this whole message by Jesus and his apostles has been so long covered by the rubbish of "the dark ages" that it was lost to our sight for a long while, and sadly we missed its encouragement to faithfulness. I am glad, however, that now the eyes of understanding are opening to see the length and breadth and height and depth in the great Divine Plan of the Ages.

The Value of Earthly Crowns.

Consider for a moment what fabulous prices have been paid for earthly crowns! Thousands of lives have been sacrificed and much of money, to gain an earthly crown. And thousands who paid this price knew well that "uneasy rests the head which wears the crown." They knew well, too, that its tenure would be precarious and that the attainment of it would bring them lasting hatred from others who applied to the same position and who considered that their right to it was as good or better.

What comparison should we institute as between the value of such a crown and the "crown of glory," honor and immortality which God has promised to his elect—to such of them as make their calling and their election sure. Has God placed too high a valuation upon the heavenly crown, in demanding that those who would share it with the Redeemer must prove their loyalty to him and to the principles of righteousness, and to the spirit of love, to the extent of laying down their lives in his service and in doing good unto all men as they have opportunity, especially to the household of faith?

Our Lord asked wherein would be the profit to any man if he were to gain the whole world and lose his own soul—lose his future life. For the purpose of our present topic we might ask a modified question, namely, if we should gain the empire of the whole earth and all of its riches, and if another should gain this heavenly election to the heavenly Kingdom of one thousand years and to subsequent eternal blessings with the Lord, which of these would choose the better part—which would show the real wisdom, and which would be the foolish one? But the contrast increases when we note that the dominion of earth cannot be secured by our sailing through bloody seas, and that a mere competency of earthly wealth is attained by only one of a thousand who strive for it day and night. Surely from the standpoint of the Father's Word all earthly honors are vanities, in comparison with the heavenly glories and blessings which may be surely attained by the "exceeding" elect (Gospel Age—if they will but follow the Divine directions.

Terms and Conditions of Election.

In our context St Peter tells us upon what terms the called and accepted may make their election sure. After calling our attention to God's exceeding great and precious promises he tells us that they were given us to the intent that they should operate in our minds so as to influence our lives, in harmony with the Divine will, and that thus we may become partakers of the Divine nature, after having escaped the corruption that is in the world through desire"—selfishness, lust (verse 4). He proceeds to amplify, and urges that such as have this have [illegible] diligence to the matter [illegible] to their faith virtue or [illegible] that is, faith of it [illegible] as a start, but God requires more than this. As a condition of our acceptance for election he requires that our faith shall be of a strong kind giving us fortitude for all of life's affairs, for all of our Covenants with the Lord; for a faithful endurance of opposition, contradiction, etc., that thus we might be copies of our Lord Jesus Christ, as God has ordained all of "the elect" must be (Romans viii, 29).

Not only must we have a strong faith combined with fortitude, but we must also add "knowledge." We required some knowledge of God and of our Lord Jesus and of the Gospel message before we could come unto the Lord at all, but the Apostle is not referring to this, our earliest knowledge. He is addressing Christians who have already taken the first steps. He assures us that they need knowledge to enable them to go onward in Christian development—knowledge in addition to their faith and fortitude. We have nothing to say against worldly knowledge, scientific knowledge, etc., when these do not cross or interfere with the Divine Revelation, but we are confident that the Apostle did not intend to refer to worldly knowledge, but to the greatest of all scientific knowledge—the knowledge of God.

How shall we know God? By study of his character. Our Lord Jesus it was who declared, "This is life eternal, that they might *know* thee, the only true God, and Jesus Christ, whom thou hast sent (John xvii, 3). This knowledge at the present time is a secret knowledge and, as the Apostle says, a "hidden mystery," which can be known only by those who put themselves into a certain attitude of heart and mind and conduct toward the Lord and his revelation. We are to study God's character—to learn respecting his Justice, his Wisdom, his Love and his Power, by studying his revelation—the Bible. In it we see his dealings past, present and glorious promises respecting things future. And a correct appreciation of these gives us a knowledge of God's character as exemplified therein. But since this knowledge is not stated in terms for the world to understand, it follows that only those who are enlightened by the holy Spirit can receive *this* knowledge. It is taught only to the pupils in the school of Christ. "The secret of the Lord is with them that fear him; and he will show them his Covenant."

Other Graces to Be Added.

The Apostle continues his advice as to things necessary to be added by those who would make their calling and election sure. They must keep adding, and the adding must be little by little and day by day. The knowledge we gain of God through his Word should lead us to greater self-control (translated, *temperance*, in our common version). "Let your moderation be known unto all men" (Philippians iv, 5), moderation or balance in thought, in word, in action. God's people may be called extremists by those who are not begotten of the holy Spirit and who know not "the mystery." But even they should be able to charge *immoderation* only on the one score—our immoderation, our faithfulness to the Word of the Lord and to our Covenant of self sacrifice as followers in the footsteps of Jesus. Our lives should be so moderate as respects business and pleasure and food and raiment, etc., that we should be examples of wisdom and moderation to all—extremists only along the same lines that Jesus and the Apostles were counted extremists by those who knew not, neither did understand "the mystery" of their endeavor to be of "the very elect."

Patience must not be forgotten, in addition to moderation. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Next add godlikeness—general goodness, benevolence, benignity toward all. Add next brotherly kindness—in the natural family relationship, and also in the spiritual family, the Church, toward humanity, toward the brute creation and toward our enemies. While all of these cannot be loved in the same degree, all should profit by the spirit of love in our hearts for all.

"Ye Shall Never Fail."

Now comes the climax of the advice to those seeking to make their calling and election sure (verse 8). "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." And then as our text declares, if these things abound and if we give diligence to the making sure of our calling and election and do these things, we shall never fail—we shall in no case fail of securing our election (God seeketh such for joint-heirship with their Redeemer in the kingdom. God seeketh such to worship him as worship him in spirit and in truth."

The grand consummation of our election—our Kingdom honors and glories—is specifically referred to by St Peter in the next few thoughts. Surely we can well afford to be considered foolish along lines of the sacrifice of earthly interests, if thereby we can develop the character which our Lord desires and prove ourselves worthy of a share in his Kingdom.

CLASSIFIED ADVERTISEMENTS

WANT AD. RATES.

THE DAILY NEWS is the recognized "Want ad" medium of the city, and more ads appear in this department than in the two other Lima papers combined.

RATES.....Ads not exceeding five lines (40 words) inserted one time for 25c; three times, 50c. WANT ADS ARE INVARIABLY CASH IN ADVANCE.

FREE ADS. Persons desiring situations will be given insertion of ads free of charge one insertion, if copy for same is left the evening before.

SPECIALS..One cent a word will keep your name permanently before the reading public. Can you afford to hide your place of Business when one new customer brought to your door means more than the cost of publicity?

ALL WANTS MUST BE IN THIS OFFICE BEFORE 10 A. M. TO INSURE PUBLICATION IN THE CLASSIFIED COLUMNS

Wanted—HELP.

WANTED—Girls 18 years of age and upward, to learn the cigar making trade. Will pay $3.00 per week for the first month; $3.50 per week for the second month; thereafter so much per hundred cigars. After trade has been acquired, can earn from $8 to $12 per week, depending entirely upon skill and speed of worker. Apply either factory. The Deisel-Wemmer Co. 19-tf

WANTED.—100 LABORERS. APPLY TUESDAY MORNING, 6 O'CLOCK AT OHIO ELECTRIC RAILWAY CO., CORNER OF MAIN AND GRAND AV. N15-1t.

WANTED—Experienced girls on power machines. Apply at once at Lima Mattress Co. N15-3t

WANTED AGENTS—MEN AND WOMEN wanted to make $5 daily selling new milk tester. Every woman buys. Sample 35 cents. A. M. Jennings Sales Co., Dept. L. Indianapolis, Ind. N9 1wk

LEARN AUTOMOBILING

The Automobile Industry is growing fast and offers great opportunities for well trained men. The Automobile School of Cleveland gives thorough, practical training in automobile construction, repairing and operation in a well equipped shop, and on up-to-date cars. Terms are reasonable and graduates in demand. New classes open November 29. Catalog free. Address 2169 E. 9th St., Cleveland, O. Nov13-1w

WANTED—Men-Our illustrated catalogue explains how we teach barber trade in few weeks, mailed free. Moler Barber College Cincinnati, Ohio. n13 1wk.

WANTED—Girl for general house work. Mrs. Brand, Roma Flats South Pierce street. n15 3t.

WANTED—Porter at the Hofman House n13 1t.

BOY FOUND IN CHIMNEY

Mystery Surrounds Death of Frank DeRosa in New York.

New York, Nov. 15.—The dead body of a 5-year-old Italian boy who disappeared out of sight about 10 days ago was found in a chimney at 322 East Sixty-third street. The youngster, Frank DeRosa, came down from his father's home in the Bronx with his mother on Nov 4. He played around the hallways of the 4-story tenement in which his aunt, Mrs Sabatello Covino, lives on East Sixty-third street, and when his mother started to look for him he wasn't to be found. The next day his father reported the disappearance to the police and a general alarm was sent out. Some of the neighbors went so far as to say that the youngster had been picked up by the Black Hand.

The mouth of the chimney is two feet higher than the boy, and the mystery is how he managed to crawl into it. The police have sent men to find out if Frank got into the chimney all by himself. The life of the little boy was insured for $400, someone said.

Puddlers Have Race War.

Pittsburg, Nov. 15.—A bloody battle between colored puddlers and white puddlers was fought outside the Black Diamond steel works of the Crucible Steel Company of America. Both factions have for some time been employed by the Black Diamond works and trouble came some days since when the colored men learned that there were two scales of wages, one for negroes and another for the white puddlers, and the latter had been getting the higher wages.

MONEY

THAT YOU CAN GET.

Without a Doubt

Our plans of loaning money on furniture, pianos, teams, etc., are the best plans used by any firm in the business. Weekly or monthly payments as you prefer. Rebates allowed if you pay off before loan is all due. Extension without cost in case of sickness or misfortune. Full amount in cash. Everything strictly confidential. Loans with other firms payed off and more money advanced. Loans made any place in Lima and all surrounding towns.

If you need money fill out the following blank, mail it to us and our agent will call. No loan—no charge.

Name .....

Address .....

City or Town .....

Amount Wanted .....

PRIVATE OHIO LOAN Co. PRIVATE

ROOM NO. 12 HARPER BLDG.

Bell Main 916. Opposite Hotel Norval, 2nd Floor. New 916M.

FOR SALE.

FOR SALE OR EXCHANGE—7 room house on south Metcalf street, will take automobile as part payment.

112 acres of land, 9 miles from Lima, will take Lima property as part payment.

5-6-10-21-40-80-112-240 acres of land near Lima for sale. Enquire of J. E. De Voe, Real Estate, Over City Bank, N13-3t

FOR SALE—Cook stove, coal or wood. Call at 328 north Pierce St. N13-3tx

FOR SALE—Two milk wagons, 40 gallon route. Two horses, three sets harness, also one rubber tire buggy. Address Milk Route, care of News. N12-7tx

SPECIAL BARGAIN SALE ON NEW AND UNREDEEMED GOODS.

Unredeemed Overcoats ..$1.00 up. New $10.00 Suits cut to ....$5.00. Second hand suits cheap. New work shoes from, ..$1.29 up. Coat sweaters and Gents furnishings.

$1.50 suit cases at $1.15.

Special prices on unredeemed watches.

Solid gold rings and second hand tools of all kinds.

Money loaned on anything of value.

M. J. LIMBAUGH, 109-111 E. Wayne St.

FOR SALE—The Mission church and 2 houses on corner of Union and Elm streets. Call at 518 W. Market street, Monday or Tuesday. Must be moved by Dec. 1st. M. J. Sanford, Atty.

Both 'Phones.

THREE STRANGERS CREMATED

Legless Man Saves Many Lives in Pittsburg Conflagration.

Pittsburg, Nov. 15.—Three dead and a score injured, seven of them perhaps fatally, was the result of a fire at 25 Watt street. The three-story restaurant and boarding house of Frank Miller was burned to the ground, and from the ruins were brought three charred corpses, the identity of which are not known. The trio came to Miller's place and went to bed in one room, where they were cremated later.

Max Kemas, one of the most seriously burned, performed some acts of heroism, though greatly handicapped by having no legs. Through his individual efforts at least 20 persons, who would otherwise have perished, were rescued. In the excitement Kemas neglected his own flight until too late. When he was finally thrown from the second story window by some firemen, who found him unconscious in the hall, he had sustained severe burns.

Idaho Sports Bid High.

New York, Nov. 15.—Idaho has made all other states look ridiculously small when it comes to bidding for the Jeffries-Johnson fight, for it seems that several persons, who say they have organized the "Nampa Athletic club" in that state, have wired an offer of $140,000 to Sam Berger, Jeff's manager.

Police Chief Assassinated.

Buenos Ayres, Nov. 15.—A bomb explosion caused the death of Chief of Police Falcon of this city and his secretary. The two were driving in a carriage when a man suddenly jumped into the roadway and hurled the bomb. The assassin then made an ineffectual attempt at suicide by shooting.

Had Premonition of Death.

Peoria, Ill., Nov. 15.—The lifeless body of E. M. Sherrill, district agent of the Continental Casualty company, was found in a rowboat along the bank of the Illinois river. A note, "My heart; wife, David Fuller, 718 Maple street, Galesburg, Ill." written on the back of an insurance policy, was found in Sherrill's coat. He was a sufferer from heart trouble, and it is supposed that he wrote the note in the belief that he was about to suffer a stroke of apoplexy.

THREATENS TO SUE MRS. STEWART

Cincinnati Stenographer Objects to Being Called "Other Woman."

Cincinnati, O., Nov. 15.—Letters, in which she says she will sue Mrs. Jeannette Timmons Ford Stewart, who has gained much prominence lately through her alleged connection with the Wartner blackmail suit, for libel have been sent to Mrs Stewart by Miss Ida Brockway, who has been mentioned several times lately by Mrs. Stewart as "the woman who knows all about any shortage of Warriner's."

Miss Brockway, who is a stenographer in the office of the surveyor of customs here, says she is entirely innocent, and that Mrs. Stewart has continually "libeled" her by naming her as "the other woman."

For Rent—ROOMS.

FOR RENT.

7 room house partly modern, west Spring street, $22.00.

8 room modern house, N. Collett street, $22.00.

8 room house, east Kibby street, 1 block from car line, $15.00.

Double house, 6 rooms a side, ($8.00,) on St. Johns avenue, or whole house for, $15.00.

1-2 of double house, St. Johns avenue, 5 rooms, $10.00.

1-2 of double house, west Market street, part modern, $14.00.

1-2 of double house, east Kibby street, 6 rooms, $8.50.

5 room house east Kibby street, $8.00.

6 room house on west High street, $10.00.

5 room flat, south Main street, $11.00.

4 rooms, south Main street, $6.00.

2 rooms public square, $7.00.

Call and see,

The John A. Phillips Agency, Real Estate & Insurance, Both 'Phones, 394. 209 1-2 S. Main. Street.

FOR RENT—Two or three rooms, in a suite, furnished for light housekeeping, Gas furnished for heat, light and etc.

Centerally and desirably located with modern conveniences, at, 534 S. Elizabeth st. n15 3t.

FOR RENT—A 3 room flat with steam heat and modern conveniences. J. O. Ohler N15-1t

FOR RENT—Five room cottage and barn, near C. H. & D. Shops. Inquire at 334 south Jackson. n13 3t.

FOR RENT—5 Room house S. W. Cor. Pearl and Union St. Call M. Bernstein, 440 N. West St. n13 3t.

FOR RENT—6 room house and barn, 5 acres of ground, West side, $10. 8 rooms, 1325 east Circular street, with barn, $12.

4 room cottage, 1042 north Broadway, $8.

Call 613 north Union street. 'Phone 781. Deitzler, Agent. n15 3t x

FOR RENT—12 room house, 709 west North street, strictly modern, all conveniences. Rent very reasonable to desirable family. Possession can be given about November 10. Apply to Anton Miller, southwest corner Public Square. tf

FOR RENT—Furnished flat. Must be responsible parties. No charge for furnishings. Call at 216 S. Pine St. New 'Phone 1093. R... n13t

PROFESSIONAL.

DR. C. A. BLACK,
Osteopathic Physician,
Graduate of American School of Osteopathy, Kirksville, Mo.
811-812 Masonic Temple.
OFFICE HOURS:
8 to 12 A. M.
1 to 5 P. M.
Evenings by Appointment.
New Phone, 1999-M.

BELL PHONE 659.
DR. GEORGE K. TOLFORD, Dentist.
OFFICE:
Over South Side Postoffice, 718½ South Main street, Lima, Ohio.
All Work Guaranteed

DR. M. B. DOTY, DENTIST.
Over Union Block,
Office Hours:
8:00 to 11:30 A. M.
1:00 to 5:00 P. M.
EVENINGS BY APPOINTMENT.

W. H. EMIG, VETERINARY SURGEON, Graduate of Ontario Veterinary College and Chicago Veterinary College.
PARKS' LIVERY.
Corner Market St. and Central Ave. Lima, Ohio,
Old Phone 455; New Phone 816.

H. M. CRAWFORD, Dentist.
Cincinnati Block.
Southwest Corner Public Square
New Phone 1406.
OPEN EVENINGS.

DR. H. G. BENNETT,
The Electro-Therapeutist. Treats Nervous, Female and Skin Diseases, etc.; removes blemishes, at Practice limited to Electric, Magnetic, Vibratory and Light Treatment and X-Ray Work; by appointments, only. New phone 495. 128 NORTH PIERCE STREET.

FINANCIAL.

We have a large sum of money to loan on city property and improved farm lands at the
Very Lowest Rate of Interest
with the privilege of paying part or all at any interest paying day.
Persons wishing cheap money and on short notice will find it will be to their interest to call C. H. FOSDICK, Real Estate and Loan Broker, Rooms 7 and 8, Holmes Block.

MONEY TO LOAN at 4½ to 5 per cent FROM ONE TO TEN YEARS, in sums of $500 and upwards on FARM LANDS AND LIMA CITY PROPERTY, with privilege of partial payments at any interest date. THE LIMA MORTGAGE LOAN COMPANY. LOUIS R. ROGERS, Rooms 415-417 Opera House Blk,

JOHN M. BOOSE,
Real Estate and General Insurance Agency.
200-201 BLACK BLOCK.
City property, vacant lots, business blocks and mercantile propositions for sale. Houses to rent. Rents collected and estates managed. Notary Public. Fire, plate glass, health and accident, steam boiler and employers' liability insurance.

BUSINESS.

WATER COLORS, CHINA, & OIL PAINTS.
We have just put in a complete line of Paints, Brushes, and all kinds of Artist necessities. We are the only firm in the city carring a full line of this kind.
We also have a select variety of New Hampshire pottery, and odd pieces of Hammered Brass.
The Holm Decorating Store.
124 N. Elizabeth St.
Between P. O. & Y. M. C. A.

LADIES' AND GENTLEMEN'S RESTAURANT and LUNCH ROOM,
Over Oak-rite, Public Square.
All the delicacies of the season.
Special Appointments for Theater and Private Parties.
PHONES:
New 165—Old 1250.

Clean
Old
NEWSPAPERS
ALWAYS
ON SALE
at the
NEWS OFFICE,
Five Pound Packages,
5c.

4—BARBERS—4.
UNION
TONSORIAL
PARLORS.
FRANK STILLSON
The
Holland
Block,
East High Street

LOST

LOST—In vicinity of north Main street, a cravenette overcoat and black derby. Reward if returned to Joe Dietzenker, west Market street. N15-3t

THE LIMA DAILY NEWS.

Published Daily by The News Publishing Company, Lima, Ohio. 121—East High Street—121

Entered in the Postoffice in Lima as mail matter of the Second Class.

TELEPHONES:	HOME	BELL
Editorial, 2 Rings	...417	417
Business Manager	417	417
Job Rooms	248	12

Any neglect on the part of the carrier should be reported at once to the office. Columns open to all. Articles must be brief. Long ones, as a rule, refused. All communications must be signed by writer, as an evidence of good faith. Anonymous communications will not be published.

LARGEST SWORN CIRCULATION, EXCEPT IN TOLEDO, OF ANY PAPER PUBLISHED IN NORTHWESTERN OHIO—THE ONLY PAPER IN MANY HOMES.

MONDAY, SEPTEMBER 6, 1909.

LABOR DAY.

It is entirely fitting that the day set apart as a holiday for those who do the work of the world should fall this year on the birthday of one of the best friends the laborers have ever had. She is Jane Addams, the head of Hull House, the Chicago "social settlement," which is famous throughout the world.

Miss Addams, who is hailed by her millions of admirers as the greatest feminine philanthropist in the world's history, was born in Cedarville, Ill., forty-nine years ago today. She graduated from Rockford College when 21, and being possessed of a great thirst for knowledge and a love for study and reflection, especially along socialogical lines, she pursued post-graduate studies in Europe.

Returning to the United States, she soon won a name for herself as an active social reformer. She did not content herself with words, but established Hull House as the practical fruitage of her theories. The soundness of her methods has been demonstrated by the great usefulness of Hull House and the important work it performs among the poor and the disinherited of a great city.

Miss Addams has acted as street cleaning inspector in Chicago and has undertaken many other public duties in addition to her regular work. She is known to people throughout the country by her lectures on the improvement of the condition of the poor in great centers of population.

Hull House is one of the first of the great modern "social settlements" conducted entirely along nonsectarian and secular lines and without any religious connections. Distinguished men of all shades of political and religious belief, and of no religion, have lectured on the Hull House platform. Miss Addams holds that religion has no connection with the salvation of men in this world, and has steadfastly refused to permit Hull House to be turned into a sectarian institution.

THE PUBLIC LIBRARY.

In these days when Lima is taking its foremost stand as one of the most beautiful cities of Ohio we are pained to see the want of interest in the books which make up the Public Library. Knowing the News to be always the champion of liberal government and a liberal education, we believe it will lend its strong arm to make the Lima Public Library a source of just pride to our citizens.

For after all what good is the beautiful building which equals even Chicago's Library in beauty unless it claims the beautiful classics of the world. From the beautiful literature of the Greeks sprang all the beauty of Greece and through it the beauty of Rome, the Renaissance and the beauty of Shakespeare and our English civilization.

Hence let us not spend all our time on paving streets, but also plant more flowers, have more song birds and get the choicest thoughts of all the ages to impress our own and our children's minds and Lima will indeed become a thing of beauty and a joy forever.

More local option and suppression of vice is not sufficient to make a good city. It is not enough to pull up the idle weeds of a town but we should plant flowers and vines and grees and so the mind should have its chautauqua, its eisteddfod, its opera, its Shakespeare drama, its Milton, its Don Quixote. It is said to think the reader of Stopford Brooke's primer of English literature would be astonished to find scarcely the complete works of two English or American writers in the cultured town of one of the richest sections in the Union.

However we know this is only an oversight and direct attention to it so that those who are so busy is building up the city's beauty may draw a long breath and stop sufficiently long to place the Libraby were it belongs. Our Pastors Union and fraternal orders surely will give this matter attention and not allow Lima to occupy the lowest place in this matter which is the one blot on Lima's fair escutcheon.

Yes, Lima needs more good books. 'Twas books that made Burns make Scotland famous round the world. 'Twas books that made Moore sing his nature land to freedom. 'Twas books that taught Patrick Henry to say "Give me Liberty or give me Death." 'Twas books that will make Lima live in history, it was books that made Shakespeare immortal.

It is books that make patriotism and make manhood for we live in thoughts not breaths. Ancient Greece lives today and will live forever and so Theodore Roosevelt well says that our materia welfare should only serve as a foundation for the grander fabric of literature and art.

VERITAS.

FAIRS OPEN IN MANY STATES.

Special to The Daily News.

Indianapolis, Ind., September 6.—The gates of the Indiana State Fair were thrown open to the public today, ushering in the greatest exposition of Hoosier products and industries ever attempted. Harness races will be held daily for five days, the card for this afternoon including two $2,000 and two $1,000 stakes. A 2:15 pace for $5,000 will be held tomorrow, and a 2:20 trot for $5,000 on Wednesday. The exhibition and amusement features are very complete and are attracting much attention.

St. Paul, September 6.—With an address by Senator Knute Nelson and exercises by the labor bodies of St. Paul and Minneapolis, the Minnesota State Fair at Hamline was formally inaugurated today. Bishop McIntyre was the Labor Day orator. The grounds have been greatly improved since last year by the erection of several edifices, including a grandstand and exposition building costing a quarter of a million dollars. The fair this year celebrates its semi-centennial. The National Shorthorn Show has added interest to livestock exhibition.

Hartford, Conn., September 6.—Famous Charter Oak Park was opened today as the scene of the Connecticut State Fair, at which $75,000 in premiums will be distributed among the thousands of exhibitors. Daily harness and running races will be held on Charter Oak street, and a live stock and horse show will be features. The Connecticut Cat club will hold its fifth annual championship competition during the fair, with all the blue-blooded pussies in the state entered.

Canton, Ohio September 6.—McKinley's home, Stark county, today began a celebration of its centennial in this city, with a great industrial exposition as a feature. President Taft has been invited to speak during the week. The main exposition building is the largest ever erected anywhere, being over half a mile in length. McKinley avenue, the widest street in the city has been planned under a roof for the purposes of the exposition. The decorations of the novel structure are among the finest ever seen in Ohio. This county was named in honor of General John Stark, New Hampshire's famous revolutionary hero, to whom the land contained in the county was given by the government as a reward for his services in the war for independence.

Wheeling, W. Va., September 6.—West Virginia's annual state fair was opened in this city today and will continue through five days.

Worcester, Mass., September 6.—Under the auspices of the oldest agricultural society in the country, the annual New England Fair was opened today in this city. Captain Baldwin's airship, the California Arrow, will give exhibition flights during the fair. A horse show and an automobile show are additional features.

Lewiston, Me., September 6.—The Maine State Fair, to continue four days, had its inaugural today, with extensive displays of Maine products on exhibition.

Lincoln, Neb., September 6.—With the arrival today of the advance guard of visitors, the Nebraska State Fair commences what promises to be its most successful season. The agricultural and livestock industries of the state have adequate representation in the thousands of exhibits which fill the big buildings and barns.

GOMPERS AT IPSWICH.

Ipswich, England, September 6.—President Samuel Gompers of the American Federation of Labor will be the principal speaker at the British Trades Union Congress, opened today. Many questions vital to British workingmen will be discussed.

KLOEB

Will Retire Entirely From Politics

WITHDRAWS LETTERS INDORSING HIM FOR SUPERINTENDENT OF INSURANCE.

INABILITY TO AGREE WITH HARMON THE CAUSE

COUNSELS HAVE BEEN IGNORED AND HIS APPOINTMENTS HAVE GONE UNHEEDED.

Special to the Daily News.

Columbus, Ohio, September 6.—Charles A. Kloeb, Chairman of the Democratic State Central Committee and an Inspector in the State Bureau of Public Accounting, has resigned his position as a preparatory step toward withdrawing from political life.

He also called at the Executive Chamber and withdrew from the files the letters sent by his friends to Governor Judson Harmon indorsing him for Superintendent of Insurance. As soon as it is convenient he will summon the State Central Committee and tender his resignation both as a member and Chairman of that body.

Mr. Kloeb's home is at Celina, the seat of Mercer county, one of the constituent parts of the Fourth Congressional District. It is his intention to come to this city as soon as he can procure a dwelling. He will then assume the general agency of the Columbus Mutual Life Insurance Company, in which he is a stockholder and Director. It is quite likely that he will continue to reside here permanently.

The State Chairman came here expecting to find Governor Harmon at the Capitol in order that he might explain to him his reasons for withdrawing his application for appointment as Superintendent of Insurance. The Chief Executive, however, is at Charlevoix, Mich., and Mr. Kloeb was compelled to transact his business with Secretary George Long.

Indorsements Imposing.

The indorsements which he took with him upon his departure were quite imposing, containing practically all the names of the men who are prominent in the organization of the Democratic party, including the Congressional delegation.

After leaving the State Auditing Department, where he tendered his resignation to Auditor of State E. M. Fullington, Mr. Kloeb said that he had discovered that politics was too engrossing and too expensive and that he wanted to turn his activities toward business.

Though the retiring Chairman absolutely refused to discuss the matter, it can be said independently of him and upon good authority that he is stepping down and out because of utter inability to agree with Governor Harmon's views as to patronage. His counsels have been ignored and no attention has been paid to his indorsements of candidates for minor positions. In this he is in the same position as Harvey C. Garber, National Committeeman, whom the Governor declined to appoint as State Railroad Commissioner, and whose recommendations have come also to naught. Kloeb and Garber have been associated in politics for many years in the Fourth District, and it was due to the influence of the National Committeeman that Kloeb was made State Chairman, an office that he has filled for five years. In point of years served he is the oldest member of the State Committee.

Tom L. Fought Him.

At the late state convention Mayor Tom L. Johnson made a strong fight against the re-election of Kloeb, and it is said that Governor Harmon was willing, for the sake of harmony, that he should step aside. The anti-Johnson sentiment was stronger, though, and the re-election followed. The Governor also wanted Mayor Wallace D. Yaple, of Chillicothe, as the manager of his campaign, but the same sentiment, directed by National Committeeman Garber, overruled his desire and forced the selection of former State Oil Inspector William L. Finley. In both of these occurrences Kloeb stood with the state organization leaders.

After the general election Mr. Kloeb became a candidate for appointment as the head o the Insurance Department, for which position there were hosts of applicants. Last April it was announced that Judge David T. Rockwell, of Ravenna, had been selected, but this Governor Harmon has steadily refused to corroborate. As late as two months ago Mr. Kloeb was informed that he was still under consideration, there being a strong guerilla warfare going on against Rockwell from inside the party. His action ends his connection with that affair.

Cause, Much Gossip.

The retirement of Chairman Kloeb is bound to cause much speculation and gossip in Democratic politicla circles throughout the state, especially among the Bryan following, of which he has been one of the leaders for a decade. No doubt many of the zealous in the cause of the Nebraskan will see in his case and that of National Committeeman Garber an insidious attack by the conservatives upon their champion. They have not forgotten that when the delegates to the Denver convention were chosen in Cincinnati the Bryan candidates were turned down, and that it was only after a struggle that the successful persons consented to the unit rule in favor of the Nebraskan.

Speculation has already manifested itself as to who will be Kloeb's successor as Chairman of the state committee. It is conceded that Governor Harmon's choice will stand the best chance of selection, but until the Chief Executive returns it will not be known who that is. The successive turning down of Mr. Garber, the recognized head of the Bryan organization in Ohio, and of Chairman Kloeb, one of his principal lieutenants, will very likely take the fight out of the element in the state committee.

ANNOUNCEMENTS

For Mayor.

The News is authorized to announce the name of George Dyer as candidate for the Republican nomination for Mayor, subject to the decision of the primary election to be held September 7th, 1909.

Dr. Raymond D. Kahle

Is announced as a candidate for the nomination of Mayor, subject to the Republican primary, September 7, 1909.

For City Solicitor.

We are authorized to annouce the name of W. L. Rogers as a candidate for the re-nomination as City Solicitor, on the Republican ticket, at the primary election, September 7, 1909.

For City Auditor.

We are authorized to announce the name of Fred C. Beam as a candidate for the re-nomination as City Auditor, subject to the decision of the primary election, September 7, 1909.

Harri O. Jones announces his name as a candidate for City Auditor, subject to the decision of the primary election, September 7th, 1909.

For City Treasurer.

Announce my name as a candidate for the nomination of Treasurer of the Republican party and subject to the decision of the primary to be held September 7th. John Thomas.

We are authorized to announce the name of Clem S. Baxter, as a candidate for the re-nomination as City Treasurer, on the Democratic ticket, at the coming primary election, September 7, 1909.

Mr. Frank C. Cunningham announces his name as a candidate for Treasurer, subject to the decision of the primary election, September 7.

For President of Council.

We are authorized to announce the name of Dr. M. S. Bowsher as a candidate for the renomination as President of the Council, on the Republican ticket, subject to the decision of the primary election, September 7, 1909.

We are authorized to announce the name of Samuel M. Fletcher as a candidate for the President of the City Council, subject to the decision of the Republican primary election, September 7th, 1909.

For Constable.

We are authorized to announce the name of F. C. Dalzell as a candidate for re-nomination as Constable, on the Democratic ticket, at the coming primary election, September 7th, 1909.

Member Board of Education.

Please announce Rev. I. J. Miller as a candidate for Member Board of Education, subject to the Republican primary and oblige. Many Voters.

Assesor of Real Estate.

Please announce Will H. Roberts, formerly with the Lake Erie & Western Railway as train dispatcher, and for the past four years real estate broker, as a candidate for the office of Assessor of Real Estate, subject to the Republican primary, September 7th.

Member City Council.

We are authorized to announce the name of Dennis F. Ryan, of the Third Ward, as a candidate for member of the city council, subject to the decision of the Democratic primary election.

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

The Value of Toil.

Text, "In the sweat of thy face shalt thou eat bread" (Genesis iii, 19).

Brooklyn, N. Y., Sept. 5.—The Bible Students' Convention which for several days has been in session at Saratoga Springs, N. Y., decided to spend its closing days in Brooklyn, that it might be addressed there by Pastor C. T. Russell. The Brooklyn Tabernacle proved insufficient in capacity for this large body of Bible Students; hence the Brooklyn Academy of Music was secured for the services of the day. Pastor Russell addressed the Bible Students twice. We report one of his discourses, from the above text. He said:

The Great Teacher said of the lilies of the plain, "They toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these" (Matthew vi, 28, 29). Similarly we believe that in heaven the angels are free from toil. Divine power exercised in their interest makes toil unnecessary. He who created the angels and made the lilies is the same God by whose omnipotent power we human beings came into existence. We are surrounded by conditions which call for labor, toil and sweat of face, as indicated in our text. Why are these things so? Why is man less favored by his Creator than the angels and the lilies? The answer to this query is found in God's great Book, the Bible. As Bible Students the majority of us know, of course, the answer to this query. And yet it may prove beneficial to us to examine the question afresh.

I remind you that the words of our text are God's comment upon the conditions which now obtain and which were made necessary by man's disobedience and the terms of his sentence. As originally created the conditions of sweat of face and battling with thorns and insects too numerous to mention were not necessary and were not imposed upon mankind. On the contrary, Adam was placed in Paradise, in the Garden of Eden, whose every prospect was beautiful. Its trees were fruitful, yielding a variety and an abundance of life-giving fruit for the maintenance of the king of earth and his queen, mother Eve. The responsibilities of the situation were merely to dress, or keep, the garden—to pluck its fruits and to prune the waste foliage to Adam's pleasement. Every necessity was provided as surely as in the case of the angels and the lilies. The great change which thrust our first parents from Paradise is the result of "Original Sin"—disobedience to God.

The basis of the fall may be said to have been the temptation of the serpent, but otherwise, too, we may say that it was the loss of faith in God on the part of Mother Eve. Had she properly continued in faith and trust, the Tempter's suggestions of disobedience would have been promptly rejected. His suggestion that the great Creator had been prompted by selfish motives in forbidding the fruit of one particular kind of tree should have been promptly recognized as slander. And the further suggestion that the God of all Grace and Truth lied to them and distorted the facts when he warned that disobedience would result in death—this misrepresentation should have been indignantly resented. But, alas! Mother Eve had not yet reached that degree of character development; she succumbed to the temptation, crude as it was. Her desire for knowlege ensnared her. A lesson to us in this connection is that any knowledge which may come to us as Bible Students, or come to others along any lines out of accord with the Divine testimony, would be costly knowledge indeed.

"The Wage of Sin is Death."

The result of the disobedience might have been the smiting of our first parents by a thunderbolt, but, with gracious purposes, God permitted them to have what they undoubtedly preferred—death by a dying process of centuries. This gave Adam and his posterity contact with sin and its penalty. The Divine object in so doing is Scripturally declared to be that all mankind might learn of the "exceeding sinfulness of sin," its undesirability and the sureness of its penalty—death. Had it not been for God's intention by and by to send the Redeemer and to pay man's death penalty, and thus to make possible his reclamation from death conditions by re-creation processes, our race might better have been instantly smitten to oblivion in our first parents; and the Twenty Thousand Millions of Adam's children might better have remained unborn. However, the Bible clearly reveals that "as by man (Adam) came death, even so by a man also (Jesus) comes the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive, every man in his own order" (I Corinthians xv, 21-23).

The purpose of the Lord, clearly expressed, is that mankind in general shall have the blessed opportunity of sharing in the blessings of the Millennial Kingdom—the uplifting blessings, the restitution blessings, the resurrection blessings. St. Peter speaks of those Millennial years of blessing as "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts iii, 21). Very clearly we discern God's wise purpose to be that as mankind through Adam are being made acquainted with sin, calamities, death, so in due time all shall be made acquainted with righteousness, Truth and the boon of life eternal in harmony with their Creator. In that "restitution time," by the contrast of the rewards of righteousness with the rewards of sin, the whole world shall be brought to a knowledge of the Truth and shall discern, not only the Justice of God, but also his Wisdom, Love and Power.

The Tree of Knowledge.

Thus, sure enough, the forbidden fruit was of the tree of knowledge. The eating of that fruit did indeed bring with it to Mother Eve and to all her children knowledge. It has required Six Thousand years of experience under the reign of Sin and Death to learn one side, and it will require another One Thousand Years, the Millennium of Christ's reign, to teach Mother Eve and her family the other part of the great lesson, namely, the knowledge of Good. By the conclusion of the Millennium the entire race of Adam will know both Good and Evil experimentally and, we trust, the majority of them will have learned the lesson so thoroughly that they will be fully out of accord with sin in its every phase. But while acknowledging that the eating of that fruit has become the channel of these lessons in evil, as in good, we can see that these same lessons might have been much more readily inculcated otherwise, had our first parents rejected the temptation and proven loyal to their Creator.

Many misunderstood these words, "Cursed is the earth," to signify that our Creator put a special blight upon the fruitful and beautiful earth. On the contrary, while he could have brought the entire earth to full perfection before man's creation, he did not do so, but left the greater part of it in a condition accursed or unfit for human use and habitation even while man was in harmony with God. God merely "Prepared the Garden Eastward in Eden" for the trial, the testing, the proving of our first parents, because he knew what would be the result of that trial. He knew the end from the beginning. Divine foreknowledge is the basis of the statement, "Cursed is the earth for thy sake;" it is thus unfit for you, in your own interest, because I foreknew your transgression and what conditions would be most favorable for you, that your death sentence might bring you the largest degree of knowledge and the largest degree of experience in the most helpful manner.

Is it asked how the unfitness of the earth could inure to man's advantage as a sinner and why the Lord placed the cherub with flaming sword to keep the way to the Tree of Life? We reply that all of the experiences of the wisest of mankind corroborate the Divine decision that it was wisest and for the best interests of Adam and his children that the curse, the sentence, should affect him in all of his relationships of life and particularly in respect to his earthly home. "Cursed is the earth for thy sake. Thorns and thistles shall it bring forth unto thee."

Greed—Selfishness—Meanness.

The battle for bread which started when our first parents were thrust out of the Garden of Eden and obliged to labor for their sustenance is a battle which has kept up ever since. It has had the effect of developing more and more in the human mind that evil quality called *greed* and *selfishness*. It has had the effect of making our race ignoble, mean. Father Adam, as the bread-winner of the family, surely had noble and generous qualities of heart and a great love for Mother Eve; yet, one could imagine that, as age advanced upon him and he became six or seven hundred years old, the toil connected with his battle with the thorns and thistles was the more severe and that this would, of necessity, make him the more careful, the more frugal, even, perhaps, to the extent of parsimony and meanness. Similar experiences cultivated the same quality in all of his children, and the habit so grows upon us that, not merely are those who have the barest of necessities impelled to be stingy and close, but even those who come into possession of fabulous wealth have this parsimony ingrained in their very being.

We may indeed see a blessing in the Divine provision of this condition of things. Were it not for selfish ambition and pride what would become of the race, under the reign of "the Prince of this world"? If every man, upon obtaining a competence, were to sit down and be satisfied, where would be the world's progress? How could it carry on the great projects of life—the public utilities, the public charities? Some motive is necessary to keep in operation the great human machine we call civilization. Our Socialist friends may tell us that Love and Benevolence should actuate the human mind to all these things for the public benefit. We are ready to admit that such would be a very ideal condition, so far as the rich are concerned. But why [illegible] here of the rich [illegible] as respects love and w[illegible] down life and pleasure [illegible] comfort for their [illegible] puts the matter the other way, saying, He that is faithful in that which is least would be faithful also in the greater things. The poor man or woman who is found to be very generous and very helpful to his friends and neighbors is thus attesting that if he were wealthy he would probably use his wealth for the public benefit. But, alas! we find comparatively little of unselfish love, either in the poor or the rich. And this being true, love could not be the motive power of the world under present conditions.

Paradise to Be Restored.

We have already seen that it is necessary, in viewing the Divine dealings with humanity, to keep in memory the future outcome of God's Plan. Otherwise the permission of Six Thousand Years of the reign of Sin and Death would be entirely unreasonable to us, inconsistent with Divine Wisdom, Justice, Love and Power. But keeping in memory the fact that it is the Divine Purpose to reclaim man from his fallen condition of imperfection of mind and physique, and that it is the Divine intention to make the entire earth a Garden of Eden—Paradise—from this standpoint, the permission of evil may be clearly understood and appreciated as a master-stroke of Divine Wisdom.

As one illustration of this, suppose that Sin had not entered into the world and the birth of humanity had been as slow as in the case of Adam's immediate children (whose birth-rate was probably about one a century), how long would it have required to people the earth? But in Adam's fallen condition, as a part of the result of the fall, the sorrows and conception of motherhood were greatly multiplied (Genesis iii, 16), so that during the period of Seven Thousand Years a sufficiency of the human family will have been born to properly fill it. Moreover, the subduing of the earth has under Divine forearrangement been accomplished by *convict labor;* for are not all mankind convicts serving out a *death sentence?* And is not our Creator permitting man, for his own good, to battle strenuously with the unfavorable conditions prevailing in the earth? And does not this battling serve to quicken man in his mental qualities, even though this quickening be chiefly along selfish lines?

Furthermore, as we have heretofore seen, the reign of Sin and Death amongst mankind made it possible for God, on the one hand, to show the severity of his Justice in permitting us to die thus, as a "groaning creation, travailing in pain," and it made possible the exhibition of his Love in the providing of the Redeemer, who bought us with his precious blood. Further be it remembered it served as the occasion for the testing of Lucifer, the proving of his disloyalty, when he became Satan, the Adversary of God. Additionally it furnished the opportune test of the loyalty or disloyalty of all the angels of heaven as recorded in Genesis vi, Jude vi and II Peter ii, 4, as we have previously seen.

"The Mystery of God."

And now we come, dear friends, to that feature of the great Divine Plan which is so peculiarly interesting to us—to us who are Bible Students; to us who are disciples of Jesus; to us who have given our all to him; to us who are trusting that he has accepted us as "members of the Body of Christ," as members of the Bride, the Lamb's Wife, and his Joint-Heir in the Kingdom. Without the permission of sin there would have been no such opportunity as we now enjoy of experiencing a "change" of nature from earthly to heavenly—human to Divine. As our Lord could not have left the heavenly glory to become a man and to suffer and to die, the Just for the unjust, unless there had been sin in the world; unless sinners had needed redemption; so likewise we would have had no opportunity or privilege of joining with our Lord in *his sacrifice* of himself! We would have had no opportunity of joint-heirship with him in his Kingdom!

Indeed, had there been no sin to conquer, to down, to overthrow, there would have been no need for Christ's Mediatorial Kingdom—for Christ's reign of righteousness. Had there been no fallen condition of humanity in sin, in degradation, there would have been no work for the Royal Priesthood to accomplish during the "times of restitution," during the existence of the Millennial Kingdom. So, then, while appreciating the terrible devastation of sin in the world, its terrible consequences upon the human family, we see behind the glorious Advent of our Lord in Kingdom power a full recovery of the race from All that was Lost in Adam and Redeemed on Calvary. From this standpoint we have a glimpse of the length and breadth and height and depth of the Love and Justice, the Wisdom and the Power of our God. From this standpoint we worship and adore our Almighty Creator and our precious Redeemer! From this standpoint we may have full confidence in the outcome that ultimately all shall have the fullest opportunity of eternal life and that all wilful evil-doers shall be ultimately destroyed in the Second Death, from which there shall be no redemption, no resurrection.

From this standpoint we may rejoice to suffer with our Redeemer, that we may be glorified with him in his Kingdom and participate with him in its glorious work of uplifting the poor, fallen race to Paradise, and to all the perfections of Adam. Yea, we may rejoice even in the Second Death of the unwilling and disobedient, realizing that true and righteous is the Divine edict under which they will perish (II Peter ii, 12).

NEWSPAPERARCHIVE®

THE LIMA DAILY NEWS

ONLY SEVEN DAY PAPER IN CITY

Published Every Evening and Sunday Morning by THE LIMA NEWS PUBLISHING CO.

A. Weisenborn, Pres.-Genl'l Manager and Sec'y. Gelvin, Vice Pres. | Manager.

321—Most High Scores—121

Entered in the Postoffice in Lima as mail matter of the second class

TELEPHONES: HOME BELL
Editorial 2 Rings.....417 417
Business Manager.....417 417
Job Rooms.....248 12

Any neglect on the part of the carrier should be reported at once to the office. Otherwise open to all. Articles must be brief. Long ones or a rule, refused. All communications must be signed by writer, as a guarantee of good faith. Anonymous communications will not be published.

SUBSCRIPTION RATES.

By carrier in city, four weeks 25c. By mail, evening edition, per year, $2.00.

NOTICE TO ADVERTISERS. OUR SUNDAY CIRCULATION including every subscriber of our evening and rural edition as well as SPECIAL SUNDAY CIRCULATION, forwarded to agents in all surrounding towns and villages. Advertisers in our Sunday edition are guaranteed 2,000 greater circulation than any other Lima paper.

MONDAY, MARCH 14, 1910.

STAMPEDING THE JUDGMENT.

Under the above caption the Ohio State Journal gives the following very good advice, applicable to every community and at all times—and some times even more so than at others.

There was a man who told a dreadful story about another whom he didn't like. It was something the man did, that reflected seriously upon his honor. The next day, the man who was told the story, spoke of it to a friend of the man involved in the tale. He got an entirely different account. He made out the man perfectly innocent, where the other had painted him utterly guilty. So the third party sat down and cogitated and came to the conclusion that all the guilt there was was a little thoughtlessness and that was not serious enough to compromise the man.

The instance teaches the lesson: Never believe what a person tells of another who is his enemy. There may be an exception to this rule, but not often. Prejudice is more apt than reason to form one's opinion.

If one wants to attach himself to the truth, he would refuse to take sides with such people.

It is best to dwell in the serener atmosphere of life, above the passions of another, above the slights and dislikes that afflict so-called society, up in the realm where the judgment cannot be stampeded and where one can look calmly and kindly upon every question that arises. There is a real joy in possessing an even, quiet temper, and it is one of the noblest aims in life to acquire such.

And it's surprising, too, how far some people are willing to go in making statements about those they do not like, and how willing they are to accept anything in the shape of a story that may be discreditable to those whom they are seeking to injure.

An Akron rubber company has declared a 700 per cent dividend. We now begin to learn just why an automobile has been buried out means.

Insomnia is caused by love, says a Chicago university professor, but whether he means self love or the more embracing kind is not stated.

Senator Cannon says his dearest wish is to be of use to mankind. That is said to be the Rockefeller spirit, also.

The President's aunt may be right when she says the presidency has not spoiled him, but could she say as much for his party?

At least Caruso and his "black hand" troubles might furnish the thread on which to hang a latter day comic opera.

And it might be considered far-fetched to refer to the first year of the Taft Administration as "A Comedy of Errors."

The Duke de Talleyrand denies that he is a bankrupt. Probably he means that his wife still retains a few dollars.

The statement of Attorney General Denman that the Cole tax may be declared invalid is more reason why the legislature should bestir itself in the matter of revenue providing laws.

IT IS MAKING A BIG NOISE

CAN BE HEARD ALL OVER INDIANA.

"After hearing of the remarkable cures Root Juice was making in other cities, I concluded to give it a trial and see what it would do for me, although I had suffered with a stomach and bowel trouble nearly nine years, and had almost come to the conclusion that my case was beyond the reach of medicine, as I had tried nearly every remedy under the sun. But when I did begin with Root Juice, I noticed improvement the very first day. My case being of such long standing, would seem to have made the progress of medicine very slow, but on the contrary, it built up with great rapidity, and in less than three weeks from the first dose, I had gained ten pounds, and am free to say that I never felt better in my life.

"For years I was unable to eat anything but what would cause violent cramping of the stomach, bloating, nervousness, mal-nutrition, loss of flesh and appetite, in fact all of the painful symptoms of the stomach and bowels known to humanity. It was badly constipated, pallid and thin, which caused many friends to think I had consumption.

"I don't think a more stubborn case of stomach and bowel trouble existed in Seymore or Jackson county. It is surely saying a great deal for a medicine that will make a person strong and gain flesh and health so rapidly, after scores of other medicines had failed to do any good."

(Signed) J. THOMAS HAYS.
204 Central Ave.,
Seymore, Ind.

"I know the above to be absolutely true."

(Signed.) GEO. COLE,
Groceryman.
Seymore, Ind.

"There is no question about the wonderful good Mr. Hays derived from a few bottles of Root Juice, and most everyone in Seymore knows it, as Mr. Hayes was in an awful fix before taking Root Juice. I can gladly endorse everything he says about it."

(Signed.) F. ABLE,
Dry Goods Merchant,
Seymore, Ind.

Root Juice is certainly making a noise all over the country. The above testimonial is in the files of the Root Juice Medicine Co., subject to the inspection of everyone.

The people at Vortkamp's drug store cheerfully give any information within their power, regarding the great medicine.

DR. R. D. KAHLE,
Office 122 1-2 North Main Street, Deisel block. tf.

Daddy's Bedtime Story—



How Tommy Tadpole Lost His Tail

"Ha! I'm a frog"

JACK and Evelyn both said they wanted to hear a tale of a little tad.

"Very well," said daddy; "then I'll tell you the tale of a tadpole's tail.

"Little Tommy Tadpole lived in a small pond. Tommy was only about an inch long and no bigger than Evelyn's little finger, but he was very lively and could swim like a fish. He was not happy, though, because the little fishes in the pond wouldn't play with him.

"You don't belong to our family," said Sammy Sunfish. 'You're not a fish.' 'What am I, then?' asked Tommy, flopping his tail with a swish-swish. 'You're nothing but a tadpole now,' Sammy Sunfish told him, 'and I hear it said that you'll turn into something else, but I don't know what. You're a queer tail, you are.'

"This made Tommy Tadpole feel bad, but he kept up his daily swimming and tried to make the best of it. After a little while he began to feel as if he was turning into something else, and when four little legs and feet grew out of his body he was worried about it. He also began to feel real jumpy and wanted to jump instead of swim all the time.

"One day Sammy Sunfish said to him, 'You begin to look to me like a frog, Tommy Tadpole, and I really do believe you are.' 'Frogs don't have tails,' said Tommy. 'Fish don't have feet,' said Sammy Sunfish, 'so I'm sure you're not a fish.'

"Then Tommy made a jump for Sammy, clear out of the top of the water, but when he came down again Sammy darted right around back of him and bit off his tail. That made Tommy Tadpole feel mighty funny. He found he couldn't swim quite as well as he could before, so he gave another jump and landed right out on the bank. He blinked his eyes and sat there.

"'A minute later Tommy saw a fly, and he made a jump at it, caught it and ate it. 'Ha!' he said. 'Now I know what I am. I am a frog, just as Sammy Sunfish thought.'

"After that he could swim just about as well as ever, and he could jump clear across the pond, and he liked to dive in now and then just to let Sammy Sunfish know it wasn't so bad to be a frog after all. 'I'm glad you bit off my tail,' he said, 'I don't need it. See, I can swim as well as you without it.'

"So now his name is Henry Hopton. He would have lost his tail anyhow and become a frog even if Sammy hadn't bitten it off. All tadpoles do. Hop off to bed now, noddies."

THE SKELETON IN THE CLOSET.

By Homer Clark Bennett.

A skeleton crouched in a closet dim,
The closet was dark, but 'twas naught to him,
For he'd been hid in that closet away
From the sight of men and the light of day,
Till his bones were moist with a slimy mould,
And they did not clank as load as of old.
Nor did his thin fingers snap as of yore,
Nor his ghastly grin seem as grim as before,
While the hollow sockets within his skull
Glowed with a gleam that was growing dull.
And the toothless jaws were clinched and still,
And he could not speak, how much he might will;
Still he wish'd some person with eagle eye
Might ferret him out while passing by,
And dragging him forth to the light of day,
Force him to give all his secrets away;
How he'd murdered men for paltry gold,
Or how, by treachery, friends had been sold;
Or how, by intrigue, by crime or by theft,
Thousands of fond hearts of joy were left
Or of broken vows, and trusts often made,
Of trampled honor, and virtue betrayed;
Of a blasted home and a broken heart,
Where the villain played his loath-some part;
Of promises made that never were kept,
Of toiling fingers and eyes that wept
Over erring ones but named with a hush,
Whose very remembrance brings a blush;
And as he thought all his dark secrets over,
A gleam lit his eye and shone as of yore,
And he snapped his jaws like a castanet,
And rattled his bones so mouldy and wet,
And he thought to himself that after all
There might to him still worse befall
Than in a skeleton closet to stay,
From the sight of men and the light of day,
And maybe 'twas best that he should be
Hid away where no prying eyes might see;
For if he were ever to see the light,
It would turn things topsy-turvy quite,
And disturb society, church and state,
And bring the world to an awful fate;
So he crouch'd low down in his closet dim,
While his face assumed its look so grim,
And resolved to keep all his secrets fast,
Lock'd in his skull, till all danger was past,
And hold his peace like a skeleton may,
And hide in his closet till Judgment Day.

THE ROBIN'S RETURN.

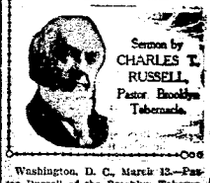
The earth lies cold and bare and brown,
The wind gives forth a wintry sound;
No Budding leaves on trees appear,
And yet I know that spring is near.

I saw today spring's messenger
Arrive on lightest wing a-whir;
I heard today a cheery note
From out the tiny, feathered throat.

Oh, Robin Red breast! I would be
Like you with blithe expectancy,
Looking for days of brightest glow,
Even when clouds hang dark and low.
—Mabel Meeks.

LADIES—Buy switches and hair turbans at Light & Connors. tf.

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

Choose Ye This Day Between Truth and Error.

"Choose You This Day Whom Ye Will Serve... If Jehovah Be God, Serve Him" (Joshua xxiv, 15).

Washington, D. C., March 13.—Pastor Russell of the Brooklyn Tabernacle, New York, preached here twice today to splendid audiences. One of his discourses was entitled, "The Overthrow of Satan's Empire." We report the other one from the text above quoted. Pastor Russell said:—

As Christians in the light of this wonderful Twentieth Century we stand at the parting of the ways and must decide for right or for wrong, for truth or for falsehood, in respect to our religious convictions. Without questioning the sincerity of our forefathers, we all object to their theology. It is a fact that ministers and Bible class teachers longer deny the facts of the case. Nor will intelligent and honest people agree that it is right that through their creeds they should profess one thing, and in their hymns and general conversation, they should ignore or absolutely deny the teachings of those creeds. Yet this is the position of practically all the thinking people of Christendom. Their consciences will not stand for this much longer. If they refrain from telling the Truth and taking their stand for it, they will not only sear their consciences (1 Timothy iv, 2) and correspondingly separate themselves from God's favor, but additionally their course will sooner or later bring upon them the disapproval and contempt of all honest people. For although the masses are not yet aroused on the subject, they are rapidly getting awake.

Do you wish me to illustrate what I mean? Do you wish me to show in what respect all denominations are ashamed of their creeds and anxious to hide the fact that they ever professed them or were anxious to give them some new interpretation more consistent with the broader thought and more generous sentiment common to civilized man in this Twentieth Century? I will do it.

Our Methodist friends are ashamed of that feature of their creed which declares that the Almighty is now selling everything that Divine Wisdom and Power can accomplish on behalf of our poor race to bring unto a full knowledge of Christ and to opportunity of faith and obedience. They realize that there is a weakness in this argument. And when they protest that God must work through means, and hence that the responsibility lies at the door of Christian believers to carry the Gospel to the heathen, they realize that this is an illogical argument too. For why should our Great Creator send to eternal torment millions of his creatures, because of an insufficiency of zeal on the part of some of their more enlightened fellow-creatures? Acknowledging the inconsistency of such a theory our good Methodist brethren tell us that they hope that God has some other way of saving the ignorant of heathen lands and, perhaps, of civilized lands.

We appeal to the loving heart which prompts this answer and we agree that it is true—that God has another way for these. But when we attempt to point out what that other way is, some of our friends inquire. Is it Methodism? Did John Wesley preach it? Our answer is, No, Brother Wesley did not preach it and did not know of it. Not because it is new, but because it is so very old and was lost sight of during the "dark ages" for fifteen centuries before Brother Wesley was born. He was feeling after it, yearning for it, hungering and thirsting for it, but the "due time" for it to be made known to God's people had not yet come in Brother Wesley's day. He preached the eternal torture of all mankind, except the sanctified believers in Jesus the Savior. But in his preaching of the love of God he was used of the Almighty to wondrously prepare the hearts of Christendom for the broader message of the Bible now due to be seen and understood. Wesley's Gospel of the love of God has mellowed the heart of Christendom, which once was frigid under the cold teachings of Foreordination, Predestination, etc., of the Westminster Confession of Faith—once the basis of nearly all Protestant Communions.

If we and our Methodist brethren could maintain the same degree of spiritual warmth that Wesley and their forefathers enjoyed we might do with out further instruction. But we cannot do this! None can stand still! Christians today are losing their holiness, their sanctification—their zeal for God is giving place to zeal for a sect.

The light of the Millennial morning which for a century has been gradually breaking upon the world, stimulating thought in every direction, makes it necessary for our Methodist brethren, as well as for us all, to awaken to the wonderful privileges of our day for Bible study; to ascertain the real teachings of God's Word, which, in the dark past we all seemingly misunderstood and misrepresented. Already the most intelligent one-fourth of Methodism not only rejects Brother Wesley's theory, but alas, repudiates the Bible also! It accepts instead of Salvation that most dangerous form of infidelity known as Higher Criticism and that most unscriptural proposition of human Evolution, which denies the fall of our race and makes void Christ's *redemptive* work and the glorious result thereof—human restitution (Acts iii, 19-23).

Bury the Dead Past.

God forbid that we should bury any of the doctrines of Christ and his twelve apostles! On the contrary let us strive to resurrect these from the rubbish of human traditions which eighteen centuries have piled upon them. Let us instead bury our man-made creeds, of which we are all ashamed. Our Presbyterian friends some years ago set a noble example to all Christendom in the burial of their Confession of Faith and their substitution instead of a much simpler and much more rational statement.

But, No, I must correct myself here. This is what they should have done but did not do. Instead of burying the old creed, not only from sight, but also from odor, they have merely covered the corpse which is admitted to be dead and placed the briefer and better Confession atop the winding-sheet. They assuredly declare that it is not *a substitute* but merely a representative statement. Hence every time we read the re-statement, we must hold our noses to avoid contamination from the odors of the carcass beneath. Not all must do this, for, as the Apostle suggests, All have not their senses exercised to discern. But all intelligent Presbyterians are being rapidly driven not only away from Calvinism, but, alas, away from the Bible also, because of their erroneous supposition that the teaching of Calvin and the teachings of the Bible are one and the same.

These bright minds are not merely lost to the Christian forces. They become active agents in the promulgation of anti-Biblical teachings. They are engaged in pulling down the Bible and substituting for its teachings Darwin's Evolution theory. These sincere men are to be found in the faculties of all of the Colleges, in the highest pulpits throughout the land and in the most prominent positions in business and social life. Their loss of faith in the Bible has not made them murderers or thieves. Their noble inheritance from the past preserves to them an uprightness of character which the loss of a fear of hell-torment has not undermined. While they are no longer Christians from the Bible standpoint—no longer believers in Jesus as a Redeemer—they are still believers in Jesus as a great Teacher and a noble leader of men. They fail to discern the fact that if he posed as the Son of God and the Redeemer of men, and was not such, instead of being a noble example, his life and teachings were most stupendous frauds and deceptions.

Baptists and Disciples Awakening.

When we say that this awakening is also reaching our Baptist and our Disciple brethren, let it not be understood to mean that all of these have been asleep until now. Perhaps it would have been better for them if some who have gotten awake during the past thirty years had slumbered longer. Those long awake have principally gone off into Darwinism and Higher Criticism. Baptist and Disciple schools and Colleges and Theological Seminaries, like those of other denominations, are manned with the brightest minds of the denominations, and all with one accord teaching Higher Criticism, Infidelity and Darwinian Evolution. With one accord all are engaged in overthrowing the Christian Faith of the rising generation. They are doing this intelligently, wisely, cunningly, but not with evil motive. Having gotten awake to the inconsistencies of their creeds these scholarly men, concluding that the creeds truthfully represented the Bible, abandoned faith in the Scriptures to the same degree that they have abandoned faith in the creeds which their intellects have repudiated. Now they are seeking to gradually help Christian people of all denominations to what they consider the higher plane of Truth. What they have—almost anything in fact—is better than the "creeds" they have repudiated. They are working hard and succeeding well in introducing *their faith-destroying theory* into the minds of the rising generation through the school books. From these they never only have eliminated everything sympathetic with Bible faith, but in the stead have introduced the subversive doctrine of Evolution.

As for the rank and file of Baptists and Disciples, probably three-fourths of them still hold vaguely and independently to the Bible and their Confessions of Faith though both of these denominations in their innocency of mind think that they have no creeds—that they take the Bible only. As these dear friends awaken to the inconsistencies of their Confession and teachings they are in great danger of following their leaders into a repudiation of *everything pertaining to the* past—into Higher Criticism-Infidelity and Darwinism.

"Choose You This Day Whom Ye Will Serve."

Joshua's words to the Israelites, after they had come into Canaan, constitute our text. Joshua perceived that the Israelites were in a trying position and that it was their duty to decide promptly and thoroughly which course they would take. So we may see today that Christians of all denominations are in a trying position and that a prompt decision to stand by God and the Bible is the necessary thing for those who would be delivered from the darkness of the past and avoid falling into the Adversary's great deception of the present—into which their leaders are guiding them. Unless they heed speedily, the blind leading the blind will fall into the ditch of Darwinism and the mire of Higher Criticism. There are not many ways to escape this threatening calamity! There is only one way—the Bible way. Many Baptist and Disciple ministers are becoming awake to the inconsistencies of their positions and drifting without foreknowledge of where their course will end. For instance, I have before me the words of the Rev. Dr. Mac Donald of my own city, Brooklyn, on February 27th. This gentleman speaks of the Baptist Confession of Faith as *"these swaddling clothes of an ancient dogmatism."* And respecting the Baptist doctrine which recognizes only immersed persons as members of the Church of Christ and heirs of salvation, he says, *"Henceforth it can be regarded to be as dead as the cities of Sodom and Gomorrah, and as worthily buried."* The gentleman rejoiced that a Baptist minister had not been ordained to the Sixth Avenue Baptist Church of Brooklyn, who affirmed in advance that he would invite all to communion and Church membership who loved the Lord Jesus. He urged that "associate members" should be received into Baptist communions without imposing baptism upon them."

This courageous brother fails to see wherein the course he advocates is illogical. What he needs to see is the real teaching of the Bible on the subject of Baptism—that it is baptism into Christ's death, and thus into the real Church of Christ—not the Baptist Church, nor any other human organization, but the Church of God—"The Church of the Firstborns, whose names are written in heaven." That roll contains the names of all the saintly, faithful, consecrated believers in the Redeemer—of all denominations and outside of all denominations.

"Sanctify Them Through Thy Truth."

It is not sufficient that we get rid of the errors and superstitions of the past. We must supplant those with the Truth, that "We may be able to withstand in this evil day" (Ephesians vi, 13). It alone will constitute the armor of God. Christian people hold much precious Truth, but hold it in so illogical and confused a manner that it fails to give them the needed strength. God permitted us to come to this very hour and has permitted the present tests for the purpose of developing the characters of the "Israelites indeed, in whom is no guile," and for the purpose of gathering out from them all the tares, all the chaff, and all not at heart copies of his dear Son. He now briefly summarizes the errors of our creeds and briefly indicate the Bible remedy.

None of our Creeds were too strict in defining the saintliness of the Church class, invited to become the Bride of Christ and the Joint-heirs in his Kingdom. On the contrary, in many respects they were too loose—they were not nearly up to the standard of the Master's word. "If any man will be my disciple, let him take up his cross and follow me." "Strait is the gate and narrow the way which leadeth unto life; and few there be that find it" (Matthew vii, 14). Jesus taught that his followers must drink of his *cup of suffering* and be *baptized into his death*—and not merely into water. Our too-low standards have admitted to membership in all denominations millions who are far below the Master's standards.

Our error and deception was the supposition that all who are not *saintly*, all who would not become the Bride of Christ, all who are not baptized into his death, all who do not drink of his cup of ignominy will be *eternally tortured*. This great mistake common to all Protestants (and to the much modified form of Purgatory shared also by Catholics) must be displaced by the Bible teaching that as soon as the elect Church shall be completed and glorified the antitypical Year of Jubilee will begin; that then for the thousand years of the reign of Christ and the Church as the spiritual Seed of Abraham, the *non-elect*, of all the families of the earth will be blest by the elect (Galatians iii, 16, 29; Acts iii, 19-23). Let us, dear brethren, choose this day to stand by the Word of God, to reject all human traditions contrary to it and to hold fast the things that are true, just, loving, good.

If occasionally a thoughtless friend asks, Why do you believe in a Millennium? answer that it is one of the oldest doctrines of Christendom and, above all, the Bible doctrine. Answer that he who does not believe in the Millennium and the resurrection then *of the world of mankind*—"All that are in their graves"—must account for the dead in some other way—must claim that they have been experiencing pain or pleasure for thousands of years, or must claim that they are extinct as the brute beast and will have no resurrection or must believe in universal salvation regardless of a knowledge of Christ or obedience to him. On next Lord's Day, we will discuss the Millennium and show its absolute necessity, not only from a Bible standpoint but also from a scientific standpoint. "Choose ye this day"—to stand for the Bible and reason and to oppose the Creeds of the dark ages and their unreason!

TUMOR OF YEARS GROWTH

Removed by Lydia E. Pinkham's Vegetable Compound



Holly Springs, Miss. — "Words are inadequate for me to express what your wonderful medicines have done for me. The doctors said I had a tumor, and I had an operation, but was sore as bad again as ever. I wrote to you for advice, and began to take Lydia E. Pinkham's Vegetable Compound as you told me to do. I am glad to say that now I look and feel so well that my friends keep asking me what has helped me so much, and I gladly recommend your Vegetable Compound."—MRS. WILLIE EDWARDS, Holly Springs, Miss.

One of the greatest triumphs of Lydia E. Pinkham's Vegetable Compound is the conquering of woman's dread enemy—cancer. If you have mysterious pains, inflammation, ulceration or displacement, don't wait for time to confirm your fears and go through the horrors of a hospital operation, but try Lydia E. Pinkham's Vegetable compound at once.

For thirty years Lydia E. Pinkham's Vegetable Compound, made from roots and herbs, has been the standard remedy for female ills, and such unquestionable testimony as the above proves the value of this famous remedy, and should give everyone confidence.

If you would like special advice about your case write a confidential letter to Mrs. Pinkham, at Lynn, Mass. Her advice is free, and always helpful.

THE GERMAN AMERICAN BANK

TO REDUCE YOUR HOUSEHOLD EXPENSES

Open a bank account in the name of your wife. Deposit to her credit a stated amount each month, and give her the privilege to pay the household bills herself by check on the bank.

Your wife will appreciate a bank account in her own name.

When she pays by check she will know exactly what money is spent each month, to whom paid and for what purpose.

You will be the gainer because she will be more thrifty in managing to cut down the expense in many cases.

A woman knows how to save and she will save. It gives the right opportunity. Try it.

For our lady customers, who carry a check account, we furnish neat check books that contain, a pad of checks, in convenient form to carry with her in her purse.

HENRY DEISEL, Pres.
GEORGE FELTZ, Cashier.

Have Music While You Pay $1 Per Week.



Victor and Edison Talking Machines—all the latest Red Seal and all other Records.

Visit our Talking Machine Department.

B.S. PORTER & SON

Porter Block, South Main St., Lima, O.

Pianos, Pianola-Pianos, Music and Musical Instruments.

Hot Soup Lunch

at Ten O'clock

HOT ROAST BEEF LUNCH

from 11 to 2 o'clock

EVERY DAY

GERMANIA CAFE,

122 East North Street

AUGUST KAPITZ, Prop.

SUITS PRESSED

FOR 50c AT THE

THE SUITITORIUM

West of Postoffice AND PRESSED RIGHT. Both 'phones 1585.

NewspaperARCHIVE®
NewspaperARCHIVE®

THE LIMA DAILY NEWS

ONLY SEVEN DAY PAPER IN CITY
Published Every Evening and Sunday morning by
THE LIMA NEWS PUBLISHING CO.
A. Weidenthal, President | Editors and
L. B. Colwell, Vice Pres. | Managers.

121—East High Street—121

Entered in the Postoffice in Lima as mail matter of the second class
TELEPHONES: HOME MELL
Editorial 9 Rings....417 417
Business Manager....417 417

SUBSCRIPTION RATES.
By carrier in city, four weeks 25c. By mail, evening edition, per year, $5.00.

Any neglect on the part of the carrier should be reported at once to the office. Columns open to all. Articles must be brief. Long ones as a rule, refused. All communications must be signed by writer, as an evidence of good faith. Anonymous communications will not be published.

NOTICE TO ADVERTISERS. OUR SUNDAY CIRCULATION includes every subscriber of our evening and rural edition as well as SPECIAL SUNDAY CIRCULATION forwarded to agents in all surrounding towns and villages. Advertisers in our Sunday edition are guaranteed 1,000 greater circulation than any other Lima paper.

MONDAY, MAY 2, 1910.

REV. MORRIS

NEW PASTOR OF THE FIRST CONGREGATIONAL CHURCH

WILL BE INSTALLED WITH FITTING CEREMONIES ON MONDAY EVENING

Rev. Lloyd Morris, the new pastor of the First Congregational church, will be installed with fitting ceremonies this evening. The program as arranged is an excellent one. Rev. Walter A. Cutler, of Toledo, will deliver the invocation and Rev. William Surdival, of Gomer, will have charge of the scripture reading and will deliver the prayer. The installation sermon will be given by Dr. Wallace, of Toledo, and the installation prayer, by Dr. Evans, of Vaughnsville. The right hand of fellowship will be extended by Rev. Matthew Miller, of Toledo. Rev. A. W. Evans of Springfield, will deliver the charge to the pastor, and the charge to the church will be given by Dr. Edwards, of Kingston, Pa. Dr. I. G. Thomas will pronounce the benediction. In addition there will be some most excellent music during the services, which will be most impressive throughout.

At the installation services this evening, the speakers are all prominent men, and a large crowd is expected to be present to witness the impressive services.

Husband of Week Killed.

Chillicothe, O., May 2.—Carl E. Albin, 26, married a week ago to Grace Hinton, was killed in a runaway.

HER PHYSICIAN APPROVES

Taking Lydia E. Pinkham's Vegetable Compound



Sabattus, Maine.—"You told me to take Lydia E. Pinkham's Vegetable Compound and Liver Pills before child-birth, and we are all surprised to see how much good it did. My physician said 'Without doubt it was the Compound that helped you.' I thank you for your kindness in advising me and give you full permission to use my name in your testimonials."—Mrs. H. W. MITCHELL, Box 8, Sabattus, Me.

Another Woman Helped.

Graniteville, Vt.—"I was passing through the Change of Life and suffered from nervousness and other annoying symptoms. Lydia E. Pinkham's Vegetable Compound restored my health and strength, and proved worth mountains of gold to me. For the sake of other suffering women I am willing you should publish my letter."—Mrs. CHARLES BARCLAY, R.F.D., Graniteville, Vt.

Women who are passing through this critical period or who are suffering from any of those distressing ills peculiar to their sex should not lose sight of the fact that for thirty years Lydia E. Pinkham's Vegetable Compound, which is made from roots and herbs, has been the standard remedy for female ills. In almost every community you will find women who have been restored to health by Lydia E. Pinkham's Vegetable Compound.

BUCKEYE BRIEFS

Items of Interest to People in All Parts of Ohio.

Napoleon. May 2.—After reading her five-year-old child to school, Mrs. Peter Edwards, 32, drank strychnine and fell to the floor with a dying grasp that she wanted to be out of the way.

Gartner Found Guilty.

Cadiz, May 2.—Nolan L. Gartner, cashier of the defunct Kingston bank, was found guilty, on a charge of having made false entries in a ledger. The jury was out 31 hours, and recommended mercy.

Killed in Beer Brawl.

Toledo, May 2.—While quarreling over a bottle of beer during a game of dice, Henry Jackson, 22, received a blow on the jaw which caused his death 10 minutes later. Berney Schoers, one of the participants, is under arrest, charged with suspicion.

Marble a Candidate.

Toledo, May 2.—William A. Marble, vice president of the R. R. G. Corset company, of New York, is a candidate for president-general of the National Society of the Sons of the American Revolution, and in all probability will be elected at tomorrow's session of the congress, now convening in this city.

Find Alleged Graft at Canton.

Columbus, O., May 2.—Charles O. Groner, employed by the city of Canton to make repairs, grafted $1823.32 during the three months of his service by padding su.ply bills and false payrolls, according to the report of an investigation by State Examiner F. A. Jackson, filed with the state accountancy bureau.

Cincinnati Suburb Scorched.

Cincinnati, May 2.—Fire alleged to have been of incendiary origin destroyed property covering one-half of a block in Winton place. The buildings ruined were the Cincinnati Roofing, Tile and Terra Cotta company and the Freund Roofing company. The combined loss is estimated at $150,000.

Akronites Terror-Stricken.

Akron, May 2.—The East Ohio Gas company's 18inch main burst one mile west of here, causing a terrific noise and greatly frightening the people. Many thought it was Halley's comet approaching, and others believed it was a cyclone accompanying the thunder. Millions of feet of gas escaped before the supply was shut off, 90 minutes later.

Negro Gun-Toter Killed.

Columbus, O., May 2.—"Buck" Tolliver, a negro "gun fighter" and two-time convict, was killed by a knife thrust and died at St. Francis hospital. A charge of murder was placed against his assailant, John Barnett, today by Detectives Nosent and Norris, who arrested him. The murder was the culmination of a street fight at Spring and Third streets. Tolliver accused Barnett of intimacy with his castoff wife and attacked him. Barnett, in terror because of Tolliver's record, drew a knife and slashed him across the abdomen before Tolliver could draw a weapon. He cut at the negro until he fell to the street bleeding from half a dozen wounds.

Socialists Name Ticket.

Columbus, O., May 2.—Ohio socialists, in convention here, nominated the following state ticket: For governor, Thomas Clifford, of Cleveland; lieutenant governor, William Patterson, Toledo; secretary of state, W. C. Ewing, Toledo; auditor, E. L. Hitchens, Norwood; treasurer, C. E. Ruttenburg, Cleveland; attorney general, L. L. Bachman, Columbus; commissioner of schools, W. F. Reis, Toledo; board of public works, W. W. Kastner, Cincinnati; Y. Merrit, Marysville; E. L. Schmitt, Newark; C. Schilling, Zanesville; clerk of supreme court, William Thornton, Dayton, and food commissioner, Jerry A. Allen, of Cincinnati.

START FIGHT AGAINST HUGHES

Anti-Trust League Says He Is too Friendly to Corporations.

Washington, May 2.—The American Anti-Trust league, an organization that has its knife out at all hours of the day and night for all forms of monopoly, will protest to the senate judiciary committee today against the confirmation of Governor Hughes to be an associate justice of the supreme court. The league made public the petition which it will present to the senate committee. In it they charge that Governor Hughes is predisposed toward corporate interests and assert that his confirmation would be detrimental to the welfare of the people of the United States. With the exception of William Jennings Bryan, the American Anti-Trust league's voice is the first one that has been raised against Governor Hughes' appointment. One of the league's executive officers is F. S. Monnett, former Republican attorney general for Ohio, who recently has been representing Samuel Gompers in the effort of the American Federation of Labor to get the department of justice to act against the United States Steel corporation.

Nord Alexis Dies.

Kingston, Jamaica, May 2.—Nord Alexis, formerly president of Haiti, died here of senile decay. He was exiled here in 1908, but was pardoned by President Simon a few months ago and was preparing to return to Haiti. The body will be sent to Hayti for burial beside that of his wife. General Alexis is reputed to have died enormously rich.

Daddy's Bedtime Story—



How the Little Girl and Her Dog Made a Long Trip Together

She Began to Enjoy the Sail

"DADDY," said Jack, "did we ever have a big flood in this country like Noah's flood?"

"Maybe," said daddy, "but if we did have one it was so long ago that nobody remembers it. But we have had lots of little floods and some pretty big ones. I'll tell you a story about a flood if you like."

So Evelyn and Jack listened to the story of the little girl and the dog who took a long trip together.

"Once upon a time," began daddy, "there was a little girl who lived on a farm near a river. It was a nice, quiet, gentle river most of the time, but in the springtime after the snow melted it rose and became noisy and dangerous. When it became very high it carried off people and houses and animals.

"This little girl, of whom I am telling you had a big dog for a pet. She loved the dog, and he was very fond of her.

"What was the little girl's name, daddy?" asked Evelyn.

"I am not sure," said daddy, "but I think it was Ruth. Well, Ruth had been told by her mother never to go too near to the river bank, for her mother was afraid she might fall in. This time, however, the flood came so quickly and rose so fast and so high that Ruth and her dog were carried away, even though they stayed quite a long distance from the river bank. They could not get back home and had to climb on a big log that was near the river bank. Then the big log, with Ruth and her dog sitting on it, was carried away by the water.

"Luckily for Ruth and the dog the log was a very big one, and there was a place where a branch had been cut off that gave them a comfortable seat.

"For miles and miles the big log, with Ruth and the dog, sailed down the river. At first the little girl was afraid, but after awhile she began to enjoy the sail. It was quite cold, but she was warmly dressed, and the body of the dog next to her helped to keep her warm.

"After awhile Ruth began to get sleepy. She had left her home a long way behind her, and she was hungry and tired, so she fell asleep. She slept a long time, it seemed, and when she awoke where do you think she found herself?"

"At home!" said Evelyn.

"You guessed right," said daddy. "You see, when her father and mother missed Ruth they thought that she must have been carried off by the flood. So her father got into a boat and rowed and rowed until he saw the big log with something white and something black on it. When he came up to it and saw that it was his little girl, safe, you may be sure he was very happy."

Politics and Politicians.

Everybody admires a fighter, and here's to the game editor of the Morning Insurgent, former organ of Republicanism in Allen county, now discarding reason to the winds and planting its faith in Henderson, Landrick, and Publisher Foster. Published in the Insurgent yesterday morning was the startling bit of news:

"We are for the re-appointment of Mr. Campbell."

What do you think of it? Editor Bert Campbell is for the reappointment of his uncle, Editor W. J. Campbell. No one would have dreamed this, and it surely is a wonderful feat. Bertie is for Archie and the $2,500 split two ways. That is a chivalrous act of the nephew and he deserves great credit for sacrificing selfish aims and laudation and giving way—consenting to the reappointment of his uncle. Knowing that News readers who are not subscribers of the Gazette might not know this big political development and sensational surrender of Editor Bertie to Editor Archie we cheerfully give space to same.

* * * *

But braver than this is the act of Editor Bertie in telling The News that George H. Quail was the author of the "bottling house and affidavit" sheet on Sunday preceding the majority election. Now as a matter of personal knowledge, The News can state that a staff reporter under Bertie's direction prepared that famous scandal number, and that George Dyer denied all knowledge of it immediately after publication and burnt up several gallons of gasolene running over the city offsetting the damage done by the outrage on public feelings. More than this, the Organization swore openly that the Gazette was trying to defeat Dyer and the ticket in order to show Washington that present managers were unpopular and a change should be made, with Don Affidavit Henderson placed in control.

* * * *

All of this reminds us that Don Affidavit got back from Washington Saturday night; dropped his bag at the Lima Club, with the affidavits missing, chased a sandwich down his throat and hurried off to break the glad tidings that Campbell was alright again and that there would be no appointment at all, but the present postmaster would just hold over another two years.

* * * *

About the cheapest howl, however made by the Morning Insurgent in its lead editorial of yesterday, was its "Appeal to Reason." In this article which we reproduce in part, the editor declares: "Let us have a committee which will look after the interests of the party awhile. Is the control of the committee the heights of ambition?" We don't know whether it is or not, but do know that the returns made to the Board of Elections show that the Campbell-Henderson-Landick crowd did not put out a single candidate and county ticket. The only names they placed on the ballot were for committee members. Had the Campbell-Henderson faction alone been responsible, Lima would today be no republican county ticket.

We repeat therefore the question, "Is control of the committee the only ambition?" Most certainly it is with the Campbell-Henderson-Landick-Heffner crowd, as they had no interest whatever in anything save the committee and the delegates to the state convention.

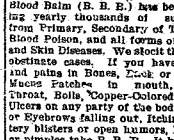
This is history, as The News is and remains an independent paper, with no axes to grind.

* * * *

Mrs. Wm. Buck and two sons, Howard and Hubert have returned from a few days' visit in Delphos with her parents, Mr. and Mrs. Wm. Groty.

Thinness may be due to one of several causes—anaemia, nervousness, mal-assimilation, etc. Back of it all, however, there is really but one cause—thin blood or poor circulation. Hollister's Rocky Mountain Tea, being the best blood medicine known, is the best possible medicine for thin persons.

H. F. VORTKAMP



Many People Suffer from Blood Poison and don't know it. Read Symptoms. Easily cured by B. B. B.

For twenty-five years Botanic Blood Balm (B. B. B.) has been curing yearly thousands of sufferers from Primary, Secondary or Tertiary Blood Poison, and all forms of Blood and Skin Diseases. We stock the most obstinate cases. If you have aches and pains in Bones, Joints or Muscles, Patches in mouth, Sore Throat, Boils, Copper-Colored Spots, Ulcers on any party of the body, Hair or Eyebrows falling out, Itching, watery blisters or open humors, Risings or pimples take B. B. B. It kills the poison, makes the blood pure and rich, completely changing the entire body into a clean, healthy condition, healing every sore and stopping all aching, pains and itching.

RHEUMATISM OR DOUL CATARRH with shoulder pains, hawking or spitting, headache, earache, even old, stubborn cases are quickly cured by Botanic Blood Balm (B. B. B.), because these troubles come from Blood Poison.

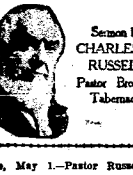
CURES ITCHING ECZEMA.

Watery blisters, open, itching sores of all kinds, all leave after treatment with B. B. B., because these troubles are caused by Blood Poison, while B. B. B. kills the poison, makes the blood pure and rich and heals the sores and stops the itching forever.

BOTANIC BLOOD BALM (B. B. B.) is pleasant and safe to take; composed of pure botanic ingredients. It purifies and enriches the blood. SAMPLE SENT FREE by writing Blood Balm Co., Atlanta, Ga. DRUGGISTS, or by express, $1 PER BOTTLE, with directions for home cure. Sold in Lima by

ENTERPRISE DRUG STORE.
Free Delivery Home Phone 101.
Minor M. Keltner, Prop.

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

PASTOR RUSSELL AT ROME

Addresses Large Audience, Under Auspices of the International Bible Students' Association, Using the Association's Interpreter—Reverent and Close Attention Given.

Text: "I am not ashamed of the Gospel of Christ" (Romans i, 16).

Rome, May 1.—Pastor Russell of Brooklyn Tabernacle, New York, preached here today to a large and attentive audience. Speaking through an interpreter, he was heard by all. His address was delivered under the auspices of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION. A profound impression was evidently made, and Bible study surely received a considerable impetus. Many inclined to scoff at religion and the Bible, as interpreted in the past, said reverently, "If this be the Gospel of Christ," it is worthy of all acceptation." The speaker said:

We, dear friends, are living in a day in which the leading minds of the world are rejecting the Bible and its message in all the great colleges of the world; yea, in the theological seminaries also, the Bible is classed as antique. Professed faith in the Bible, as the inspired Word of God, today calls forth sneers of ridicule and the comment that such believers are "unlearned." But, my hearers, I am before you today to contend that it is not the "Gospel of Christ" that is being rejected by the intelligence of the world, but another Gospel that came not from Christ, neither from the Apostles, neither is it taught in the Bible. I am here to claim, and to endeavor to prove that the Bible is eminently logical, thoroughly reasonable, and that the message it bears to those who have "ears to hear," is the most wonderful message that could possibly be presented to human heads and hearts.

We are not here to claim a new revelation, making void the Word of God through Jesus and the apostles; we are not here to twist and turn their words to make them appear to mean what they do not say. We are here to show that the Bible takes in its simplicity, and allowed to interpret itself, is the most wonderful book in the world, and that the Divine Plan of Salvation therein set forth is soul-satisfying and, as the Scriptures declare, sufficient, "that the man of God may be thoroughly furnished unto every good work and work."

Theories of the "Dark Ages."

We are not here, my friends, to set forth any sectarian views of the Scriptures, nor to advocate a new theology. By no means; we have already too many theologies; we have already too many sects or divisions of Christ! We want no more! Christendom is awakening to the fact that the various conflicting creeds cast discredit on the Bible. The creeds of Christendom universally discredit each other by their interpretations, and universally they discredit the Bible, which would be surely a most ridiculous book, if it taught all the various conflicting dogmas.

However, I should not be misunderstood as making an attack upon any creed, or upon the adherents of any creed. Rather, I suggest that we may well look with sympathy upon all the various creeds and sects, realizing that God's people have been in Babylonish confusion for now many centuries. Did not the Apostle tell that a great falling away would come? (II Thessalonians ii, 3) Should we then be surprised if we find his words have come true, that for fifteen hundred years the Church of Christ has been deeply entangled with errors and superstitions, which make void the Gospel of Christ? Let us not then stop to find fault with our forefathers, and to upbraid them; let us rather, so far as possible, assume their honesty, their sincerity. Let us take the Bible standpoint, and realize that the difficulty has been the power of our Adversary, the Devil, and that he has deluded and ensnared, not only the heathen world, but to a considerable extent Christendom.

Mark St. Paul's words, "The god of this world hath blinded the minds of them which believe not, lest the glorious light of Divine goodness should shine into their hearts" (II Corinthians iv. 4). The intimation is that our great Adversary, Satan, is interested in deceiving mankind, respecting the glorious character of our God, and his wonderful Plan of Salvation through Christ. Satan uses as his tools the very best of humanity that he can bring under his control, and nothing is more evident than that he has completely deluded the heathen world with what the Apostle terms, "doctrines of devils." Not only so, but to the extent that he was able to do so, he has evidently worked mischief with the various reformations and creeds of Christendom. Thank God that he did not gain entire control of these! Thank God that there is or nucleous of truth in each creeds, and around that kernel, germinating power may every denomination, but the has wrapped these creeds or after layer of mistranshisinterpretation.

light of our day, many are discern more clearly than did fathers, the monstrous and horing fallacies of the creeds, bed to disgust, they have re- irrational dogmas; but they have frequently rejected also the central truth which that dogma, to a certain degree, misrepresented. Thus we are in the day of the rejection of the creeds by the people of all denominations, Catholic and Protestant, and equally we are in the day of Bible rejection, because it is assumed that the Bible, having been studied by the formulators of these creeds, must be in accord with these, and hence, must be responsible for the unreasonable teachings, and must be rejected when these are rejected.

Some of us ran away with the doctrine of "election," thinking it the whole Gospel of Christ; whereas, our fragment was incomplete, unsatisfactory, and misrepresented the Gospel, when taken alone. Others grasped the doctrine of "free grace," and ran away with that, claiming that it was the entire Gospel—ignoring the Scriptures which referred to "election," etc. These made a similar mistake, and similarly misrepresented the Gospel of Christ in its wholeness, its solidarity. Others grasped those Scriptures which assure us of a universal opportunity for salvation, and interpreted them to mean that all mankind will attain eternal salvation, regardless of their wills and co-operation. Others found difficulty in harmonizing the relationship between the heavenly Father, the heavenly Son, and the holy Spirit, and this contention led to Unitarianism on the one hand, and to Trinitarianism on the other. Others of us caught the doctrine of "baptism," and made of it the entire Gospel, and thus did violence to the lengths, and breadths, and heights, and depths of the true message, the true Gospel, of which St. Paul in our text declares that he was not ashamed.

Nothing in the logical mind of St. Paul, who can doubt that he would be ashamed, as we ourselves are, of the fragmentary presentations of the various creeds which more or less oppose and contradict each other? We may be sure that what the Apostle would endorse, as the "Gospel of Christ," we need not be ashamed of. Hence our determination should be to search the Scriptures, and to find that one reasonable message of the Divine Plan which centers in Jesus our Redeemer.

Things at Which We Gagged.

Men and women do not find it difficult to believe in a wise, just, loving and powerful Creator; just such a God our hearts and heads tell us we should expect; just such a God rational people find no difficulty in worshiping. Indeed, while some of us in the past may have believed in the "total depravity" of the race, may we not realize that notwithstanding the fall, there is still in the human mind and heart something which has longings infinite," something which cries out for the living God, and which commands our reverence and worship, in proportion as he is recognized?

Spiritually we gagged at the suggestion that a God of all wisdom, love, justice and power ever created our race with the foreknowledge and foreordination that practically all of these thousands of millions must suffer either purgatorial torture for several centuries, as our Catholic friends present the matter, or at the still more irrational theory of us Protestants that eternal torture is to be the fate of all except the elect few, the saints, who now follow in the footsteps of Jesus—a course contrary to the world and all the tendencies of life around us. Well may we gag, and the sooner we reject and eject this entire mass of un-Scriptural dogmas, the better. As a whole it comes to us from our honest, but unenlightened forefathers, who verily thought they did God service in torturing one another, even to the extent of burning one another at the stake, because of little differences among the lines of these "doctrines of devils" (I Timothy iv. 1).

The rich spiritual food and the strong faith, which we, dear friends, as Bible students, should desire and seek for, are to be found only in the Bible itself. We should not spurn suggestions from one another, but we should receive such suggestions tentatively, and the Word of God should be searched, so that our faith should not stand in the teachings of men, but in the power of God, as set forth in the Word of God. From this quarter only can we expect information respecting

The "Gospel of Christ,"

of which St. Paul was not ashamed. That Gospel has two distinct features. Primarily it relates to the world of mankind, and instead of telling us that either centuries of purgatorial suffering, or an eternity of torture awaits the world, its message is that, in God's due time, a great blessing awaits the world through the glorified Christ, and as a result of the sacrifice which he finished at Calvary.

This great blessing will not be universal salvation, but it will be a universal *opportunity* for salvation. It will not be a salvation in ignorance and heathen superstition, but a salvation from such conditions, with full opportunity to return to the image and likeness of God, lost in Adam, and redeemed by our Savior. This is the same Gospel that was heralded by the angels on the night of our Lord's birth in the words, "Behold we bring you good tidings of great joy, which shall be unto all people, for unto you is born this day in the City of David a Savior [Life-Giver], which is Christ the Lord" (Luke ii, 10). "This version of the Gospel, a good message, and for all mankind, corresponds exactly with the first statement of the Gospel made by God to Father Abraham, saying: "In thy Seed shall *all* the families of the earth be *blessed*" (Gen. xii, 2, 3).

Nor should this surprise us—that a loving and gracious Creator, who knew the end from the beginning, created the human race with the full foreknowledge that Father Adam would be disobedient, and that his life would be forfeited, and that all his children would share in his mental, moral, and physical decline, even unto death! Why should it seem strange that this God, this All-Wise Creator should plan an opportunity for the complete recovery from the effects of sin and death for all mankind? Why have we allowed our minds to refuse the message sent to us through the angels respecting the "*good tidings of great joy to all people*"? Why have we allowed the Adversary to make us think for one moment that our God, instead of being gracious, loving, and kind, and helpful to his creatures, has, on the contrary, made provision for their eternal misery? Why have we allowed ourselves to believe from this standpoint that our Creator was the greatest demon of all demons—not only that he has power, but that he chooses to use that power for the eternal torture of his creatures, who were not even given a choice as respects their creation?

Ah, my dear friends, with tears and in sack-cloth, we should confess to our blindness in the past respecting the true character of God. Humbly should we beg forgiveness for having misrepresented the Holy One of Israel. But he knows that we did this in ignorance, and he is both gracious and generous to forgive us our trespasses, and to cleanse us from all iniquity according to his gracious arrangement for us, which centers in Christ Jesus our Lord.

Why the Long Delay?

Some, perhaps, would answer, Surely, if the "Cross of Christ" means the blessing of all the families of the earth, the fact would have been demonstrated somehow during the nineteen centuries since. The fact that only a comparatively small number have accepted Christ and been blessed is therefore the ground for the belief that God is merely seeking out of the world an "elect" "little flock." Surely, if he had been seeking to convert the world, he could and would have made much more progress in that direction than has been made, in all this time.

We reply that this is no argument whatever. The same God delayed to send his Son, delayed the sacrifice on Calvary for more than four thousand years after sin had entered the world. And yet, according to the Scriptures, our ransom and hope of life as should expect; just such a God as rational people find no difficulty in worshiping. Indeed, while some of us in the past may have believed in the "total depravity" of the race, may we not realize that notwithstanding the fall, there is still in the human mind and heart something which has "longings infinite," something which cries out for the living God, and which commands our reverence and worship, in proportion as he is recognized?

Spiritually we gagged at the suggestion that a God of all wisdom, love, justice and power ever created our race with the foreknowledge and foreordination that practically all of these thousands of millions must suffer either purgatorial torture for several centuries, as our Catholic friends present the matter, or at the still more irrational theory of us Protestants that eternal torture is to be the fate of all except the elect few, the saints, who now follow in the footsteps of Jesus—a course contrary to the world and all the tendencies of life around us. Well may we gag, and the sooner we reject and eject this entire mass of un-Scriptural dogmas, the better. As a whole it comes to us from our honest, but unenlightened forefathers, who verily thought they did God service in torturing one another, even to the extent of burning one another at the stake, because of little differences among the lines of these "doctrines of devils" (I Timothy iv. 1).

The rich spiritual food and the strong faith, which we, dear friends, as Bible students, should desire and seek for, are to be found only in the Bible itself. We should not spurn suggestions from one another, but we should receive such suggestions tentatively, and the Word of God should be searched, so that our faith should not stand in the teachings of men, but in the power of God, as set forth in the Word of God. From this quarter only can we expect information respecting

The "Gospel of Christ,"

of which St. Paul was not ashamed. That Gospel has two distinct features. Primarily it relates to the world of mankind, and instead of telling us that either centuries of purgatorial suffering, or an eternity of torture awaits the world, its message is that, in God's due time, a great blessing awaits the world through the glorified Christ, and as a result of the sacrifice which he finished at Calvary.

This great blessing will not be universal salvation, but it will be a universal *opportunity* for salvation. It will not be a salvation in ignorance and heathen superstition, but a salvation from such conditions, with full opportunity to return to the image and likeness of God, lost in Adam, and redeemed by our Savior. This is the

Meantime, in the grave (*sheol, hades*, the hell of the Bible), where the "dead know not anything," they merely wait, as the Bible pictures declare, they "sleep in the dust of the earth." The Redeemer's authority over them is beautifully symbolized in his own words, "I am he that was dead, and behold, I am alive forevermore, and have the keys of death and of the grave" (Rev. i, 18). He will exercise his keys of authority to deliver *all* of the prisoners from the power of the tomb, and additionally from all the weaknesses and imperfections incidental to the sentence. He will bring the willing and obedient back to full human perfection, and to all that was lost in Adam and redeemed by Jesus. This, we declare, according to the Scriptures, is the Gospel in its primary sense—a message of "good tidings of great joy which shall be unto all people," that in the "Seed of Abraham, all the families of the earth shall be blessed"—not only the living at the time of the establishment of the Kingdom, but all that are in their graves who shall come forth, "every man in his own order."

As I beheld in your city the great amphitheater which once witnessed the terrible sufferings of some of God's faithful ones in the past; and again, as I viewed the room once used as a torture-chamber, in the days of the Inquisition, I said, Thank God for the blessings of light and liberty, which belong to our day, and yet I reflected that even though they be different in form, there must needs be "very trials" for every true child of God, for it is the will of God that all should be thoroughly tested, as respects reverence, loyalty, and devotion to principle, that they may be counted worthy of a share with Immanuel in the glories of his Empire.

NEWSPAPERARCHIVE®
NEWSPAPERARCHIVE®

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

PASTOR RUSSELL'S DISCOURSE ON PENTECOSTAL BLESSINGS

GREAT WHITSUNTIDE SERMON AT ALBERT MEMORIAL HALL

London, Eng., May 15th.—Albert Memorial Hall, recognized as the largest modern auditorium in the world, was crowded today to hear Pastor Russell of Brooklyn Tabernacle, New York, on "Pentecostal Blessings." Many of the most prominent stalls and boxes are owned by the nobility, many of whom occupied them, while others, unable to attend, graciously granted permission for their occupancy by others; but hundreds were turned away. The meeting was held under the auspices of the "International Bible Students Association." The speaker said:—

It is appropriate that on this day, usually and rightly recognized as the anniversary of Pentecost, we should consider the import, and have well in mind what we celebrate. I therefore take as my text, the words of St. Peter explanatory of the occasion: "This is that which was spoken by the Prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall have the vision which your ancients dreamed of; and on my servants and on my handmaidens I will pour out in those days my Spirit, and they shall prophesy." (I give you a preferred translation.—Acts ii, 16-18.

St. Peter declares that the outpouring of the holy Spirit upon the waiting believers at Pentecost was foretold by God the Prophet, but he does not say that all of the prophecy was fulfilled there and then. As a matter of fact we know that the holy Spirit was not then poured out on all flesh; it was poured out merely upon God's servants and handmaidens. A careful inspection shows us that there are two parts to the prophecy—(1) All flesh, and (2) God's servants and handmaidens. The order of the blessing is also stated—it will come upon all flesh after those first upon the servants and handmaidens in those days. The days mentioned evidently refer to this Gospel age, from Pentecost to the second coming of Christ.

As it is quoted, of now nearly nineteen centuries, the holy Spirit has been granted to his faithful ones, and to these alone. Only the fully consecrated have been accepted of the Lord as of the anointed body of Christ, and they may be "new creatures in Christ." During all this time, the world has been unrecognized so far as the holy Spirit is concerned. Indeed, the Apostle Paul expressed most still further—declared that "the whole world lieth in the Wicked One." The outpouring of the holy Spirit must be, as in the case of Felix, to "reprove the world of sin and righteousness, and of a coming judgment." Our text declares, however, that the time is coming when the world will receive a share of the great Divine blessing, which is now enjoyed by the elect of Christ. But in time of favor will be "after those days"—after this Gospel Age shall have come to an end; after the New Dispensation, the Millennial Age, shall have come. Let us note that the blessings belonging to this Gospel Age, in which we are specially interested, and subsequently as we notice the blessings that God has promised shall come to all mankind.

The Church's Pentecost.

It is sufficient that we say that a Pentecostal blessing came upon the followers of Jesus in the upper room in Jerusalem, totally different and surprising that had been known in the world before. We want to know why it was so; and if a blessing, why it did not come sooner to God's people? We remember Abel, Enoch, Noah, Abraham, Moses, Daniel, the Prophets; we recognize the fact that they were grand characters, and, as St. Paul said, "They had this testimony that they pleased God." Yet there was no Pentecostal outpouring in their day, nor until the age of man in the world was more than four thousand years. Why was this? The answer is that God has his own times and seasons for the various features of his work.

We recall the words of our Lord Jesus, respecting his forerunner, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the Kingdom of heaven is greater than he" (Matthew xi, 11). Why could not John, and others of the prophets preceding him, enter in and enjoy this Gospel Age? We answer, in the language of St. Paul, "God having provided some better thing for us, that they without us should not be made perfect" (Hebrews xi, 40). Our Creator has great plans to dispense to our race through the Redeemer, and it is for him to determine the times and the seasons for the dispensing of these blessings, and to whom they shall go. According to the Divine arrangement, the Redeemer had first to die as man's Ransom-Price, before any of the race could come back into full relationship with the Creator. At the time that by faith Abraham and others of the past did enjoy certain of God's favors, and much of his fellowship, but none could be received into full sonship and joint-heirship with Christ, until first their sins had been cancelled. Then they could be accepted in Christ on the terms which the Father has appointed.

Those very disciples who received the blessing in the upper room on Pentecost, had forsaken sin, had become Jesus' disciples, had made full consecration of all their earthly hopes and interests, had been accepted by the Lord Jesus, and he had put his Spirit upon them, enabling them to do many mighty works in his name. However, it was one thing to do mighty works through his spirit, or power, and another matter to possess that spirit inherently—to act directly as agents of Divine favor ignited or indirectly. It is in harmony with this thought that we read that after our Lord breathed upon them the holy Spirit, gradually imparting his Spirit, and commissioning them as his representatives to preach the Gospel to not them, nevertheless, to tarry at Jerusalem until they were endued with power from on high. Until the Father should recognize them directly as his ministers and ambassadors.

From the standpoint of Divine Justice, the Apostles and believers were still under the sentence of death as sinners at the time of our Lord's death, at the time of his ascension, at the time of his anointing. When he said to them, "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you" (John xvi, 7). After the forty days, invisibly present with his disciples, except on a few occasions for a few moments each, our Lord ascended, and after ten days the holy Spirit from the Father came upon the waiting household of faith. It evidenced to them the fact that their sins had been forgiven for Christ's sake, that they were justified freely from all things through his sacrifice, and that their consecration to sacrifice themselves had been accepted of the Father, and that henceforth they might count themselves as "joint-sacrificers with Christ," "members of his Body," members of "the Church of the First-born, whose names are written in heaven," members of the "Seed of Abraham" (Galatians iii, 29).

Keys of the Kingdom.

The Master in speaking to St. Peter assured him that to him were committed the Keys of the Kingdom of Heaven, which signified that the way into the Kingdom at that time had not yet been opened, and that Peter would be honored by being the Lord's servant to do the opening work. There were two of these "keys," and therefore there were two opening works to be accomplished.

The Church, under Christ her Lord, is God's kingdom, not yet set up or established "in power and great glory"—not yet finished or inaugurated. The work of this Gospel Age is to "call" or invite such as have a hearing ear to become joint-heirs in this Kingdom, for which he taught us to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." So many as genuinely accept this heavenly calling, this "high calling" to glory, honor, and immortality, are probationary members of the Kingdom of Heaven. Such are Scripturally exhorted to continue faithful to their vows of consecration, and thus make their calling and election sure to a place in this glorious Kingdom, which will be inaugurated at the second coming of Christ. But the Lord instructs all saying, "Sit down first and count the cost" (Luke xiv, 28); "but if any man draw back, my soul shall have no pleasure in him" (Hebrews x, 38).

All who are thus spirit-begotten (by the holy Spirit, John i, 13) during this age are promised a spirit birth, to spirit-being in the resurrection. We read, "It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. . . For this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption" (I Corinthians xv, 42-44, 50). The entire period between the first advent and the second advent of our Redeemer is set apart in the Divine Program for this great work of selecting from amongst men the "little flock," such as shall be counted worthy of these honors on the spirit plane, and the privilege of participating with Messiah in his great work of the next age.

To the Jew First.

Only Jews received the Pentecostal blessing. The Gentiles were excluded for three and a half years thereafter, in harmony with a Divine promise made to the Jewish nation. Then came the time for a similar privilege to be extended to the Gentiles, and the record informs us that Cornelius was the first Gentile to be received into spiritual relationship with God. He was a good man, and had been a good man for years; he prayed often, and gave much alms to the people, but until then, the middle wall of partition separated between Jew and Gentile. Even then he could not be received of God because of his works, or prayers, or alms, but must first be instructed respecting Christ and his redemptive work, and must believe and accept the same. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts iv, 12), either in this age or in any other.

Thus it was that, in harmony with our Redeemer's promise, St. Peter used the "key" which introduced the Gentiles to the Pentecostal blessings. As he used the first key on the Day of Pentecost in explaining to the multitudes of Jews the meaning of the Pentecostal blessings, and the privilege that they had of entering into the Divine favor thereby, so, at this later date, the Lord instructed Cornelius to send for Peter, saying, "Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodging in the house of one Simon a tanner by the seaside; who, when he cometh, shall speak unto thee" (Acts x, 32; xi, 14, 15). Thus were the two "keys" used by St. Peter, and thus were the doors of the Gospel favor—the high-calling of joint-heirship with Jesus—thrown open, both to Jews and to Gentiles, through faith in the precious blood. The doors thus thrown open are not yet closed; but as we sometimes sing, "That gate was left ajar for me."

I rejoice with you today, fellow-students of the Word of God, that this great gift of God is still obtainable, that the time has not yet fully come when the door of opportunity to this high-calling must close. Close it will, so soon as the full number of the "elect" shall be completed. Then shall that another door will then open: the door of Restitution to human perfection and to earthly life, grand beyond the power of description.

But the blessed opportunity of this Pentecostal favor is still granted. As St. Peter declares in his epistle, "whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature" (II Peter i, 4). The door to this divine nature is the one that will soon shut, as our Redeemer illustrated in the parable of the "Wise and Foolish Virgins." When a sufficient number of "wise virgins" shall have entered to complete the bride-class, forthwith the door of opportunity to that station to that class, to that honor, to the divine nature, will be closed. And the elect of God will be neither one more nor one less than the number originally foreordained.

"My Spirit Upon All Flesh".

St. Paul speaks of this Gospel age saying, "Now is the acceptable time; today if ye will hear his voice, harden not your hearts." Not all hear this voice in these days. The great mass of mankind have not even heard of the name of Jesus, and consequently could not harden their hearts against him, nor against the terms now offered for return to fellowship with God. This is the acceptable time or period of salvation, in the sense that God is now willing to accept the offerings of believers if they present their bodies living sacrifices. St. Paul declares that this is a reasonable service, holy and acceptable to God (Rom. xii, 1).

The testimony to the Church and the high-calling have been open during this Gospel Age. The testimony to the world and the blessings under that testimony will be during the Millennial Age. The death of Jesus is "the propitiation (satisfaction) for our sins (the Church's), and not for ours only, but also for the sins of the whole world"—in due time, during the Millennial Age (I John ii, 2). For, as the Apostle Paul declares, "there shall be a resurrection, both of the just and of the unjust" (Acts xxiv, 15). That will be the time for the precious merit of Jesus' sacrifice to be made known, to be understood, to be appreciated, and to bring its blessed results of restitution to who-so-ever will receive the same.

Then God's holy Spirit—holy power will, through Christ, be outpoured upon all flesh—upon all mankind. Messiah will inaugurate the new dispensation by sealing with Israel the New Covenant in his blood; as says the Lord through the Apostle Paul, "This is my Covenant with them when I shall take away their sins. As concerning the Gospel they are enemies for your sakes, but as touching the election, they are beloved for the fathers' sakes" (Romans xi 27, 28).

This out-pouring of the holy Spirit is not merely for Israel, nor God's blessing merely upon Abraham's natural seed outside the Church class. It will include all of every nation desirous of coming into accord with God, after they shall have come to a clear knowledge of the Truth. All nations shall be privileged to enter into and enjoy Israel's great Covenant, by becoming children of Abraham through faith. And all rejectors of God's grace having been destroyed in the second death, the remainder of mankind will constitute the promised seed of Abraham, whose number shall be as the sands of the seashore, even as the spirit-begotten ones of this Gospel Age are likened to the stars of heaven.

The Ancients, the Prophets, St. Peter declares, have all spoken of these glorious "times of restitution," and it will be during these times when the Lord shall pour out his Spirit upon all flesh, that the people may realize what the Ancients had seen in vision and in dreams—"the wilderness blossoming as a rose," "the solitary place being glad," "fountains in the desert," "the knowledge of the Lord filling the whole earth as the waters cover the great deep, and none needing to say to his neighbor, Know thou the Lord, for all shall know him from the least to the greatest."

TRUTH

No. 5.

There are two sure roads to wealth.

One is by inheritance and the other by investment.

The man who **INHERITS** a large sum of money or property which yields him a goodly return is to be congratulated.

BUT,

The man to be doubly congratulated is the **INVESTOR**—the **WISE INVESTOR**—who recognizes the opportunity to place his cash, whatever the sum may be, where it will bring him safe, sure and good returns.

The history of America—in fact of the world—shows that the greatest fortunes have been made in oil. California, prodigally rich in this mineral, has made within the past three years fortunes for those shrewd enough to invest in oil lands and stocks. The producing of this product has been in the past, is now, and will continue to be a still greater factor as an investment than anything known at present in the country.

You are afforded an opportunity to invest your savings or surplus funds in an oil company that promises to reap large returns. Never before, and probably never again, will you have the same chance. Stock is now selling at 40 cents per share, and in order to secure it at this price we urge haste on your part. Fill out the attached blank and mail at once.

CALIFORNIA NATIONAL CRUDE OIL CO.
I. W. Hellman Bldg., Los Angeles, Cal.

GENTLEMEN:
Kindly issue me ..... shares of the Treasury Stock of above corporation.
Enclosed find $ ..... in payment for same.

Name .....

Address .....

Cal. National Crude Oil Co.
I. W. HELLMAN BUILDING
LOS ANGELES

CALIFORNIA NATIONAL CRUDE OIL CO.
I. W. Hellman Bldg., Los Angeles, Cal.

GENTLEMEN:
Kindly issue me ..... shares of the Treasury Stock of above corporation.
Enclosed find $ ..... in payment for same.

Name .....

Address .....

FINDS FAULT WITH STATES

FOR THEIR FAILURE TO PROPERLY PROTECT DEPENDENT CHILDREN.

St. Louis, May 16.—In an address on the "Dependent Boy vs. The Delinquent State" before the National Conference on the Education of Backward, Truant, Delinquent and Dependent Children here last evening, the Hon. C. E. Faulkner of Minneapolis arraigned the states of the Union for their failure to make proper provision for the protection of dependent children. He contrasted the manner in which dependent children are treated with the treatment accorded delinquent children and concluded that "it cannot be truly said that the Juvenile Court secures to dependent children the just equivalents for advantage lost by the transfer of their cases from the probate or guardian courts. The largest docket of the juvenile courts is the cases of delinquent children and adults who contribute to their delinquency, and the atmosphere is unavoidably that of the criminal court. Delinquent children compelled to go from city to farm do not enjoy equal privileges with farmers' children to attend schools where farming is taught. No state secures to its wards this necessary schooling and all states are thus delinquent debtors to the children whom they compel to become farmers. Through the mistaken kindness of judges, many border line cases of semi-delinquent children are committed to an association with innocent dependent children, upon the theory that a bad boy will not harm so many good ones, but may himself be reformed through the association. The courts must respect the law of social quarantine or stand condemned by their own rulings."

One Commissioner In Eastern Allen County, one in Western.

Vote for Arthur L. Fisher, Central Allen.

Should be fair play

Tell that Neighbor, Friend, Uncle and Aunt About it.

14-3t

Not in any Milk Trust
The Original and Genuine
HORLICK'S MALTED MILK
The Food Drink for All Ages.
For Infants, Invalids, and Growing children. Pure Nutrition, upbuilding the whole body. Invigorates the nursing mother and the aged. Rich milk, malted grain, in powder form. A quick lunch prepared in a minute. Take no substitute. Ask for HORLICK'S. *Others are imitations.*

SAVE THE BOY WITH REASON

GOOD ADVICE GIVEN BY SPEAKER AT CONVENTION IN ST. LOUIS.

St. Louis, Mo., May 16.—"Do not tell a child how bad you think him," said E. E. Gardner, Superintendent of the Sockonosset School for Boys, of Howard, R. I., in an address on Industrial Training in State Schools, before the seventh annual session of the National Conference on the Education of Backward, Truant, Delinquent and Dependent Children, which began its sessions here this morning. "Rather show him how useful he can become. Lead him to think that good is expected from everyone and that he amounts to something." This was the keynote of this session.

The speaker defined a state industrial school as an institution provided and supported by the state for the care and instruction of delinquent children sent there by the authorities for cause, and whose object it is, to fit them as useful law-abiding citizens, independent of the condition that was their undoing.

Other speakers at this morning session were William B. Baker, Superintendent of the Parental School of Spokane, Wash., and Mr. Ben Blewett, Superintendent of Schools in St. Louis.

This Conference is a forerunner of the National Conference of Charities and Correction which will begin its session here on Thursday.

Your druggist will sign a legal, to refund the money if ELECTROPODES fail to cure rheumatism in any form, nervous headaches, bad circulation or cold feet. Try a pair. Mop

OHIO IS REPRESENTED.

St. Louis, Mo., May 16.—Fifty-five out of eighty-eight counties in Ohio now have county Children's Homes which cared for an aggregate of 4,307 dependent children last year, according to a statement made by Seymour J. Hathaway of Marietta, O., in an address before the National Conference on the Education of Backward, Truant, Delinquent and Dependent Children last evening.

The law of Ohio requires that the dependent children shall be placed out in family homes by these institutions as early as possible and visited at least once a year. The care of their dependent children cost the fifty-five Ohio counties $368,942.08 last year, or a per capita of $133.76 per year.

NOTICE.

Company D., S. of V. will meet for drill Tuesday evening at 7:30. Let all Sons of Veterans turn out.

L. L. GILMAR, Capt.

We have one half of a million dollars to Loan on Real Estate at the lowest rates of interest and best of terms. Investigate.

C. H. FOLSOM, Holmes Block.
5-15-3t

$ $ When You Want Them

Come to Us When in Need of

Money

One Rate to All. You Make the Terms. Option to pay off at any time and receive the discount.

Name .....
Address .....
Call when .....
Amount .....

Fill in Blank We Will Do the Rest

CITY LOAN CO.
Room 12, Metropolitan Blk. New Phone 152.

THE INDIAN



Is in a class by itself. But you should study the many advanced details and superb workmanship that makes it the most notable machine in the world.

Automobile and Bicycle Tires Vulcanized. Bicycle and Supplies.

F. W MULLENHOUR N. UNION ST., LIMA, OHIO.

WHEN YOU GET YOUR STAMPING AND EMBROIDERY DONE AT

THE ART NEEDLE STORE,

You pay for the Best, and that is exactly what you get. Corset Covers, 35c and up; Gowns, $1.00; Waists, 25c; Combinations Suits $1.25.
117 WEST NORTH ST. OPP. COURT HOUSE.

GO TO

THE CONGRESS CAFE

FOR QUALITY

WATCH

For our Sunday specials in the Saturday and Sunday issues. A different Brick of ice cream every Sunday at the

SANITARY ICE CREAM CO.,

Makers of everything for the sweet tooth. No order too large, too small for our best attention. A trial will convince you. Ask for it.
Old Phone 2032. New Phone 2207-M.

ED. PINAUD'S
FREE PERFUME FOR YOU

ED. PINAUD'S LILAC VEGETAL is a wonderfully sweet extract just like a bouquet of the living flowers. Would you like a sample? Send us only 4c. in stamps (for postage and packing). Try the sample, then buy a large bottle from your dealer. Price 75c. (8 oz. bottle). Address our American Offices.

Parfumerie ED. PINAUD, DEPT. 8
ED. PINAUD BLDG. NEW YORK

NewspaperARCHIVE®
NewspaperARCHIVE®

VOTE BUYING PROBE RESUMED AT DANVILLE

Grand Jury Renews Efforts at Home of Jos. Cannon.

Danville Ill., April 17.—The political "corruption pot" is boiling again in Vermilion County, and unless the present plans of John Goodwine, foreman of the grand jury, and his supporters go awry the home town of Joseph G. Cannon will be seething with sensations within the week.

Politicians of both parties are nervously awaiting the first move of the inquisitorial body which resumed its session today. It is known that a big batch of subpoenas has been placed in the hands of John T. Shepard, the Sheriff. It is also known that the grand jury has numerous affidavits made by politicians setting forth alleged criminal misdeeds and also has much new evidence against the "rings" which have controlled politics for years.

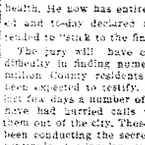
It never has been denied that a huge "money barrel" was turned loose in the elections in this county.

The grand jury according to its present plans, will not limit its investigation to Danville politics. It is said that in the bundle of subpoenas are the names of a number of residents of "holy" Hoopestown the Town of Rossville and the mining villages of Westville and Grape Creek.

Several witnesses are to be called from Ridge Farm, the home of Isaac Woodyard, the sturdy banker who was the last foreman of the grand jury. To bring about complete harmony there is a probability that Mr. Goodwine, the new foreman, will ask Judge Kimbrough to reappoint Mr. Woodyard as foreman in his place.

Mr. Woodyard retired two weeks before the adjournment of the former vote inquiry because of ill health. He now has entirely recovered and to-day declared that he intended to "stick to the finish."

The jury will have considerable difficulty in finding numerous Vermilion County residents who have been expected to testify. Within the last few days a number of politicians have had hurried calls which took them out of the city. Those who have been conducting the secret plans for continuing the inquiry assert that the absence of these politicians will have little effect on the work of the inquisitorial body as a majority of the witnesses to be called, they say, are persons who have heretofore not been mentioned in the investigation.



Averaging.

"Ever notice how it happens?"

"What?"

"When one girl turns down a young man he often turns up as the husband of another."

Disinterested.

The man with no supplies to sell,
With no new gun to show,
Looks toward Japan complacently
As war scares come and go.

A Cure In Sight.

"History repeats itself, you know."

"It used to, but it will have to get over that."

"What is going to cure it of the habit?"

"Don't you know all modern histories are copyrighted?"

"Well, ninny, it can begin repeating in forty or fifty years, when the copyright expires."

Warned.

"Is your second husband hard to cook for?"

"Most particular man I ever saw."

"Your first husband wasn't that way?"

"No; he would eat anything."

"Maybe the second heard about it."

The Stayer.

A stayer is he who is anchored in fall.
Though others wear fairer, he sticks without fail
Through thick and through thin,
You'll find he is in.
If not to his friends, to the man with the key.
As steady as any old fellow could be.

He doesn't go tramping to look at the cars.
That may be because he's restrained by the bars
Whatever the reason,
In every old season
He's there every minute as one tried and true.
A turn to Old Faithful and sticking like glue.

A circus parade or the call of the band
Will serve not to coax him to leave the old stand.
That isn't his style.
Though give him a file,
And I, being cautious, will not undertake
To say where he'll be if the guard doesn't wake.

He isn't a model—I wouldn't say that—
Although he's a stayer and one standing pat.
A game of baseball
May plaintively call.
He will not respond though you send him a pass.
Although he might look at the crowd through his glass.

Yes, he is a stayer if ever was one.
He sticks till the time he is doing is done,
Expecting no praise
For such steady ways,
But calmly proceeds till his sentence is through.
What else could he do?

REDUCTION SALE
ON
TAILORED SUITS
BEGINS NEXT SATURDAY

10

THE LEISER CO.
OPP. THE COURT HOUSE.

Guaranteed Dentistry

With best materials: Numbine renders all work Painless. Call and talk it over. Examination Free.

Fillings ..... 50c and up.
Bridgework ..... $4.
Plates ..... $5.
Gold Crowns ..... $3 to $5

Drs. Hoffman & Beatty
DENTISTS
Open Evenings Over Gregg's Store.

GREAT WINNERS

THEY EXCEL IN AROMA AND MELLOWNESS
WHICH MAKES THEM ESPECIALLY PALATABLE.

Golden Medal 75c Full Quart



Two Strictly Dependable Whiskies that give best satisfaction for general family and medicinal purposes.



Rossmore Club $1.00 Full Quart

California Wine Co
141 S. MAIN ST. LIMA, O.

HELM INVESTIGATING COMMITTEE OF THE ILLINOIS STATE LEGISLATURE.



Helm investigating committee of the Illinois state legislature, which is probing the charge that William Lorimer was elected United States Senator only after the purchase of his election by $100,000 bribes. From left to right, seated, the members of the committee are: Frank W. Burton, Samuel A. Ettleson, Douglas W. Helm (Chairman), Logan Hay and John C. McKenzie. Standing, John S. Healy.

WHY A RESURRECTION

The Resurrection Doctrine Peculiar to Christianity, but Known to No Other.

What If the Dead Should Not Rise, Would This Affect Christian Faith and Doctrines and Prove Them All False?

PASTOR RUSSELL PROVES IT SO



London, April 16.—The London Tabernacle was crowded to hear Pastor Russell's Easter sermon on "The Resurrection Hope the Only One." His text was from I Corinthians xv, 12-18:—

"How say some among you that there is no resurrection of the dead? * * * If Christ be not risen, then is our preaching vain and your faith is also vain. * * * Then they also which are fallen asleep in Christ are perished." He said:—

For years God's people have had excellent Bibles, and thus have been blessed far in advance of our brethren who lived during the Dark Ages. But we have read our Bibles too carelessly and often have most of us wondered at the great stress St. Paul laid upon the resurrection. Rarely is the subject preached upon now and rarely is it ever thought of except as an absurdity. The reason for this is not far to seek. From childhood we have been taught that nobody is *dead*—that in dying everybody, good and bad, becomes more *alive* than ever before; that this aliveness, to the saintly few, means spiritual powers and an immediate entrance into heaven, death being swallowed up in life. The unsaintly masses also, we are told, have quickened sensibilities after dying—they become more alive, more able to appreciate and suffer pain.

Our Catholic neighbors tell us that the majority immediately go to Purgatory, there to be tried by various sufferings and tortures, and later, enter heaven. Our Protestant teachings have been to the effect that the unsaintly masses, unfit for the presence of God and the holy, will be consigned to an eternity of awful torture and made very much more alive to suffering than before. Thus we have been taught to believe that death is a portal or door into an intenser life—*that nobody is dead.* Many of us perplexed ourselves, and were perplexed by others, with questions respecting how there could be a *"resurrection of the dead"* if nobody is dead. We avoided the question, or gave the answer, "Mystery; go run and play."

Some, indeed, attempted a patchwork of the matter and told us that those in heaven were happy, but not so happy as though they had bodies and that after thousands of years of craving for a body (which they had used for only a few years), they would get it back again for all eternity. Others said, "No, our bodies have been only a clog and a hindrance and from the moment of death we will be better off without them; and we do not know why the Bible should teach a resurrection of the dead, to get back bodies that we would be glad to be rid of." Respecting the wicked, we said that after roasting for centuries without a body, then, to intensify their pain, the body would be resurrected and they would have double suffering. What bosh! What foolishness! Is it any wonder that many of the bright minds of the world learned to doubt everything connected with religion and the Bible? Rather the wonder is that, seeing things so obscurely, we did not all repudiate everything.

Now What Do We Find?

With the clearing of the mists of ignorance and superstition, with a better light reflected from one page to another of the Bible, the *resurrection* subject clarifies and the statements of Jesus and the Apostles and Prophets, which we thought so strange, become luminous and soul-satisfying.

When once we see that "the wages of sin is *death*" and not eternal torment; and that the Bible *hell* is the tomb and not a fiery furnace; and that all mankind go to *sheol*, to *hades*, just as did our Savior; then we begin to see that what we all need is to be saved from *sheol, from hades*, as was the Savior. A resurrection-salvation is thus the salvation hope of the Church and of the world.

What a relief this gives us as respects parents, children, neighbors, friends and the heathen, who have died out of Christ, unsaintly! What comfort it brings to know that they are sleeping in the great prison-house of death, unconscious of the lapse of time, waiting for the Redeemer, Who will as King set up His Kingdom in glory, associating His Bride with Himself for the blessing of all the families of the earth. The bringing forth of the prisoners out of the prison-house of death will be to set before them under the glorious provisions of the New Dispensation an opportunity for *life everlasting*, by obedience to the laws of the Kingdom under the assistance of the Heavenly One—the alternative being, not eternal torment, but death—Second Death.

All Souls Go to Sheol.

Some one may say, "Pastor Russell, what about the soul? If the body goes to *sheol, hades, the tomb*, where goes the soul?" I reply that it is the *soul* that goes to *sheol*, to *hades*, the *grave*, the tomb, the state of death. Although the words *sheol* and *hades* are translated *grave* more times than translated *hell*, nevertheless they refer, not to the mound of earth, which is in the nature of a monument, but to the secret, hidden condition, preferably styled the tomb, the abyss.

The Prophet David wrote, "Thou wilt not leave my soul in *sheol* (the tomb, the state of death), nor suffer Thine Holy One to see corruption" (Psalm xvi, 10). St. Peter quoted this on the day of Pentecost and explained that it is a prophecy in respect to Christ Jesus. David's soul was not delivered *from sheol*, and he did see corruption, and his sepulchre the Apostle could refer to. But he, being a Prophet, spoke those words respecting Jesus, that His soul would not be left in *sheol;* that His *soul* would not see corruption. St. Peter says that this prophecy was fulfilled in our Lord—in that He was raised from the dead on the third day. He tells us that Jesus was put to death in the flesh, but quickened in spirit—a spirit Being far above angels and principalities and powers, and every name that is named. Our Common Version Bible declares that our Lord's *soul* was saved from hell—*hades* (Acts ii, 27-31).

David, in the Old Testament, used the word *sheol*. St. Peter, in the New Testament, used the word *hades*. There is no dispute amongst scholars as to what is signified. The words *sheol* and *hades* are well known to refer, not to a place of suffering or torture or animation of any kind, but to the unconsciousness of the death state. Jesus arose from the dead, from *hades*, the grave, and not from a place of torment. The so-called Apostles' Creed declares that Jesus descended into hell, but arose from the dead on the third day. All scholars know that nothing in the words *sheol* and *hades* has any relationship to fire or pain or suffering or consciousness, and thus this phrase of the Apostles' Creed is universally explained.

As Jesus descended into *hades*, so do all mankind. As the Father raised Him *from* the dead on the third day, so it is promised that He will raise us, the Church, from the dead. More than this, the unjust also, those who have not been approved of God in the present life, shall all be awakened from the sleep of death. They will come forth informed respecting sin, having lived under the reign of Sin and Death. They will come forth that they may learn the ways of righteousness, the reward of which is life everlasting. The glorified Jesus and His glorified Church, the Bride, will be the Royal Priesthood, whose special work for a thousand years will be the uplifting of mankind, not only *from* the tomb, but also to perfection of life, "every man in his own order" or rank. The *uplifting* will bless as many as are willing, lifting them from the degradation and meanness and imperfection into which all have fallen by one man's disobedience, under the laws of heredity.

Burst the Bars of Death.

In the poetic language of the hymn, Christ Jesus "burst the bars of death" in His resurrection. It was not possible for Him to be holden of death, writes the Apostle (Acts ii, 24). The Divine verdict went forth that He had been faithful and that to Him should come the reward of life upon the highest plane—the divine nature (Ephesians i, 20, 21).

Our fancies may legitimately picture that the holy angels marveled at the Redeemer's experiences from the time that He left the heavenly glory and was made flesh and dwelt amongst us until, by His resurrection change, He returned again from the earthly nature to the heavenly plane, "far above angels." As they sang at His nativity a rapturous song of glad tidings of great joy to all people, so they were filled with amazement, surely, at how the Father permitted Him to be tempted and tried and poured for Him His cup of suffering, which He drained to the dregs. They marveled when "He died, the Just for the unjust." They looked and wondered, as hour after hour He remained in the tomb—dead. Their loyalty to the Heavenly Father was tested during that period, but was rewarded when they beheld that Divine power raised Him up even to a more excellent glory than that which He had before.

With what alacrity the angels must have acknowledged the risen One, in harmony with the Father's declaration, "Let all the angels of God worship Him." "Worthy is the Lamb to receive glory and honor, dominion, might and power." The point to be specially noticed is the *change* of nature which our Redeemer experienced in His resurrection. That *change* did not take place during the three days of Jesus' burial, but during the three and a half years of His ministry, which ended with His resurrection. When thirty years of age He gave Himself—He surrendered His earthly privileges and rights and hopes into the Father's hands, to be obedient to everything which Divine providence might permit. At that moment His sacrifice of His flesh was accepted. The evidence of its acceptance was the impartation of the Holy Spirit, which as a dove rested upon Him and exercised a quickening and illuminating influence upon His mind, enabling Him to understand more than human things and to perform more than human acts.

It was Jesus, a New Creature, begotten of the Spirit at Jordan, that did the mighty works of the Father. His flesh, His humanity, was gradually laid down sacrificially, in harmony with the Divine providences. He drank "the cup" which the Father poured for Him.

Divine Power "Brought From the Dead the Great Shepherd."

This Easter Sunday celebrates the momentous event of our Lord's resurrection from the dead. His resurrection is either a truth or a falsehood. In our text St. Paul assures us that if it is untrue, our faith, our hopes, our preaching and teachings are of no avail—useless. If the resurrection of the dead is impossible, then the resurrection of Jesus was impossible. If the resurrection of Jesus did not take place, then we have no proof, and no ground for believing, that Divine power could resurrect the Church. If Divine Power "brought again from the dead the great Shepherd of the sheep," it is Jehovah also who will bring us from the dead by Jesus, in God's due time.

Let none avoid the question! Let all decide at once! Either we believe in a resurrection from the dead, or we do not believe in it. If the resurrection be a myth then, says the Apostle, all those who fell asleep with faith in Christ are *perished*—they are not in heaven, purgatory nor eternal torment. If we believe in the resurrection of the *dead*, both of the just and the unjust, then, logically, we must believe that they are *dead*, except in the Divine promise, purpose, arrangement. The decision of this resurrection question is a most momentous one, as it affects practically every doctrine of the Christian Church. If we get straight the doctrine of the *Ransom* effected through the Redeemer, and the doctrine of the *Resurrection* of the dead, all of our doctrines will fall into line, and all of our absurdities, which have troubled us so long, will fall out of the way, and all of the Scriptures will be found harmonious in teaching Divine Justice, Wisdom, Love and Power.

Christ the First-Fruits.

"But now is Christ risen from the dead and become the first-fruits of them that slept" (verse 20). Ah, thank God, the Apostle did not mean to insinuate the possibility of our Lord's not having risen. Merely, he would put the question that we might see how weighty is the subject—how much depends on the answer. He exultantly answers, "Christ *is* risen!" We rejoice in this for several reasons. First, how sad it would be if He who laid aside His glory and was made flesh and tasted death on our behalf should have *lost* by His loyal endeavor to serve us and to do the Father's will! How glad we are that He is risen, and that He was not raised again in the *flesh*, with the loss of His heavenly glory, but raised as the King of kil, far above all others, and partaker of the divine nature!

Secondly, we are glad on our own account, and on account of all mankind; for if one Lord Jesus had not been raised from the dead it would have proven one of two things—either that He had not been faithful—up to the Divine standard, and therefore that His life could not be a *satisfaction for the human life lost in Adam*, or else it would have proved that God, who had promised to raise Him from the dead if He would be obedient unto death, had been unable to do so; and, if unable to raise Him from the dead, we, likewise, would be without hope, even if our sins were cancelled by virtue of His sacrifice.

The Apostle's words give a further suggestion: Our Lord in His resurrection became "the *first-fruits* of them that slept." This signifies that none was ever raised from the dead before Him. As another Scripture declares, "He was the first that should arise from the dead." There were indeed others *awakened* from the tomb, by Jesus Himself and also previous to His Advent. But they were merely *awakened*, not lifted fully up out of death conditions to perfect life. The Redeemer was the first to have such an experience. But the Apostle's words mean more. If Jesus was the *first-fruits* of them that slept, there must of necessity be *after-fruits*. And this the Apostle proceeds to prove, declaring that "as all in Adam die, even so all in Christ shall be made alive" (I Corinthians xv, 22). Glorious resurrection hope! Precious Bible! The one Book alone which teaches a resurrection of the dead, or that the dead are *dead*.

The Apostle proceeds to tell us that the dead will not all be resurrected together—at once—"but every man in his own order" (I Corinthians xv, 23). The first order or rank will be the Church. Blessed and holy are all they that have part in the First Resurrection; * * * they shall be priests of God and of Christ and shall reign with Him a thousand years (Revelation xx, 6).

This work of raising the dead will be the work of the entire reign of Messiah, as explained in our context: Christ must reign until He shall have put all enemies under His feet—the last enemy will be death. As during the Mediatorial reign mankind shall rise up out of their ignorance, weakness, sin, depravity, they will be coming out of death conditions into life conditions; they will be in process of raising up—resurrection.

This does not prove, however, that all of Adam's race will receive the gift of God, eternal life, but it does prove that all will be blessed with the *opportunity* of attaining that glorious reward. Whoever, after having the release from death put within his grasp, shall decline eternal life on the Divine terms will die again, but not because of Adam's sin—It will not be the Adamic death. That Second Death will be complete destruction. Those sinners will die, the Second Death without hope of further redemption or resurrection.

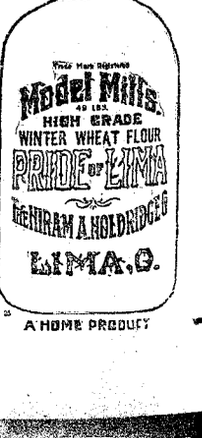
Usually a boarding house that's good enough to be advertised, is good enough to board at. D-f-tf.

REDUCTION SALE
ON
TAILORED SUITS
BEGINS NEXT SATURDAY

5

THE LEISER CO.
OPP. THE COURT HOUSE.

C. C. WILLIAMS—O. E. DAVIS
WILLIAMS & DAVIS
Funeral Directors
114 West Market Street
Both Phones Lima, Ohio



A HOME PRODUCT

AN EASY AND HARMLESS WAY TO DARKEN THE HAIR.

Who does not know of the value of sage and sulphur for keeping the hair dark, soft, glossy and in good condition? As a matter of fact, sulphur is a natural element of hair, and a deficiency of it in the hair is held by many scalp specialists to be connected with loss of color and vitality of the hair. Consequently, there is no better remedy for hair and scalp troubles, especially premature grayness, than sage and sulphur, if properly prepared. The Wyeth Chemical Company, 74 Cortlandt St., New York City, put up an ideal preparation of this kind, called Wyeth's Sage and Sulphur. It is sold by all leading druggists for 50c. and $1.00 a bottle, or is sent direct by the manufacturers upon receipt of price.

H. F. Vortkamp in Lima.

MILLER & CO.
407-409 W. Spring St.

LEADING WEST SIDE GROCERY AND MEAT MARKET.

Old Phone 64 New Phone 187

NEWSPAPERARCHIVE®
NEWSPAPERARCHIVE®

RITUAL MURDER THEORY IS NOT MUCH IN FAVOR

WEALTHY JEWS DEFENDING BEILIS WANT SUCH REPORT INTRODUCED

POSSIBLY GREATEST CASE IN HISTORY OF RUSSIA

FRENCH EXPERTS EXPLAIN HOW ANDREI YUSCHINSKY WAS SLAIN.

Kieff, Oct 3.—The chief counsel for Mendel Beilis, whose trial is to open in the criminal section of the Kieff district court on Oct 8 today received from London a certified copy of the full report of the British experts who after an exhaustive analysis of the records of the two postmortem examinations of the boy Andrei Yuschinsky, completely demolished the "ritual murder" theory.

Determined efforts will be made by M Cravchensky and Grausenburg, leading members of the St Petersburg bar, who were detained on behalf of Beilis by a number of wealthy Russian Jews, to introduce this report as evidence if they are unable to do so directly, they will incorporate its substance in the form of hypothetical questions to be submitted to the experts who have been subpoenaed by the crown. In like manner they will offer the reports of the German, Austrian, and French medicolegal authorities who reached a similar verdict.

At the head of the London committee was Dr. W. H. Wilcox senior expert of the British home Office, whose remarkable analysis conclusively proved that Dr Crippin murdered Belle Elmore. His associates were A J Pepper, senior expert in the public prosecutions Department, and Dr Charles A. Mercier, consulting physician for mental diseases at Chaling Cross Hospital. The main contention of the Crown in endeavoring to establish the "ritual murder" theory was that the 47 stab wounds were inflicted by the murderer for the purpose of draining the boy's body of blood, while he was still alive, to be used in the making of passover bread On this point the British experts assert.

"It appears to us quite impossible to suppose that the boy was murdered for the purpose of collecting his blood. If the murderer had wanted the boy's blood he would have used a knife or cutting instrument, and probably would have cut the throat or arm of the victim. He would not have inflicted punctured wounds with an awl, or chisel like instrument, for these wounds cause internal bleeding and not such copious external bleeding as a cutting instrument.

"In our opinion this case was one of murder, prompted neither by greed, lust or revenge, but committed with excessive unnatural and frantic violence. It was a coarse brutal murder committed by a person of unsound mind and by means of such an instrument as happened to be at his servic We find no evidence whatever to suggest the nationality or occupation of the murderer. such murders as this are frequent enough and are characteristic. They indicate from the lack of motive and from excessive violence that the murderer is insane It is well known to every alienist and medical jurist of experience that murders of this kind are quite common in the case of lunatics affected by emplepsie larvee, and that they also occur not infrequently in other forms of mental disease."

Dealing specifically with the evidence of professor Sikorsky, of St Vladimir University at Kieff whose declarations were the basis of the "ritual murder" indictment the English experts emphatically disagree with his conclusions It is well known that the jews slaughter animals by cutting their throats right across with a special knife with a long, broad sharp blade This fact is of importance, they point out, for it clearly demonstrates that the murder was not committed by a Jew who was accustomed to the slaughtering of beasts, as Sikorsky concluded

"It is clear," observes the report, "that the wounds in the head and neck inflicted first, and those in the trunk not for some little time afterwards —either immediately before or just after death The wounds in the heart were probably inflicted just after death. The blows on the head must have caused immediate unconsciousness, and since the wounds on the trunk were not made until afterwards, it was quite impossible for any torture to have been caused by their infliction All the wounds could quite easily have been inflicted by one man and there is nothing in the details of the murder which suggests that it was done by more than one man."

The report of the French experts, of whom Dr M A. Laccassagne, professor of legal medicine in the University of Lyons, was chief, says "It would be a singular method of procuring blood of a human victim in sufficient quantity to inflict upon him a series of wounds most of which do not penetrate, any not one of which at all events establishes any considerable communication between a big blood-vessel and the exterior The absurdity of the method employed settles the question in the present case beyond any doubt."

Beilis's counsel are finding a great deal of difficulty in preparing their case for presentation, on account of the manifest bias of the bench When, for instance they applied to the court for a certificate entitling them to obtain from the Academy of Sciences official copies of Hebrew books which had been quoted to the examining magistrate by the priest named Pranaitis in support of the theory that "ritual murder" is an authorized institution of the Jewish faith, their request was refused. The reason given that it was the task of the prosecution to furnish proofs of the existence of ritual murder among the Jews, not of the defense

Though California today
May roast the methods of Japan,
I rise up from my seat to say
They surely make a splendid fan.
—Detroit Free Press.

Sea Captain—Waiter, what do you call this?

Waiter—Bouillon, sir.

Sea Captain—Well, well! I must have sailed on bouillon all my life and did not know it.—Meggendorfer Blatter

Talkin' 'bout the summer time—
Well, any time o' day
You can hear the robin saying,
"Good people walk my way!"
—Atlanta Constitution.

"What's in a name?"

"Nothing. Each week my wife brings home the same brands of juicy gossip from her Needy Needleworkers' society as she does from her Shakespearean Quotation club."—St. Louis Republic.

She had her mind made up at last.
'Twas after earnest pondering;
She had at last made up her mind,
Then, in the way of womankind,
She went and did the other thing.
—Chicago Record-Herald.

"Bells and Ermentrude seem to be on friendly terms."

"Friendly! Why, those two girls are so mad at each other it makes them furious to think that they have to use the same telephone system"—Birmingham Age Herald

Lily smashed the royal gems
And drowned the keeper in the Thames!
What does this girlish prank denote?
Oh, just that Lily wants to vote
—Brooklyn Eagle.

"Does that baby strike you as uncanny?"

"Well, I've noticed he's inclined to be creepy."—Baltimore American

He set his son to digging bait
And that is the way he got
The post holes quickly dug around
A forty acre lot
—Judge

"Mamma, has a fat man got a soul?"

"Why certainly, Harold What makes you ask such a question?"

"I heard papa say that corporations had no souls."—Life.

I want to buy a car," he said.
The kind the bandits hire
Such cars are never known to skid,
Go dead or bust a tire
—New York Press

"That's a fine chauffeur you've got."

"I should say so. His fines last month were $200."—Judge.

For little sympathy, I must confess
With the opinion many men express
That woman is extravagant in dress—
I don't see how she could do with less!
—New York Sun.

A boy of twelve, dining at his uncle's, made such a good dinner that his aunt observed

Johnny you appear to eat well"

"Yes, auntie" replied the urchin "I've been practicing all my life".—Tit-Bits.

DITCH BOND SOLD.

Allen County Ditch Improvement Bonds, to the amount of $26,700 were let this noon by the county commissioners to Breed, Elliot and Harper of Cincinnati at a premium of $211 14. There were four other bidders, from different cities of the state

ST. MARYS—It is believed that an age record for a hunter was set there when Judge Benjamin Linzee, 91, applied for a hunter's license.

MARION—Columbus, Delaware and Bucyrus fire departments were represented at the funeral yesterday of Mrs. Matilda Thew, known as the "firemen's angel."

Saturday Specials

Beef Roast, lb	12½c
Beef Boil, lb	10c
Round Steak, lb	20c
Sirloin Steak, lb	20c
Pork Roast, lb	15c
Pork Chops, lb	18c
Fresh Hams, lb	18c
Fresh Sausage, lb	15c
Pudding, lb	10c
Head Cheese, lb	10c
Smoked Hams, lb	20c
Liver, lb	5c
Lard, 2 lb	25c
Eggs, dozen	30c
Spring Chicken, dressed	23c

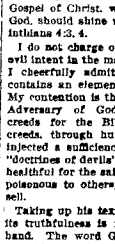
C. G. Miller,
127 E. MARKET ST.

DO FALSE CREEDS FOSTER CRIME?

Prison Statistics Support the Inference, Says Pastor Russell.

CHRISTIANS SHOULD AWAKE.

Reverence For God Constitutional With All—With Proper Conceptions of God All Would Delight to Worship Him. How Satan Has Fostered the Misconceptions—How These In Turn Have Driven Men From the Almighty In Fear—God Has Been Pictured as Beelzebub—The Bible, Considered as the Revelation of Satanic Purposes, Is Shunned—The People Perish For Lack of Knowledge—The True God Should Be Preached—True Knowledge Will Draw All Toward Him.



Columbus, Ohio, September 28.—Pastor Russell preached two discourses here today. We report one of them from the text, "For our Gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them."—2 Corinthians 4:3, 4.

I do not charge our forefathers with evil intent in the making of the creeds. I cheerfully admit that every creed contains an element of Divine Truth. My contention is that Satan, the great Adversary of God, substituted the creeds for the Bible; and into the creeds, through human weakness, he injected a sufficiency of nonsense, and "doctrines of devils" to render them unhealthful for the saints, and absolutely poisonous to others, said Pastor Russell.

Taking up his text, he declared that its truthfulness is manifest on every hand. The word Gospel signifies the good Message, it is the Message of the angels at the birth of Jesus: "Behold, we bring you [the Gospel] good tidings of great joy, which shall be unto all people!" This Gospel of joy and blessing, of Divine Love and Mercy toward our race, said the Pastor, is completely hidden from the world. Even matured Christians discern but little of it, because the creeds of human tradition have so misrepresented God and His purposes as to make of them bad tidings—not good tidings.

Hath Blinded Their Minds.

St. Paul, as well as the other Apostles, foretold the falling away of the Church from "the faith once delivered to the saints"; and he particularly pointed out that this would be the result of giving heed to "seducing spirits" and "doctrines of demons"—the fallen angels. (1 Timothy 4.1; Jude 6) In a thousand ways, through mediums, planchettes, visions and dreams, etc., these fallen, seducing spirits have intruded their demon doctrines upon the Church of Christ. And the whole purport of their evil work seems to be to deceive mankind in respect to God's real purposes toward them, and His real character.

How wonderfully successful Satan and his fallen angels, the demons, have been! While persuading men that they were far off, stoking fires for their future torture, they have really been hobnobbing with ecclesiastics and assisting in misinterpretation of the Bible—especially its parables and symbolic statements. To such an extent is this true that the glory of God manifested in Jesus for human salvation is completely confused and unintelligible to the world.

Unbelievers can reason, and do reason. Those who reside in civilized lands, instructed along the lines of the creeds, inquire, Why did God make us sinners, with depraved appetites and sentence us to eternal torment, and then send Jesus to be the Savior of merely such as become saints, believers in certain doctrines which they themselves call mysterious? Intelligent heathen similarly ask, Why should God make such a plan as the missionaries relate? Why should He condemn us all to eternal torment and then make provision for only the few who hear of Jesus, and believe the mysteries and monstrous inconsistencies of some of the creeds?

Do not the facts today, after eighteen centuries of creed-blinded Christianity, corroborate the Apostle's statement that the "god of this world," Satan, hath blinded the minds of them that believe not?" Otherwise surely the glorious Gospel of Christ, now becoming more and more clear to Bible students, would long ago have shone into many hearts, carrying joy and peace through reconciliation with God.

The statement of our text, "If our Gospel be hid, it is hid to them that are lost," does not mean that they are lost because they cannot see the Gospel. The Bible distinctly tells us that all of Adam's race are lost through disobedience. The Apostle evidently means that the masses of the lost world cannot see the Gospel light, it is hidden from them. Only the comparatively few see it, and they only as they are guided by the Holy Spirit and their eyes of understanding open.

We may well thank God that the time in which Satan will be thus privileged to put darkness for light to deceive the world is limited. The Bible prophesies that soon Christ will take His great power. His first work will be the binding of Satan that he may no longer deceive men. And then the Redeemer will begin His great work of blessing mankind, in the thousand years of His appointed reign.

What Prison Statistics Show.

In all modern prisons statistics are kept which show the religious instruction received by the prisoners earlier in life. In almost every instance the prisoners guilty of the most serious offenses were found to have been trained to think of the Almighty as the great Enemy of His creatures, who foreknew and fore-arranged for the eternal torture of all but a handful. Did these creeds better those who confessed them? Did they inspire in the parents of these criminals heart-devotion to God? Nay, in almost every case where the false, horrible creed-idol was worshiped, fear prevailed instead of love, bedlam instead of holiness, is not this the case even today in the majority of homes of so-called Christendom?

Foolish Fears, Vain Imaginations.

Little have we realised the foolishness of such reasoning. The influence of the creeds of the Dark Ages has been the very reverse of what has been expected of them. Man naturally has a reverence for God. This may be seen in the shape of his head by those who study phrenological lines. It is seen also in the fact that in heathen lands worship is practised. The true knowledge of God would incline men to come to Him. The highest qualities of their being would find expression in worship, praise, adoration. With the enlightenment of the Bible man would indeed learn that all are sinners, that all come short of that glorious perfection which God originally created and which alone He can approve. Guided by Bible instruction these would realize that "the wages of sin is death"—not eternal torment.—Romans 3:10-12; 6:23.

The desire for life everlasting persists in every creature; and man's attitude would have been to approach his Creator to ascertain if it would not be possible for him to return to relationship with God and to regain the gift of life everlasting. Then would have come the answer that no fallen creature is able to recover himself, but that God has provided through Jesus' death a reconciliation.

A Savior Able to Save.

As the repentant one would strive to live up to the Divine standards and find it impossible because of inherited imperfections, he would be drawn to the throne of the Father in Heaven, to learn how to attain to the condition which his heart coveted. Then he would hear the answer through the Scriptures that while God has provided for the world in general a thousand years of Restitution, yet He is willing now to receive a few choice characters, on special terms. These must have their Master's spirit, a love for righteousness and hatred for iniquity, a loyalty to God ready to lay down life and every other thing in His service.

Such would be inducted by faith into the elect Church, would be begotten of the Holy Spirit, to be trained by trials, difficulties, testings and polishings, and eventually, if faithful, be accorded a change of nature from earthly to Heavenly, participation with Christ in His great work of blessing and restoring humanity during His thousand-year Reign.

Errors Effect the Opposite.

Our wily foe, Satan, well knew all this, and has worked in opposition to it. By hiding from men the true Gospel light, he has driven them in dread away from their best Friend—Almighty God. From infancy they hoped to escape eternal torture, but as the weaknesses of their fallen nature yielded to the temptations on every hand, they prayed forgiveness. As sins multiplied, doubts and fears gained control, and in dread of God and in fear of the unjust and unmerciful arrangements of the future taught them from infancy, they plunged headlong into sin, striving to forget God. Some were led to open infidelity, some to another gambling, drunkenness, frivolity, pleasure-seeking.

One merchant told me of his own experience. He said, "My good Methodist wife told me I would surely go to hell. I replied, 'Mary, I know it, I know it! And when I get there, there will be one sinner who will deserve something.'" He said, "Pastor Russell, I held the ordinary view—that all except the saintly were sure to spend eternity in torture. That seemed to me most unjust—that the Almighty had taken advantage of His power to create us under unfavorable conditions, with the foreknowledge that we should spend eternity in torment. I concluded that one person at least would deserve some of it."

A lady of wealth and refinement told me that secretly she had always feared the future, believing implicitly the teachings of the creeds. She said, "I went into society deliberately with a view to drowning my thoughts on religious subjects." She did not feel drawn to the God presented in the creeds. She merely granted Him His Power and sought to forget Him; yet all the while, as she herself said, she was unhappy. Her soul found no rest.

Both of these people have since found the true God—have come to know Him in His true character, as presented to us in the Bible, when rightly understood. They are both happy, both zealous, seeking to lay down their lives in His service, and taking pleasure in everything which, in His providence, they are permitted to experience, knowing that "all things are working together for good to those who love God, the called according to His purpose."

"Morning Dawns, Arise, Arise!"

Thank God, the morning of Immanuel's Day is dawning! It is bringing light upon every subject. The chains of error and superstition, statecraft and priest-craft, are breaking. True, some may think he is to ex-themes and, mistaken, revolt against all religions and all authority and all laws of God and man. That is but a natural mistake. The pendulum swings naturally to an opposite extreme and requires some little time to steady itself upon a true center.

The proper thought for us all is the one which the Bible gives, namely, that our delusions and bondages, our superstitions and errors, although by men, were not of men. Satan has been our great Adversary. He it is against whom we are to feel the special indignation. Like ourselves, others of humanity were blinded. Illustrations of this blindness were frequent during the Dark Ages. Men and women, misunderstanding the character and the Plan of God, were just as sincere as ourselves when they sought to copy what they supposed to be the Creator's methods by torturing each other, burning one another at the stake, etc.

These mistakes were not made wholly by one denomination, even as the errors which led to these mistakes were not held merely by one denomination. Presbyterians were persecuted, and in turn persecuted others; so did Episcopalians, Methodists, Baptists, Catholics, etc. Mistakes so common in the past are not to be blamed either against denominations or against individuals. In harmony with our text, we should charge them up to the "god of this world"—Satan.

Instead of feeling anger and hatred and charging others with having kept us in ignorance and superstition, let us rather rejoice together and give thanks to God that our chains at last are breaking. Let us remember Saul of Tarsus as an illustration of how a good man, misled of the Adversary, became a persecutor of the Church of Christ. As he was freely forgiven of God, and showed himself a loyal servant of the King of kings, so let us regard others of our day as equally loyal, and let us trust that they will become equally faithful as they come under the influence of the great light from Heaven, now shining.

Put Away, Therefore, All These.

St. Paul urges us, as children of the light, to walk in the light. Jesus bids us to let our light so shine before others that we may thus glorify the Father in Heaven. St. Peter says that we shall show forth the praises of Him who has called us out of darkness into His marvelous light. The light that is now shining upon the pathway of God's faithful people is not a new light, but is the same light which Jesus and the Apostles held forth and rejoiced in. For the time being, it has been lost, buried under the rubbish and superstition and error of eighteen centuries. Now, in God's providence, these obstructions are being seen. We are coming out from under their influence into the sunlight, the true light, which shineth for every man, as God's Word has promised.

The question with each and all of us who now perceive the source of the darkness in which we have been and the source of the light into which we have come is, What shall we render unto the Lord for all His benefits? How shall we best show to our gracious Lord our appreciation of His gracious favor, of His true Plan of Salvation? The Scriptures assure us that we can best show our love and loyalty by improving the opportunities which the Lord affords us for witnessing for Him and His Truth, which represents Him.

Our time, our talents, our privileges, our opportunities, are limited. At very most we can do but little. How earnestly should we desire to demonstrate to the Lord our love and appreciation! How faithful we should be to others in carrying them the light, even as we ourselves appreciate the channels which God used in bringing the blessings to us! How wise we should be, realizing that our opponent is Satan himself, and not being ignorant of his devices!

We need not show forth our own gambling, drunkenness, frivolity, pleasure-seeking.

Nor need we show forth our own praises, for we have nothing praiseworthy. What have we that we have not received? We did not make the Divine Plan. We merely learned of it by the grace of God. In telling it to others, therefore, this fact should be remembered, that it is not ours, but His. As we compare the Divine Plan of Salvation presented in the Bible with all the different plans of salvation represented in the various creeds of Christendom, we see how wonderfully different it is from them all.

In the light of our day all are ashamed of the things set forth by the great and the wise of centuries ago. We might indeed have reason to be proud if we had manufactured the Divine Plan of the Ages, if it were our conception. But no, it is of the Father and by the Son, and we are merely privileged to be ministers or servants of the Father, of the Son and of the Truth—honored servants, truly, but servants still.

And evidently, when the Master shall say to the faithful ones, "Well done, good and faithful servants," He will add, "I will make you rulers over many things, because ye have been faithful over a few things." More and more we realise that our talents, our opportunities of the present time, are few and small. Only of God's grace may they become worthy of anything, and only by His blessing may they be powerful to the pulling down of the strongholds of error and to the building up of His people in the Most Holy Faith.

A Spool of Cotton.

"But for Napoleon," said the spool, "I, like the Arc de Triomphe, would never have existed." In Napoleon's time thread was only made of silk and of wool. Napoleon to ruin the English silk thread trade destroyed the world's silk stock, which lay in Hamburg. In this crisis the Paisley spinners turned to cotton. After tremendous labor they at last made cotton thread. Cotton thread is the world's chief thread today.—Philadelphia Bulletin.

It Made a Difference.

"I done told dem s'picious neighbors o' mine dat I been losin' too many chickens an' I'd have to get a shotgun."

"Did that make any difference?"

"Yes, sub. Dey left de chickens alone, but dey come aroun' an' stole de shotgun."—Washington Star.

How He Spoke.

"So your husband made a speech at the banquet last night? And how did he get along?"

"Well, he couldn't have stammered more if it had been 2 o'clock in the morning and I was insisting on knowing where he had been."—Detroit Free Press.

The Great Lottery.

Marks—Taking a wife is something like eating mushrooms. Parks—How so? Marks—You've got to await results before you can be absolutely sure you've taken the right kind.—Exchange.

An Impossibility.

Physician—You are too intense. You must take life easier. Fair Patient—But, doctor, I have the artistic temperament, and one can't have that in moderation.—Chicago Tribune.

Literary Note.

Young Writer—What magazine will give me the highest position quickest? Literary Friend—A powder magazine if you send in a fiery article.—Cleveland Leader

"FATHERS' DAY" WANTED.

Washington, October 3.—Representative Moore, of Pennsylvania, the father of eight children has introduced in the House a resolution designating the first Sunday in June as Fathers' Day, with the rose as its emblem.

AUTO DISPLAY ON SATURI

The old weatherman frown vigorously and with such telli fect upon the automobile show it was impossible for the cars shown on the square the past days as was originally intende stead, since the sun is shining plans have been made to hold show tomorrow and every ma will be in place, as designate the original lineup, published eral days ago. There will be p of dealers about to demonstrat machines which will all be o latest 191 models.

MARION—Charging her hus with selling playthings of his children and then deserting, and branding him as "the mea man in the world" Mrs. Wm. D has brought suit for divorce.

ENDS BACKACHE AN KIDNEY DISORDE

Croxone Helps Lifeless Or Regain Health, Strength and Activity.

It is useless, dangerous and necessary to be tortured with digging, twisting pains of backa or suffer disagreeable kidney bladder disorders when Croxone guaranteed to promptly and su relieve all such misery.

Croxone masters these troul because it quickly reaches the ca of the disease. It soaks right i the stopped up, inactive kidne through the membranes and linin cleans out the little filtering glan neutralizes and dissolves the poiso ous uric acid and makes the k neys filter and sift from the blo the waste and poisonous mat that clog the system and cause su troubles.

It does not matter whether y have but slight symptoms of chronic, aggravated case, it is pr tically impossible to take Croxo without results.

An original package of Croxo costs but a trifle, and all druggi are authorized to return the pu chase price if you are not entire satisfied the very first time you u it.

OPENS UP NOSTRILS, CLEARS HEAD, ENDS COLDS OR CATARRH AT ONCE

Instantly Relieves Swollen, Inflamed Nose, Head, Throat—You Breathe Freely—Dull Headache Goes—Nasty Discharge Stops.

Try "Ely's Cream Balm."

Get a small bottle anyway, just to try it—apply a little in the nostrils and instantly your clogged nose and stopped-up air passages of the head will open; you will breathe freely; dullness and headache disappear. By morning the catarrh, cold-in-head or catarrhal sore throat will be gone.

End such misery now! Get the small bottle of "Ely's Cream Balm" at any drug store. This sw fragrant balm dissolves by the hea of the nostrils; penetrates and heal the inflamed, swollen membran which lines the nose, head an throat; clears the air passages stops nasty discharges and a feel ing of cleansing, soothing relie comes immediately.

Don't lay awake tonight strug gling for breath, with head stuffed nostrils closed, hawking and blowing. Catarrh or a cold with its running nose, foul mucous drop ping into the throat, and raw dry ness but fully realize.

Put your faith—just once—in "Ely's Cream Balm" and your cold or catarrh will surely disappear.

Why Wait?

You Need Good Clothes

Now at the beginning of the season—so

Why Wait?

ALL THE LATEST STYLES FOR FALL.

Let us show you how to save money on your clothes and be well dressed. Read the coupon below.

FREE

Present this Coupon and it will entitle you to 1 pair of shoes, 1 hat or 1 cap free with any man's or boy's suit purchased up to and including October the 11th.

There are no strings to this offer. We mean just what we say.

CLOTHING, HATS, FURNISHINGS AND A FIRST CLASS TAILORING DEPARTMENT.

LICHTENSTADER BROTHERS

Northwest Corner Public Square.

Bowers' Butter Krust Bread An excellent loaf of bread, is so named by reason of the fact that it is baked CRUSTY and is finished with a dash of fresh creamery butter as it comes from the oven. Sc AT YOUR GROCER

NEWSPAPERARCHIVE®

PEOPLE'S PULPIT...



CHARLES T. RUSSELL
Pastor Brooklyn Tabernacle

"Behold, He Prayeth"

(Acts ix, 11)

Pastor Russell's Discourse

Glens Falls, N. Y., June 27.—Pastor Russell, of Brooklyn Tabernacle, preached to large audiences here today on two occasions. We report the discourse on prayer from the text, "Behold, he prayeth."

The thoughtless utterance of formal prayer, or grace, or even blessing, as it be so called. The poet expresses the idea on the subject in the words:—

"Prayer is the soul's sincere desire,
Uttered or unexpressed."

Some of our Lord's most severe criticisms of the formalistic prayers which were offered in public places in the synagogue or based on the Pharisees' pulpits. His cure criticism of such prayer is that they are "vain, long, public, have their reward." They were in reality talking not unto, but concerning human appreciation. They got the reward they sought, in that many were deceived and thought their holy, pious words and actions might be deemed by such outward pretentions, God looketh not the heart, and therefore not specially the soul's sincere desires. "The Father seeketh such to worship him as worship him in spirit and in truth" (John iv:23).

Our text is a part of the Lord's message to Ananias in the Jewish city of Saul of Tarsus. The latter had been a bitter opponent of the Church, spiritually, even present, honest at heart, but intensely zealous and misdirected. He sought to do God service by opposing the Church, and by thus opposing the head of its elders, the foremost and chief of the apostles. He had set out from Jerusalem to make of him a foe to Christ, and to the Christian people who confessed his name as his followers. The Lord had allowed this opposition to the Christian people to result in his persecutions of the Church. The Lord willed this scattering and persecuting to serve against his choice, and to result in honor unto himself, as to cause considerable length in his rebellion. The blinding of the eyes of the understanding of the enemies of the Church, that the believers, being comforted, might be established in the Gospel, that Saul himself might feel humiliated and be led afterward to serve, instead of against a persecuting spirit and against the Lord, a spirit of love toward everything the Lord's will. When the due time came he was stricken to the earth as he continued to bear down a persecuting spirit toward the Church of Christ at Damascus.

Saul of Tarsus was a Pharisee. He was of the strictest sect of the Jews, a member of the Sanhedrin, a leader in Israel, a student of the Scriptures, and had received his education at the feet of Gamaliel, one of the most learned of the Jewish doctors. He had also been a student of natural right type of his understanding. Hence he was not a sinner in the sense of the word as applied to the masses, who are not blinded with the thought of how wrong his course had been, and how he had been fighting against God, that he could neither ask forgiveness, nor, indeed, appreciate the need for forgiveness and for some measure of the divine favor necessary to salvation. He had finally come to the proper attitude of heart, and in consequence the Lord received his petitions and answered it by sending a faithful believer to restore his physical sight to normal, and to further bless him with the holy spirit of the Lord, and for baptism in symbol of his consecration.

"Behold, He Prayeth"

How much meaning there was in those few words! They mean that a man of virtues is a changed man; he no longer the self-confident one, boasting of his righteousness, but realizing his frailties, and his service of persecution; but, humbled to the dust, he now comes to realize that while he thought he did service to the King of Kings, he was in reality a servant of the Evil One, an injurious person.

While it is true that good men have erred, and in spite of their good intentions have made mistakes, it has doubtless generally been true that the difficulties made by religious people have been from the effect of too great confidence in themselves—too much self-assurance in respect to the teachings of the Bible, too much self-confidence as respects their errors of judgment, and when good men have made mistakes after praying for divine wisdom, it is not only possible but probable that they have given way to self-confidence; that when they prayed to the Lord, "Thy will be done on earth as in heaven," they sometimes meant, Approve my will on earth as I approve your will in heaven—"doing as I please." Let us all be on guard against this self-confidence, and to thank a fresh realization of the Father's love and care. It reminds them repeatedly of the call of the Lord to be his disciples, and of the terms and conditions upon which he has accepted. It brings before them repeatedly the glorious standard above all standards—the Divine. It reminds them of the Scripture words, "Be like unto your Father which is in heaven, who is kind to the unthankful and to the evil, and extends his mercies to the just and the unjust." It reminds them of the counsel that they should pray, "Forgive us our trespasses as we forgive those who trespass against us," and thus it tends to make their hearts more mindful of others, more gentle, more forgiving toward all with whom they have to do.

"I Pray Not For the World."

We, who have come to the Lord who may not pray, according to the imputed merit of our Redeemer, but who are invited to pray except the portion of prayer which is limited to the name of Christ. We have seen now the peculiar privilege of prayer, the blessed access of faith over trespasses, and have also seen that we are not to pray for the world, but for those whom they have given us out of the world. Our Lord's prayer for all of his followers, who should believe on him, was, "I pray not for the world, neither for these alone."

But what is the philosophy of this? Why should we not pray for the world, for so loved the world as to die for it? Why not for the sinners? Why, then, did he not pray for those whom he died to redeem? Why, indeed! We answer, because it is not God's will that Love and Justice could pay the debt for the world, because it has not yet come.

We are now in the time for blessing the Church, believers who are now being called out from the world to be joint-heirs with Jesus as God's peculiar people. It was not for them that he died, but for the world. At the time, therefore, we, following his example, should pray for those whom he has called, and for those now effectually called out from the world, but not for the world. Those suffer all the other members suffer with them, and those who are not now called may pray one for the other, as well as for those who are members of the body, one another as in the next holy faith, as in the Lord. We are to pray for the plan of God—that during the present time he is selecting a people for his name, and then using to bear upon the world of mankind in the Millennial Kingdom may be the blessings which he has promised to all the families of the earth.

Our Lord's prayer is only a true expression of our families, and neighbors and friends, and especially for those who seek the Lord to assist according to their ability, and according to the light of his great Little Flock, his Bride class, that they may be back to the Lord, and be to us to cooperate with them. We are to pray for our children, for our friends, neighbors, families; we may pray for the heathen, asking that they and then bring to bear upon our friends and neighbors the influence which the ordained shall be the sanctifying influence to bless them through their truth, thy Word is Truth."

The Lord's prayer is only a true expression of our families, and neighbors and friends, and especially for those who seek the Lord to assist according to their ability, and according to the light of his great Little Flock, his Bride class, that they may be back to the Lord, and be to us to cooperate with them. We are to pray for our children, for our friends, neighbors, families; we may pray for the heathen, asking that they and then bring to bear upon our friends and neighbors the influence which the ordained shall be the sanctifying influence to bless them through their truth, thy Word is Truth."

Narrow Escape

Paul Mance, of Highland township, had a narrow escape from instant death by being struck by lightning during the severe storm on Tuesday morning.

Mr. Mance resides with Mr. Samuel Lantz and had been lying under a large locust tree near the barn when the lightning struck the tree. The house at the time but remembered hearing the report of thunder, a tree and fearing that he might have fallen asleep and for him. He came out to investigate and had nearly reached the building when there was a flash of lightning, followed by a terrific peal of thunder.

The tree under which he had been lying was completely shattered and splintered, every bit of bark being torn from the trunk of the large tree.

Unclaimed Letters

The following letters remain unclaimed in the Gettysburg post office for June 30.

Mrs. E. J. Abrams, Miss Viola Ahner, Mr. Geo. Bream, Mr. Jno. Bream, Mr. Dominic De Pamsis, Mr. Theodore Farley, Mrs. Jacob Hankey, Mr. Jacob Hankey, Mr. Jno. Lindell, Lord, Mr. Oscar Rich, Mr. Geo. E. Rice.

Parties calling for the above will please state they were advertised.

Wm. B. McElheny, Postmaster.

Our German friends in Hanover claim that they have prettier girls in Hanover than either Kensington or Tanytown.

Misses Beulah and Lillian Minter, of Arendtsville, are visiting at the home of Mr. and Mrs. J. O. O. Wonner on Stevens street.

MAD DOG KILLED BY IRISH TOM

Well Known Character Saves Young Child from Horrible Experience when he Kills Rabid Animal on Stratton Street.

Tom Lilly, distinguished himself early on Monday by killing with one blow of his shillelagh, a large mad dog which was causing consternation among the residents of North Stratton street.

Tom Kelly, the big Irishman who has been employed at the Lincoln Gettysburg as his principal place of business, happened along the street about half past six in the morning when he noticed a large white dog foaming at the mouth and snapping at the houses of George Stallsmith near the corner of Stratton and Carlisle streets. He called to the big Irishman that the dog was mad and Tom immediately left after the canine with his walking stick. Almighty blow at the back of the head of the rabid animal broke the dog's existence in this world. To make sure that the dog was completely dead as well as to satisfy his own curiosity he rolled the animal over and found that it was a female. Tom then proceeded to the home of Mr. Stallsmith and informed the family that the dog was dead and it was then that Mrs. Stallsmith informed him that her little child was playing with the dog and that it was bitten by the animal.

The dog is said to have been the property of Charles Bream, and was suffering from rabies there seems no doubt. It was first noticed foaming at the mouth and showing all symptoms of hydrophobia, about 5 o'clock Sunday afternoon and several hours after the animal was dead and it was discovered that it had bravo Stallsmith boy had been attacked by it. The young man is not thought that the dangerous animal.

"Irish Tom" could not stand prosperity on Monday night and a grand time was had by all. Prosperity is killing a mad dog early in the day had to be enjoyed by the big man.

Tom Lilly, after killing the animal and early in the day got some other dogs and as he left the dead animal early came in his pocket he neither forth in the evening to conquer the dogs. Tom Lilly, after killing the dog and before ten o'clock the Irishman had the dead dog in his pocket. He began on getting some until about midnight when he was found in the wood on the scene and placed him under arrest.

Tom Lilly Irishman was big on conviviality to handle however, and he, in his presence to the village hustle. Officer O'Hilley happened along about midnight and found Irishman in the wood on the scene and placed him under arrest.

Tom Lilly Irishman was big on conviviality to handle however, and he, in his presence to the village hustle. Officer O'Hilley happened along about midnight and found Irishman in the wood on the scene and placed him under arrest.

Tom Lilly Irishman was big on conviviality to handle however, and he, in his presence to the village hustle. Officer O'Hilley happened along about midnight and found Irishman in the wood on the scene and placed him under arrest.

John Hoagy brother at the home of Mrs. Hoagy, on Carlisle street, is seriously ill with typhoid fever. He is gradually healed to jail. It was thought best to put the man in the county jail because of the excitement and Sheriff Fissel had him for a lodger over Tuesday back to his usual self.

A charge of vagrancy and resisting an officer will likely be preferred against him so may come no further trouble.

A charge of vagrancy and resisting an officer will likely be preferred against him so may come no further trouble.

A charge of vagrancy and resisting an officer will likely be preferred against him so may come no further trouble.

COURT PLACES BAIL AT $5000

Trooper Accused of Assaulting Miss Beulah Miller Held for August Term of Court in Default of $5000 Bail.

With bail of $5000 placed by the Court, an accused lad for assault and case, Fred Thompson, alias Kitchen, the colored member of the Gettysburg Miller, is in Adams County jail impatiently waiting trial at August term of Court.

The trumpeter of Troop C of the 14th Pennsylvania Cavalry is responsible for the fate that has fallen on his lot. He has no way to appeal to the Court for mercy, as confessed in the local prison until the August term of Court, when presumably will be imprisoned there while his associates are busy with their duties of Mr. Meyer. Lieutenant Mosse who labored so earnestly in behalf of the young man, was told when the bail would likely be placed, said that it could not be lowered. "I would have to furnish it myself," he said. "And then I would ask for the use of it and still would become of a soldier."

It is customary when a member of the army gets into any trouble for the lieutenant to pay the fine and shelter him from the dungeon's monthly rate. The amount involved in this case however is prohibitive.

The numerous protests vigorously against being called Thompson-Kitchen, that Kitchen is his family name. A member of his friends also declared that the Thompson name has been attributed to him in innocence. The young man is not thought to be a bad boy, as was said to be living in New York City.

SELLS SCHOOL

Miss Isabel Crosier, of Chambersburg, well known here, and principal of the Boonsboro School for Shelly and Grant to Rome, Italy, has disposed of her school to Miss Hooper, of Boston, and her property, the pleasant residence of a new school for girls to be opened in Rome in the spring of 1911, in southern Indiana. Miss Crosier's departure will be a loss to the literary life of the Latin department of Smith College, who has been studying in Italy and will return to Italy to live.

The new school will be known as the Hillsdale School, and it is the intention of its promoters to make it one of the leading high school and grade private schools of the east.

John Good has erected a large new porch in front of his residence on the Chambersburg road.

Robert Caldwell has had a substantial addition erected to his brick cottage he had at his property on Baltimore street.

Rogers Heilzwerth will allow his proclamation to stand regarding the selling of fireworks on Monday, July 4 only, and will see that his order is enforced. As the Governor's proclamation has requested all to close on that day a number have been complaining that their livelihoods would amount to nothing whatever.

Administrators Sale of Valuable Real Estate

Saturday, July 17th., 1909, the undersigned, administrators of the estate of William Hollinger, deceased, late of Berwick township, Adams County, Pa., according to order of the Orphans' Court of Adams County, will offer at public sale, on the premises the following described real estate.

No. 1. A tract of land without improvements, situated in Berwick Township, Adams County, Pa., bounded by lands of Jacob Hollinger, Jacob Hollinger, heirs, Abraham Hanover, one-fourth of a mile North, by Hanover and Hampton lands of Christian Miller, Reuben Althaus's estate, Solomon Gardner and Conrad Chronister, and Albert Rost, containing 24 acres and 149 Perches, more or less. There is a fine spring water through the field.

No. 2. A lot of ground situated in Berwick Borough, Adams County, Pa., containing 225 feet, more or less on the South side of Hunt Street, and extending back the feet to an alley, adjoining tract No. 1, and fronting on the East side of Iberlin Branch Railroad on the West.

Tracts No. 2 and 3, will be offered separately and as a whole and sold in such manner as they bring the most.

Title to conveyed on the 1st. day of March next.

Twenty-five per cent. on day of sale and the balance on April 1st., 1910, when the purchaser will be bound on the usual conditions. Possession will be given and full terms of sale made known by

CHAS. S. DUNCAN,
IRA F. TAYLOR, Asst.

Valuable Farm at Public Sale

On Saturday, July 17th, 1909, the undersigned, will offer at public sale on the premises, the following described real estate:

A tract of land known as the "Rich Farm" situate in Mount Joy Township, Adams County, Pa., about 2 miles west of Littlestown, and 3 miles southeast of Bendersville, adjoining lands of the Littlestown Quarry Company, John A. Weigle, J. Gilliland, and others, containing 87 acres and 100 perches, more or less being timber land. The improvements consist of a large bank barn, 40 feet by 60, repair, good bank barn, wagon shed, large hog pen, good chicken house and other outbuildings. There is 10 acres of clear to the buildings and cunning water through the farm. A young orchard and fruit of all kinds on the farm. In a good pasture farm.

Sale to commence at one o'clock, P. M. Twenty-five per cent. of purchase money to be paid on day of sale and the balance on April 1st., 1910. Possession of the purchase price will be bound on the usual conditions. Possession will be given and full terms of sale made known by

CHAS. S. DUNCAN.

IRA F. TAYLOR, Asst.

Did You Buy Your Summer Suit?

If you have not, you can save $5 if you buy it at Lestz's this week. All of his $30 suits are going at $15. The $17 ones are cut to $12 and the $15 suits will go fast at $10.

Come in and get yours and save $5.

O. H. LESTZ,

Clothier Square
Carlisle St.
Gettysburg, Pa.

We don't tell you as others do

Our portraits and mounts are the best

Because we know you'll tell us so

After you have tried the rest.

J. I. MUMPER, Photographer.

4½ Baltimore street, Gettysburg, Pa.

NEWSPAPERARCHIVE®
NEWSPAPERARCHIVE®

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

The Coming Kingdom

Text, "Thy Kingdom come, thy will be done on earth as it is done in heaven" (Matthew vi, 10).

Brooklyn, N. Y., July 4.—Pastor Russell preached today at Brooklyn Tabernacle to a large audience. He said:

The words of our text have been repeated by Christian people of all nationalities for centuries. You recognize them as a portion of what is generally termed the Lord's prayer, given to the Lord's followers as a model in answer to the request of the Apostles, "Lord, teach us to pray." The fact that our Lord instructs us to pray for his Kingdom to come, implies several things. (1) That it was not already here. (2) That it is part of the divine provision that in due time the Dominion of the Highest shall be established among men. (3) That this is one of the chief desideratums for God's people and for humanity.

Our Lord's Parables.

It surely has not escaped the attention of every Bible student that nearly all of our Lord's parables are more or less closely identified with this Kingdom thought. The majority of them open with such expressions as, "The Kingdom of heaven is likened unto," etc. If we keep in memory that it is a Kingdom of priests that is to be established, otherwise called a Royal Priesthood, all will be plain. Our Lord Jesus, after he had paid our ransom price, after he died the just for the unjust, as our sacrificing High Priest ascended up on high to be our King; to be a Priest upon his throne. And similarly he is now calling for an underpriesthood, willing to follow his example of self-sacrifice in the present life. These in due time he will glorify with himself, giving them a share in that Royal Priesthood as Priests upon the throne of the Millennial Kingdom. Thus he promised, "To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne" (Revelation iii, 22).

If all Christian people could realize that their "high calling" of God is not a calling away from eternal torment, but a calling, or invitation, to association with Christ in his great Kingdom, which shall ultimately rule the world, "under the whole heavens," they would read the Bible with a fresh interest; it would seem to them a new book.

Glance at some of the parables. Note how they give snap-shot pictures of the Church's experiences, not only in the future, but especially in the present time of development and preparation and testing—picturing the trying experiences necessary for attaining the Kingdom. In other words, the Church, while on trial, is the embryo Kingdom, the probationary Kingdom class. This is the enlisting time, the testing time, the proving time, and none will be accounted worthy to share in the actual glories and privileges of the coming "Kingdom of God's dear Son" except those who now demonstrate not only loyalty but loving devotion to the Lord, to his Truth, to all who are his - to the extent of laying down their lives for the Truth and for the brethren.

Note the parable of the sower, and that the message sown is the "good seed of the Kingdom." Note that the ripe wheat developed from that sowing is denominated the children of the Kingdom. Note that the gathering of the wheat into the barn—by the resurrection change, to the heavenly state—is still associated with the thought of the Kingdom in the words, "Then shall the righteous shine forth as the sun in the Kingdom of their Father." Now they are exhorted to shine forth their light as tallow-candles, that they may "show forth the praises of him who called them out of darkness into his marvelous light." If unfaithful in shining forth the light under the present conditions of prevalent darkness, they will not be esteemed worthy of a place with the glorified faithful in the Kingdom which will shine forth as the sun.

Note in the parable of the net cast into the sea, which gathered fish of various kinds, that the net represented the nominal church of this present time, which in due time is drawn ashore, the fishes caught separated, and those *suitable for* the Kingdom are represented as gathered in baskets, while the unsuitable are represented as being cast back into the sea.

Notice the parable of the pearl of great price, which represented the Kingdom blessings and privileges, and could be obtained only by the selling of all that was possessed, that thus the Lord's followers who desire a share in his Kingdom are to reckon that no sacrifice is too great to make to attain that blessing—indeed, they are to know that the Kingdom can be attained at no less cost than the surrender of all their earthly hopes and aims.

Note the parable of the pounds and talents, which represented our Lord's departure to heaven for investure of authority to be the great King of earth the sovereign of the Millennial Kingdom to be established at his return. Note the giving of the pounds and the talents to his faithful servants to be used in his interest in his absence. Note that on his return he first reckoned with these, and rewarded the faithful, saying to one, Have thou dominion over two cities; to another, Have thou dominion over five cities; to another, Have thou dominion over ten cities. Note that this giving of the *Dominion* to his faithful servants signified their sharing with him in his *Kingdom* at the time of its establishment at his second coming.

The Kingdom in Glory.

Note the parable of the sheep and the goats, which pictures the Millennial Kingdom in full operation. It opens with the announcement, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matthew xxv, 31). This is unquestionably a picture of the Millennial reign of Christ, and his dealing with the world. When that time shall come, the elect Church, the Bride of Christ, will be with him in the throne, sharing his glory, and sharing in the work of judging the world; as said St. Paul, "Do ye not know that the saints shall judge the world?" (I Corinthians vi, 2.)

The prophecies of the Old Testament Scriptures abound in testimonies respecting the blessing which will come to the world during the reign of Messiah's Kingdom. The Jews had every reason to expect that God had honored their nation as the seed of Abraham with especial relationship to his Kingdom—that as his holy nation and people Israel should be the channel for the dispensing of the divine blessings to all the families of the earth. Nor will that expectation prove false. The Lord has not changed his plan; he has merely introduced first of all another feature of his plan not previously revealed, styled by the Apostle Paul "the *mystery* of God." This *mystery* is, that before Israel can be God's earthly agents for dispensing his blessings to mankind in general, to every nation, people, kindred and tongue, God will first select a special class, a "Little Flock," a "Royal Priesthood"—the Church, the Bride, the members of the Body of Christ as a Spiritual Israel. When this Kingdom class shall have been fully selected, and the last member shall have been glorified with Christ beyond the vail on the spirit plane of existence, then divine favor will return to natural Israel.

We are not to understand that everyone who has Abrahamic blood in his veins will on that account be permitted a special service for the Lord during the Millennium as an earthly representative of the spiritual Empire. Nay, they are not all Israelites who are of the seed of Abraham. But the Lord shows us through the Apostle that prior to the coming of Christ God had already selected Abraham, Isaac and Jacob and all the prophets and other faithful ones enumerated by St Paul in Hebrews 11th chapter. These, having demonstrated their faith and willing obedience to do the Lord's will, have this testimony, "that they pleased God." These Ancient Worthies of the earthly seed of Abraham are already prepared of the Lord to be the earthly representatives of his Spiritual Kingdom. In due time, after the glorification of the Church in "the first resurrection," these will come forth not on the spirit plane, but as perfect human beings. Through these the Lord's blessings and instructions to mankind will be disseminated. They will constitute the earthly Jerusalem, as the Church will constitute the heavenly Jerusalem, Mount Zion; as we read, "The Law shall go forth from Mt Zion, and the Word of the Lord from Jerusalem" (Micah iv, 2) for the blessing of all nations, for their instruction in righteousness, for their assistance in the highway of holiness, that they may gain at its farther end the great reward of life eternal.

It is but reasonable to expect that with the establishment of that Kingdom for which Israel has so long waited and hoped, its mercies dispensed through these Ancient Worthies will first appeal to the nation of Israel, and subsequently to all people of all nations as they shall come to the faith of Abraham and receive the instruction of the Kingdom. Thus it is written, "And many nations shall go and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths" (Micah iv, 2).

The Gospel Age Parenthetic.

It may help some to think of this Gospel Age as a parenthesis. God's dealings with the Jews in the flesh were interrupted by the development of the *spiritual seed* of Abraham—Christ and the Church (Galatians iii 29). As soon as this work of developing Spiritual Israel shall be completed and the "little flock" be exalted to glory on the spirit plane by their resurrection change, then the parenthesis will be ended, and divine favor will resume its operation with natural Israel, and through Israel to all nations, for their blessing.

Note how distinctly this matter is set forth in Romans 11th chapter. There the Apostle notes the rejection of natural Israel, and how it was foretold by the Prophets Isaiah and David—that their table of divine mercies and promises would become a trap and a snare to them, making them proud and arrogant instead of humble, and thus showing the unfitness of the majority of them for a share with Messiah in the spiritual part of the Kingdom. The Apostle pictures these in the olive tree, whose roots represented the Abrahamic Covenant, and whose branches represented the Jews. He points out that nearly all the branches were broken off—because of unbelief—and that the unbelief was because of an improper condition of heart. He says that those Jews who received Jesus were the branches not broken off, and that God during this age has been choosing out from amongst the Gentiles such as would be suitable substitutes for the broken off Jewish branches, so that eventually the olive tree would have the full number of branches definitely foreknown and intended—a few of them natural branches (including the Apostles and all the Jews who received Christ in sincerity) and the remainder of that spiritual olive tree, branches grafted in from amongst the Gentiles. The tree as a whole, then, represents spiritual Israel, the "one new man" mentioned by the Apostle, whose head is Christ, and whose members are partly Jewish and partly Gentile, transformed, renewed (Ephesians ii, 15).

Ignorant of This Mystery.

Continuing his discussion of the subject, in this same chapter, St. Paul says, "I would not, brethren, that ye should be ignorant of this *mystery*, lest ye be wise in your own conceit; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, "There shall come out of Zion the Deliverer."

Let us not make the mistake of supposing the Apostle meant that all Israel will be saved to heavenly glory, or to eternal life. Israel will be *saved from the blindness* and rejection of God which came on them as a nation when they rejected Messiah. The great Deliverer who will bless them will be composed of Messiah, the Head, and the Church, his Body—composed of overcomers, some of whom once were Jews and some of whom once were Gentiles. This great Deliverer who comes out of Zion is the spiritual Son of Zion, the Messiah, the King, the Royal Priest, the Judge, the Mediator of the New Covenant. The first blessings of his Millennial Kingdom will be upon natural Israel, from whom the Kingdom was taken away, and to whom the earthly phase of the Kingdom will be restored in the hands of the Ancient Worthies, who will be the earthly representatives of the heavenly Kingdom. The Kingdom itself will be invisible to men, but its earthly representatives will be seen and known to all mankind: as it is written, "Ye shall see Abraham, and Isaac, and Jacob, and all the Prophets, in the Kingdom of God" (Luke xiii, 28).

He Must Reign Until—

The object of our Lord's reign is distinctly set forth in the Scriptures. Also its length of duration. He is to bind Satan, "the prince of this world," to overthrow entirely his dominion of sin, ignorance, superstition, as they now control the human family, bought with the precious blood. His Kingdom will cause the knowledge of the Lord Jehovah to fill the whole earth, that every creature may receive a blessing through that knowledge; that as many as will come into harmony with God may obtain eternal life, and that all others shall be destroyed in the Second Death.

We are distinctly told that this Millennial Kingdom will not last forever, but for a definite period of time—for a thousand years. The Scriptures clearly intimate that the work of havoc caused by the reign of Sin and Death during six thousand years—from Adam to the second coming of Christ—will be fully offset by the one thousand years' reign of the Kingdom of Righteousness. How stimulating the thought! How it must thrill the hearts of all who love God and their fellowmen, all who grieve to see the Divine will and standards violated, all who love righteousness and hate iniquity, and realizing that the dying, and the crying, and the degradation, and the sin, which prevail throughout the whole world, are enemies, contrary to the Lord's Kingdom.

St. Paul assures us that in due time God will give this Kingdom to the Christ—divine power shall be established in the Millennial Kingdom, and at the end of that Millennial reign Christ will deliver up the Kingdom to God, even the Father—the entire work and purpose of the reign being then fully accomplished. He tells us that meantime Christ "must reign until he shall have put down all insubordination"—everything contrary to the divine will, everything sinful; until he shall have uplifted mankind out of the miry clay and the horrible pit of sin and death; until all shall have been delivered who are willing to come into harmony with the Divine will—such as God is willing should have eternal life (I Corinthians xv, 24-28).

This is the thought brought before us by St. Peter saying, "Times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you, whom the heavens must retain until *the times of restitution of all things* which God hath spoken by the mouth of all his holy prophets since the world began" (Acts iii, 19-21). These times of restitution are the Kingdom times, the times of resurrection, the times of human uplifting from sin and death conditions to life and joy, and peace, for all who will receive the Lord's favors upon his terms.

MATINEE WAS SUCCESSFUL

Gettysburg Driving Club Holds Another Successful Matinee at their Track West of Gettysburg. Special Exhibition.

The matinee of the Gettysburg Driving Club held at West End Park on Monday was much enjoyed by a fairly large crowd of spectators. All of the races proved interesting and the daylight fireworks proved to be an enjoyable feature.

The most interesting event of the day was the exhibition race between Dillon Queen and Helen H. Dillon Queen won the first heat in 1.05 1-4 and Helen H the second heat in 1.07. The time for the two heats was Dillon Queen 2.10 1-4; Helen H. 2.11 1-2. This exceptionally fast time delighted the crowd and made an unusual exhibition of fast driving on the local track. The other races and the results follow:

CLASS B

Little Harry b h B Kindig		1 1
Billy S. b. h. D. Asper		2 2

Time 1.12; 1.10. First prize, fly net; second prize, sheet.

CLASS C

Belle B. b m C. C. Bream		1 1
Kitty B. b. m.	Weikert	2 3
Lady Claire, b. m.	Weaver	3 2

Time 1.11; 1.12 1-4. Prizes: first, lap spread; second, halter; third whip.

CLASS D ROAD RACE

Sorrel Tom, s. h. Toddes	2 1 1
Grayfield, g. geld. Hitchcock	1 2 2
Allegro, b. m. Plank	3 3 3

Time: 1.18; 1.16 1-3; 1.18. Prizes: first, open bridle; second, sheet; third, whip.

FAIRFIELD ROBBERY

Fairfield, July 8—John Wetzel, of this place, was visited by robbers on Monday who took from his home a coat, hat, shirt and two pairs of shoes. A number of local parties hearing of the theft started out in pursuit and captured two negroes near town. Several loads of shot were fired at the alleged thieves before they were captured and one load took effect in the right arm of one of the negroes, inflicting a very ugly wound. They were turned over to Constable J. S. Sanders and a hearing given them by Squire Musselman. They were committed to the Adams county jail on Tuesday. The men gave their names as Robert Wilson and William Green and their home as Pittsburg. They are only about 18 years of age. Green, the man who was shot, is being attended by Dr. Diehl the jail physician.

Enjoyable Trip

Mrs. C. E. Beard and Miss Rush of Waynesboro, and Miss Dora Lease, of Manchester, Maryland, are visiting Mr. and Mrs. H. F. Beard at the Altos House. On Sunday Mr. Beard, his family and guests together with Mr. and Mrs. J. E Plank and Mr. and Mrs. Charles E. Plank, of Lehighton, made a visit to Baust's Church to view the fine new edifice that now stands where Mrs. J. E Plank attended services during her girlhood. She and her sister, Mrs. Weaver of Westminster, have donated a large window to the church in memory of their parents who are buried in the graveyard adjoining. After viewing the church and the graves the party went on to Westminster where they were delightfully entertained by Mr and Mrs S. P. Weaver. The return trip was equally as pleasant as the one going and all returned to Gettysburg much delighted with their outing. Mr. Winegardner acted as chauffeur for the trip and proved most efficient and acceptable.

MINISTERIAL MEETING

At a recent meeting of the Ministerial Association Rev. C. W. Sherrick of the United Brethren church was elected President, and Rev. L. Dow Ott of the Methodist Episcopal church Secretary and Treasurer for the ensuing year. Arrangements were also made to hold an "outing" at Mt. Holly on July the 19th. The schedule for union services during the Summer months was printed in these columns last week. Each minister, when the services are held in his church, either preaches himself or provides a substitute. A cordial invitation is extended to the public to attend these services.

Mr. and Mrs. F. B. Twisden spent the past few days with friends in Chambersburg and Waynesboro.

Edward Bailey, Jr., of Harrisburg spent Saturday and Sunday with friends in town.

Miss Mabel Sheetz, of New Oxford, was the guest of Miss Nellie Weaver over Sunday.

Prof. Franklin Menges, of York, spent several days this week at the home of Mr. and Mrs. William A. McIlhenny on Lincoln avenue.

Mr. and Mrs. Robert McClean and family, of Harrisburg, were guests of relatives in town on Sunday.

Fall Public Sales

July 17. Charles S. Duncan, Menallen twp, Webb Farm, Ira Taylor

July 24. W. W. Hafer estate, Latimore twp., Willis A. Myers, Farm.

July 31. W. W. Hafer estate, Latimore twp., Walt Winand, Farm.

Aug. 7. W. W. Hafer estate, Latimore and Reading twps, Clinton Myers, Farm. Crist, auct.

Aug. 14. W. W. Hafer estate, Latimore twp., Tetrarch Gnest Farm.

Aug. 21. W. W. Hafer estate, Hamiltonban twp., Calvin Sanders, Farm. Caldwell, Auct.

Aug. 28. W. W. Hafer estate, Washington twp., York Co., Nischman, Farm. G. W. Baker auct.

Sept. 4. W. W. Hafer estate, near East Berlin, Kimmel Property. G. W. Baker, auct.

Sept. 10. W. W. Hafer estate, Berwick twp., Timberland lots. G. W. Baker auct.

Sept. 11. W. W. Hafer estate, Berwick borough, Beckhemer Property. G. W. Baker, auct.

Sept 18. Jeremiah Johns estate, Mt Pleasant twp., Whitehall Hotel Property.

July 10. Daniel Hoffman, Arendtsville personal property. Taylor, auct.

July 17. William Hollinger estate, Berwick Borough. Baker, auct.

July 31. William Hollinger estate, Hoffheins farm, Paradise twp., York County. Baker, auct.

Aug. 5. William Hollinger estate, Paradise twp., York County. Baker, auct.

Aug. 7. William Hollinger estate, residence in Berwick borough. Baker auct.

Executors Sale of Valuable Real Estate

On Saturday, July 24th, 1909, the undersigned Executors of the last Will of W. W. Hafer, deceased, late of Berwick Borough, Adams County, Pa., will offer at public sale on the premises the following described real estate:

A tract of land known as the "John P. King Farm" on which Willis A. Myers lives, situate in Latimore Township, Adams County, Pa., on the road leading from Bermudian Church to Hampton adjoining lands of Isaac Asper, Jesse Chronister, John L. Bosserman and others about one-half mile from Bermudian Church, containing ninety-six Acres and one hundred and twenty perches, more or less, of which about 20 Acres are timber land. The improvements consist of a two story weatherboarded dwelling house, bank barn, smoke house, and hog pen. A well of water near the door. This farm is very productive and is one of the best farms in the neighborhood. Sale to commence at one o'clock P. M., twenty-five per cent. of purchase money to be paid on day of sale and balance April 1st., 1910. Two-thirds of the purchase price will be loaned on first mortgage lien. Attendence will be given and full terms of sale made known by,

Emma W. Hafer
Chas. S. Duncan
Executors.

Geo. B. M. Baker, auct.

Administrators Sale of Valuable Real Estate

Saturday, July 17th., 1909, the undersigned, Administrator of the estate of William Hollinger, deceased, late of Berwick Borough, Adams County, Pa., under an order of the Orphans' Court of Adams County, will offer at public sale on the premises the following described real estate.

No. 1. A tract of land without improvements, situated in Berwick Township, Adams County, Pa., on the pike leading from Abbottstown to Hanover, one-fourth of a mile South of Abbottstown, adjoining lands of Christian Miller, Reuben Altland's estate, Solomon Slothour, Reformed Church Cemetery and Albert Root, containing 9 Acres and 149 Perches, more or less. There is a stream of running water through the field.

No. 2. A lot of ground situated in Berwick Borough, Adams County, Pa., comprising what is known as Lots No's. 61 and 62 on the general plan of the Borough, fronting on the South side of Fleet street 133 feet, more or less, and running back 182 feet to an alley. Adjoining an alley on the East and tract No. 3 herein described on the West.

No. 3. A lot of ground situated in Berwick Borough, Adams County, Pa. fronting 133 feet, more or less on the South side of Fleet Street, and running back 182 feet to an alley, adjoining tract No. 2 above described on the East and lot of Berlin Branch Railroad on the West.

Tracts No. 2 and 3 will be offered seperately and as a whole and sold whichever way they bring the most.

Sale to commence at one o'clock P. M. Twenty-five per cent. of the purchase money to be paid on day of sale and the balance on April 1st., 1910. Attendence will be given and and full terms of same made known by

D. Guy Hollinger, Administrator of the estate of Wm. Hollinger, deceased,
Geo. B. M. Baker, Auctioneer.

Administrator's Notice

Estate of William Hollinger, late of Berwick Borough, deceased. Letters of Administration, on said estate having been granted to the undersigned, all persons indebted thereto are requested to make immediate payment and those having claims or demands against the same, will present them without delay for settlement to the undersigned at Abbottstown, Adams county, Pennsylvania

D. Guy Hollinger,
Administrator.
Charles S. Duncan, Attorney.

Valuable Farm at Public Sale

On Saturday, July 17th., 1907, the undersigned, will offer at public sale on the premises, the following described real estate:

A tract of land known as the "Web Farm" on which Abraham W Weok lives, situated in Menallen Township, Adams County, Pa., on the road leading from the Coon road to the State road, 2½ miles northwest of Bendersville, adjoining lands of the South Mountain Iron Company, John A. Wengle, J. Gilliand, and others, containing 85 acres and 128 perches, more or less, 26 acres being timber land. The improvements consist of a two story brick house in good repair, good bank barn, wagon shed, large hog pen, good chicken house and other out buildings. Spring of water close to the buildings and running water through the farm. 2 good sized orchards and fruit of all kinds on the farm. Is a good potato farm.

Sale to commence at one o'clock, P. M. Twenty-five per cent. of purchase money to be paid on day of sale and the balance on April 1st., 1910. Two-thirds of the purchase price will be loaned on first mortgage lien. Attendance will be given and full terms of sale made known by

Chas. S. Duncan,
Ira P. Taylor, Auc.

Executors Sale of Valuable Real Estate

On Saturday, July 31st., the undersigned Executors of the last Will of W. W. Hafer, deceased, late of Berwick Borough, Adams County, Pa., will offer at public sale on the premises the following described real estate:

A tract of land known as the "Joseph Powers Farm," on which Walter Winand lives, situate in Latimore Township, Adams County, Pa., on the road leading from Round Hill Store to Bermudian Church, adjoining lands of Jesse Chronister, John Leas, John Peters, Amos Staub, and others, about one mile from Bermudian Church, containing 132 Acres, more or less, of which about 18 Acres are timber land. The improvements consist of a two story brick house, stone back building attached, spring house, bank barn, carriage house, hog pen and other out buildings. A well of water near the door and two springs of water near the buildings. Two apple orchards, one peach orchard and a variety of other fruit trees. This farm is productive and the timber and orchards on it make it valuable. Sale to commence at one o'clock P. M., twenty-five per cent. of purchase money to be paid on day of sale and balance April 1st., 1910. Two-thirds of the purchase price will be loaned on first mortgage lien. Attendance will be given and full terms of sale made known by,

Emma W. Hafer,
Chas. S. Duncan,
Executors.

Public Sale of Valuable Farm

On Thursday, August 5th., 1909, the undersigned, D. Guy Hollinger and the Citizens' Trust Company, of Gettysburg, Pa., Guardian of S. Claire Hollinger, will offer at public sale on the premises the following described real estate:

A tract of land known as the Hollinger farm, situate partly in Paradise Township, York County, Pa., and partly in Berwick Township, Adams County, Pa., on the turnpike leading from York to Gettysburg, one mile East of Abbottstown, Adams County, Pa., adjoining lands of Joseph Markel, John Reichart, William Hartman, John Nace and other lands of vendors, containing 190 acres, more or less, forty-five acres of the same being good timberland.

The improvements consist of a two story frame weatherboarded dwelling house, large bank barn, wagon shed, hog pen, chicken house and other out buildings. A good well of water at the house and a good well of water at the barn. There is a large orchard and fruit of all kinds on the farm.

A never failing stream of water runs through three fields of this farm, and it is in every way an excellent farm for the raising of stock. The timber also is valuable.

Sale to commence at one o'clock P. M., twenty-five per cent. of purchase money to be paid on day of sale and the balance on April 1st., 1910. Attendance will be given and full terms of sale made known by.

D. Guy Hollinger,
Citizens' Trust Co., Guardian
of S. Clair Hollinger.
George B. M. Baker, Auctioneer.

J. L. Williams,
ATTORNEY-AT-LAW,
GETTYSBURG, PA.

Collections and all legal business promptly attended to. Office in First National Bank Building, Centre Square

C. S. DUNCAN
Attorney at Law
22 Baltimore Street.

NewspaperARCHIVE®

NewspaperARCHIVE®

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

The Times of the Gentiles

Text, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke xxi, 24).

New Orleans, La., July 11th.—Pastor Russell, of Brooklyn Tabernacle, preached here to-day. He said:

As the city of Babylon represented the Empire of Babylon, so the city of Jerusalem represented the Jewish nation. The Scriptures refer to the fact that centuries before our Lord's day the Jewish Kingdom had been overthrown—had passed to the control of the Gentiles—and in our text our Lord declares that this subserviency would continue until certain times of the Gentiles, certain years or periods of their control, would pass away. When we read that certain times will be *fulfilled*, we are justified in thinking that these times have been *foretold*. And in looking for the statement of the matter in Holy Writ, we notice the facts of the case as follows:

God established the Jewish nation as his representative nation, or Kingdom, in the world, with the understanding that in some manner and at some time that nation would be the channel of divine blessings to all the families of the earth, in harmony with the original Oath-Bound Promise made to Abraham. After a precarious existence of nearly six hundred years, the star of Jewish Empire set, and it has not re-arisen since. The particular date at which the Typical Kingdom passed away is clearly marked in the Scriptures. The solidarity of the Empire in the hands of King David, and his son King Solomon, was lost in its divisions in the days of Solomon's successor. Nevertheless, in harmony with the Divine prediction, the royal line continued in the tribe of Judah, as it is written, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come" (Genesis xlix, 10).

Of the last king of Judah, Zedekiah, the Divine declaration was, "And thou, profane and wicked prince of Israel, whose day is come when iniquity shall have an end, Thus saith the Lord God, Remove the diadem, and take off the crown, this shall not be the same. * * * I will overturn, overturn, overturn it and it shall be no more until he come whose right it is; and I will give it him" (Ezekiel xxi, 25-27). That statement was made just prior to Israel's captivity to Babylon, B. C. 606. And the crown and sceptre have been *overturned since then*, and will continue so to be until Messiah himself, at his second advent, shall take the throne as the Antitypical Son of David.

The Interim of Time.

The interim of time between the overthrow of the crown in the days of Zedekiah and the establishment again of the crown in Messiah's Kingdom at his second advent is Scripturally termed the "Times of the Gentiles"—that is to say, *the years of the Gentiles*: the years in which the Gentiles would bear rule over Israel and all the earth; the period in which God would have no representative nation in the world. Some may inquire, Were not the Israelites restored from the Babylonian captivity? Yes, we answer, but they did not receive back the Kingdom; they were thereafter subject to the great dominant kingdoms of the world. First, they were subject to the Medo-Persian Empire, whose Emperor, Cyrus, restored them to their own land as a subject-nation. Subsequently they were subject to the Grecian nation. And in the time of our Lord they were still a subject-nation to Rome. Pilate represented the Roman government, and so did Herod, the King of Galilee. Anyway, the Herods were not Israelites, but Edomites.

While it is true that an outward form of Jewish Kingdom was maintained subject to the Roman Emperors for a time, the last vestige of this authority passed away with the destruction of Jerusalem by the Roman army in A. D. 70, and the Jews have never been able to re-establish themselves in their own land up to the present time. Now, in harmony with the Scriptures which foretell Israel's restoration to Palestine, and their re-establishment as the earthly representatives of God's Kingdom, the Zionist movement is coming forth with good hopes of soon effecting a Jewish sub-Kingdom. We may be sure, however, that the declaration of our text will come true to the very letter—"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled"—or, *filled full*.

Let us look backward and note what the Scriptures declare respecting earthly empires and the period of their domination. If possible, let us ascertain when the Gentile times began, and when they will end, giving place to the Kingdom of Messiah, the spiritual Kingdom, the Church glorified, whose work will be the ruling of the earth, the blessing of all nations, and the uplifting of the human family out of sin and death conditions to all that was lost through Adam's disobedience, to all that was redeemed through the obedience of Christ Jesus.

The Scriptures very particularly draw to our attention King Nebuchadnezzar of Babylon. Very carefully does the Prophet explain that Nebuchadnezzar had a vision of deep interest to him, but the particulars of which he could not recall. He demanded of the wise men of the Empire a statement of the dream, as well as an explanation, arguing that if they had any supernatural power by which they could explain a dream, the same power could rehearse it. Then it was that Daniel, the Prophet, was brought to the notice of the King, and by Divine power not only rehearsed the dream but explained it—a dream of much more interest to all Christians than it possibly could have been to Nebuchadnezzar himself.

Many of this audience doubtless recall the dream and its interpretation, yet we will briefly rehearse it. In his dream Nebuchadnezzar saw a great image of wonderful height and grandeur; its head was of gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, and its feet of iron mixed with clay. While it stood erect, a stone was taken from the mountain and hurled at the image, striking it on the feet. Forthwith the iron, the clay, the brass, the silver and the gold were crushed to powder and became as the chaff of a summer's threshing floor, and the wind carried them away. By Divine illumination, Daniel, the Prophet, explained the vision thus: The head represented Nebuchadnezzar's own universal Empire, Babylon. The breast and arms of silver represented the kingdom which would succeed his as a universal empire; namely, the kingdom of the Medes and Persians. Upon the fall of Medo-Persia, the Grecian Empire would become universal, to be succeeded in turn by the Roman Empire, whose great strength was symbolized by the iron. This is the Empire which ruled the world in the days of our Lord. Thus we read that our Lord was born at Bethlehem, whither Joseph and Mary had gone at the command of Caesar-Augustus, the Roman Emperor, who sent forth a decree that all the world should be taxed. The civil Roman Empire lasted for several centuries after Christ, and was followed by the ecclesiastical Roman Empire, of which the popes at Rome were the representative heads. This Empire, partly civil and partly ecclesiastical, was represented by the mixture of the iron, representing civil power, and the clay, representing papal religious power; and this phase of Daniel's image still exists in the kingdoms of Europe as represented in the ten toes of the image which stand for the divisions of the territory of the old Roman Empire in Europe.

Daniel's View of the Matter.

When God subsequently gave his servant, the Prophet Daniel, a vision of these same Gentile governments that would bear universal sway over the earth from the time of the removal of the diadem from Zedekiah until the establishment of Messiah's Millennial Kingdom, the picture was a different one. Instead of a glorious image of towering height and splendor, Daniel saw four great, *terrible* wild beasts. The first, like a lion, corresponded to the head of gold of the image—representing Babylon. The second, like a bear, corresponded to the breast and arms of silver in the image, and represented Medo-Persia. The third, like a leopard, corresponded to the brass of the image, and represented Grecia. The fourth beast, great and terrible, found nothing in the animal kingdom to represent it. It corresponded to the legs of iron, which represented the Roman Empire; while the ten horns of the latter beast corresponded to the ten toes of the image, representing papal Rome and the present subdivisions of imperial Europe. The difference between these two visions represents how differently present institutions, the kingdoms of this world are viewed from the human standpoint and from the divine standpoint. From the worldly standpoint and estimation, the kingdoms of the past have been majestic, grand; from the standpoint of God, and those who have his Spirit, they have been beastly.

The sequel to both of these dreams showed the overthrow of the earthly governments by the heavenly government. As it is written, "In the days of these kings shall the God of heaven set up a Kingdom, and it shall break in pieces and consume all of these kingdoms, and it shall stand forever." The Kingdom of God was pictured in the stone which smote the image on its feet. That stone prefigured Christ and the Church, and shows that it will be the power of God through the Church that will ultimately work the wreck of all earthly governments. Do not misunderstand me; nothing in the Word of God teaches anarchy, or authorizes God's people to fight with carnal weapons; rather they are exhorted to seek first the Kingdom of God and its righteousness, and to leave all else to the Lord, assured of his willingness to make all things work together for their good.

As Christ in the flesh lifted neither hand nor tongue to smite the earthly Empire, nor opposed Caesar and his representative, Pilate, so his followers are to raise no opposition to the powers that be, but are strictly enjoined to "be subject to them," and to recognize that they are ordained of God. It will be after the glorification of the Church with her Lord that, invisibly to mankind, this power will be exercised. Gentile governments will be overthrown, and the whole world will be brought into submission to the reign of the Kingdom of Righteousness and its earthly representatives. Thus our Lord taught in his last message that in due time he would take unto himself his great power and reign, and that then the nations would be angry, and Divine wrath would come upon them for their destruction. Thus also our Lord said respecting his followers, who *in due time will be glorified with him*, "To him that overcometh will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers" (Revelation ii, 26, 27).

We should not be deterred from investigating whatever we may find written in the Bible on this subject because of our Lord's words to his disciples—"Of that day and hour knoweth no man, no, not the angels of heaven, neither the Son, but my Father only." This passage does not tell us that no man would *ever* know, but that none *knew at that time*. It does not tell us that our Lord Jesus would never know the time of his own second coming, nor that the angels would never know. As we surely believe that the Lord and the angels will know at about the time of the second advent, so we may well believe that the Lord's faithful saints will not be left in darkness on the same subject. Indeed this is what the Apostle distinctly tells us, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day." The Apostle intimates that those who do not have the light in its due season would thereby justify the inference that they belonged, not to the Church, but to the world, upon whom that day shall come "as a thief and as a snare" (I Thessalonians v, 1-8).

Gentile Times 2520 Years.

What we would like to know, if it has pleased the Lord to reveal it, is just how long a period is meant by the expression, "Times of the Gentiles"—or, years of the Gentiles—in which the Gentile nations will bear rule or sway over the land of Israel. If God has been pleased to reveal the matter, let us enjoy it; if he has not been pleased to give any clue to the matter, we cannot find it. We are to remember, however, that this, like other features of the Divine revelation, was intended to be kept secret from the world, and to be made known only to those who are in heart harmony with the Lord—interested—and very desirous of knowing the mind of the Lord on this and on every subject. Hence, we may not look for a plain statement to the effect that in so many years from such an event the Gentile lease of power will terminate and God's Kingdom be transferred to Israel again. Rather we should expect that the matter would be stated in a more or less obscure form, in which it might be read over and over again without attracting special attention except from those especially interested ones led by the Lord's holy Spirit.

We believe that the period is what the Scriptures term "seven times"—seven years. Not seven literal years, but seven symbolic years. A "time" or "year" in symbol represents 360 literal years. In other words, each day of a symbolic year is a year, and hence the seven times, or seven years, would represent 7 times 360, or 2520 years. I give it to you as my conviction, dear friends, based strictly upon the Scriptures, but corroborated, it seems to me, by the events of our day, that this 2520 years, beginning in 606 B. C., will end in October 1914 A. D.

That a "time" or "year" has been Scripturally used to represent 360 may be very easily and very quickly demonstrated. For instance, in Revelation a period of time is mentioned in three different ways; namely, 1260 days, 42 months, and 3½ times. The 3½ times of Revelation are exactly one-half of the "seven times" of the Gentiles. The 1260 years of Revelation are exactly one-half of the 2520 years of the Times of the Gentiles. And these 2520 years we believe will expire with October 1914; at that time we believe the Gentile lease of power will expire, and that the God of heaven will set up his Kingdom in Israel.

We do not expect universal peace to immediately ensue because Christ is styled the Prince of Peace. On the contrary, to our understanding, the collapse of the nations will be through a fierce strife, "a time of trouble such as never was since there was a nation," in which "there shall be no peace to him that goeth out, nor to him that cometh in," because God will set every man's hand against his neighbor. Our belief is that the warfare between capital and labor, emperors and peoples, will be short, sharp, decisive, and bring untold calamity upon all concerned. If people could only discern it, they would avoid it, but their eyes are holden; they see not, neither do they understand.

The Seven Times.

These seven times were foreshadowed in the experiences of Nebuchadnezzar, who was irrational for *seven years*, and at the end of that time recovered his reason and acknowledged the Lord as the ruler of the Universe. So history seems to show that during this period of Gentile domination the poor world has been in a measure insane, putting light for darkness and darkness for light. Our trust is that at the close of the Gentile Times, and following the short, sharp, decisive time of great trouble in 1915, humanity will regain its sanity and praise the God of heaven and acknowledge that all authority comes from Him and pertains to Him.

ANOTHER SCHOOL BOARD ARGUMENT

Director McDonnell Claims that Friends Have Put him in Ananias Club. Says he is not the Liar of the Board.

"I have been placed in the Ananias Club by a number of my best friends and I want to prove that I am not the liar in the School Board."

This rather startling statement was made by School Director McDonnell at a special meeting of the Board held in the Meade Building on Tuesday evening. It seems that ever since last November Mr. McDonnell has claimed that there was some irregularity in the awarding of the contract for the bookcases in the new High School building. At the meeting Tuesday night he asked that the minute on the question be read.

The minute stated that the contract had been awarded to William H. Johns for $300, all of the directors except Mr. McDonnell voting in favor of this. Mr. McDonnell voted to give it to Levi Diehl whose bid was $291.87. The contention it seems is over the argument of Mr. McDonnell that Mr. Johns' bid was for the bookcases unfinished while Mr. Diehl's, he says, was for the work finished. The director in question argues that it cost at least $40.00 to finish the bookcases. The records show, however, that Mr. Johns received only $300 for the work and that it was completed at that.

At the meeting Mr. McDonnell demanded quite vigorously that the bids be produced. Secretary Holtzworth answered that he did not know where they were.

"Didn't the former secretary turn them over to you with the other papers?" asked Mr. McDonnell.

"He may have. I have not yet examined them," answered Secretary Holtzworth.

"Well I demand that they be found. Many people have blamed me for irregularity in this and I want to show that I am right. I want ——"

"I move we adjourn," this from Director Culp.

"Second the motion," Mr. Weaner. Adjournment followed.

"One more question," Mr. McDonnell called.

"We have adjourned," President Sender answered.

"Why has not the Treasurer presented his bond?" asked Mr. McDonnell notwithstanding.

Secretary Holtzworth replied "It is in my pocket. It could not be presented for acceptance except at a regular meeting."

Some matters of importance were brought before the Board before the closing trouble arose.

Miss Mary B. B. Curry was elected teacher of the Colored School for this year by the unanimous vote of the directors. Miss Curry has had many years' experience in teaching and comes with good certificates and recommendations. Her salary was placed at $42.50.

It was decided to use the monthly report system during the coming year. Every month or six weeks a report will be sent to the parents of every pupil giving their grade in every subject for that period. The report will be signed by the parents and returned to the teacher. All of the reports of each pupil are in one book and at the end of the year a complete record of every month's work will be there in neat and handy form.

Prof. Burgoon was present and discussed various matters concerning the arrangement of the teachers and the purchasing of books and supplies for next year.

Changes in the arrangement of the buildings at the Colored School were placed in the hands of the Repair Committee, complaint from residents in that vicinity having been filed with members of the Board.

READY FOR WHEAT MOTH

Reports are being received by State Zoologist Surface that many hundreds of thousands of dollars worth of wheat are being destroyed in the southern part of the state by a gray moth that acts like a weevil. The farmers call the insect a wheat weevil but it is really the small moth.

"There is a remedy for the trouble," said Prof. Surface "that is so simple that I doubt if many of the farmers who hear of it will try it. Wheat in the section of the state affected by the moth should be threshed as soon as it is harvested. If this is done the loss will be almost nothing. Harvest season is at hand and the price of wheat is away up, and there is no reason why the wheat should not be threshed at once. Yet I have no doubt much of the wheat will be shocked or kept in many instances until fall before it is threshed."

Mrs. N. Lieberman is visiting at the home of Frank Stallsmith on East Middle street.

GETTYSBURG IS LOUDLY PRAISED

By Visitor who Spends Week in Town after an Absence of Five Years. Building Operations Please Former Resident.

"Improvements on all sides, a general air of prosperity and a spirit of advancement seem to be prevalent in Gettysburg now as never before." This statement was made to a Times reporter by a man who is spending several days in Gettysburg after an absence of five years.

"I have been most agreeably surprised to see the large number of handsome new buildings which have been erected during my absence. The business structures which have been erected are a credit to Gettysburg and would be an honor to a town many times the size of this place. I notice several old buildings remodeled so that they look like handsome new structures. On every hand is the evidence of prosperity. The painters must have busy times here for everywhere in town are indications that they have been at work.

"Not only do I notice marked improvement and advancement in the business line but the number of handsome residences, which have been erected here and are now in course of erection, is truly remarkable. On almost every street of town I find substantial dwellings going up. Many of them will be among the most beautiful in the town and I don't know where I have seen greater signs of prosperity.

"The Gettysburg pavements, which I remember for many years, are rapidly growing better. I notice scores of cement pavements in my walks over town and the majority of the brick walks seem to be kept in far better repair than in former years. Indeed I am delighted with my visit here and shall take away from the town a most delightful impression of its growth and prosperity."

ATTRACTED ATTENTION

A woman with a unique suit case carrier attracted considerable attention on the streets of town on Tuesday. Under the suit case was a nickle frame to which were attached two wheels. On these the suit case rested while all the woman had to do was to push and guide it along.

PAINTING DORMITORY

The woodwork of the Old Dormitory on the College Campus is being repainted. The window sashes are being painted a dark olive. The cupola will be painted the customary white. William Tipton has the contract for the work.

BOUGHT A FARM

F. J. Smith sold at public sale on Saturday, his farm in Mountpleasant township, along the State road, about 1 1-2 miles from McSherrystown, to John Krug, at $60.25 an acre. The farm contains 78 acres and 26 perches, with good improvements.

GETTYSBURG WINS BY LARGE SCORE

Defeats McKnightstown in Interesting Contest on Nixon Field. Complain of Small Attendance. Other Games.

The Gettysburg base ball team was in fine trim on Saturday afternoon and had no trouble in defeating the aggregation from McKnightstown by the score of 14 to 4. The game was played on Nixon Field and was witnessed by a small but enthusiastic crowd.

Gettysburg hit heavily and fielded their best. The work of the local infield was especially worthy of note. Sam. Hartzel pitched for Gettysburg and the visitors were able to get very few safe ones from him. Ross McAllister's one hand pickup and throw to first from deep short was the feature play of the game. The supporters of the local nine are much encouraged over the showing made by the entire team on Saturday and interesting games are looked for in the future.

The members of the team are laboring earnestly to make the Gettysburg nine the best in the county and were much discouraged Saturday over the small attendance at the game. There were barely enough gate receipts to pay the expenses of the game and if there are to be more contests here this Summer there must be better patronage. There has long been a cry for a good Gettysburg team. It can be now had. All that is necessary is for local lovers of the sport to attend the home games.

NEW OXFORD WON

New Oxford, July 16.—Another victory was added to New Oxford's long list on Saturday when the locals defeated the Arendtsville nine by the score of 8 to 4. The New Oxford batters found the ball while Arendtsville's inability to hit and the fast fielding of the locals kept the visitors from scoring.

LITTLESTOWN LOST

Littlestown, July 16—The Littlestown base ball team met defeat at the hands of Westminster on the latter's grounds on Saturday. The team from this place were unable to connect safely with the ball while the Marylanders hit hard and often.

ANNIVERSARY

The celebration of the four hundredth anniversary of the birth of John Calvin was celebrated on Sunday in the Presbyterian and Reformed churches by holding appropriate union services. The morning service was held in the Presbyterian church, Dr. T. J. Barkley making an address on "John Calvin the Man". In the evening the Reformed church was filled. Rev. Mr. Woods' subject was "Calvin's place in History". The evening service was also the usual Summer union service of all the local Protestant churches.

Miss Lillie Long, who has been one of the accommodating operators at the Bell Telephone exchange for the past six years, has resigned.

We don't tell you as others do

Our portraits and mounts are the best

Because we know you'll tell us so

After you have tried the rest.

J. I. MUMPER, Photographer,

41 Baltimore street, Gettysburg, Pa.

THE GETTYSBURG ROLLER MILLS

In addition to first class flour will carry a full line of feed and have on hand at all times bran, corn, oats and chop of different kinds, corn meal and cracked corn.

I will pay highest cash prices for wheat and all kinds of grain.

John Myers, an up-to-date experienced miller will operate the mill. By courteous and square dealing I hope to receive a fair patronage.

A. Calvin Basehoar, Prop.

NEWSPAPERARCHIVE®

NEWSPAPERARCHIVE®

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

Pastor Russell Homeward Bound.

A Storm at Sea.

Text, "Master, carest thou not that we perish?" (Mark iv, 38.)

Mid Ocean, S. S. Mauretania, June 6. —Pastor C. T. Russell of Brooklyn Tabernacle and associates are on board returning from London Bible Students' Convention.

In our text we have the despairing cry of the apostles to the Lord, in the midst of what must have been a remarkably severe storm on the Sea of Galilee. Some of the disciples, at least, were experienced fishermen, accustomed to the sudden squalls for which that sea is noted. For such courageous men as Peter, James and John to appeal to Jesus for superhuman aid implies that the conditions were critical. It seems rather astonishing indeed that our Lord could have slept under such strenuous conditions, but he was extremely exhausted from speaking to large multitudes and the journey was made in considerable measure to get away from the people, in order that he might have necessary rest. But again, it is possible that our Lord feigned sleep for the very purpose of permitting his disciples to reach the point of extremity which led them to call for his aid; because man's extremity is God's opportunity. The Master arose and rebuked the wind, saying, "Peace, be still." And there was a great calm. And he said to the disciples, Why are ye so fearful? Have ye not yet faith?

This expression constitutes one of the great lessons of the Master to his pupils, his disciples, and it has come ringing down the centuries, speaking peace to his followers ever since. The message it brings is that he who is able to control the storms and the sea is likewise able to govern all the affairs of life in the interests of those who are his consecrated followers, his disciples. Whether we have had so remarkable an escape from a storm at sea or not, I am sure that some of us have had the Master's supervision and intervention for our protection from the storms of life. To some of our hearts he has spoken these same words, "Peace, be still. Have ye not yet faith?" And with the message came a great calm, a great serenity, a great rest in the Lord and his superabundant care. If for a time the Master seemed unconscious of our condition and asleep to the dangers about us, it was only seemingly so. His care and his power were equally with us, and none could really harm our interests as New Creatures. He whose eye never slumbers nor sleeps, keeps watch over the interests of those who are truly his; and he is pledged that all things shall work together for good to them; because they love him; because they have been called according to his purpose; because they are seeking to make that calling and election sure by loving, self sacrificing obedience.

The Province of Faith.

In our judgment the Lord was not specially condemning the apostles for fearing the storm and awakening him to quell it. Indeed, their action indicates that they had faith; that they believed that the Master had the power which could save them. The Lord would have them exercise a still broader faith than this. He would have them realize the Father's care as he had taught them, saying, "Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father? * * * Fear ye not, therefore; ye are of more value than many sparrows" (Matthew x, 29-31). The lesson sought to be inculcated was this: "The Father has called you to be my disciples and coalaborers. You with myself, therefore, are specially under Divine guidance and supervision. And he who has begun the good work in you, and who purposes to use you as his mouthpieces in the proclaiming of his message and grace, is able to care for all your interests, both temporal and spiritual. Do you suppose that, after calling you to the ministry of his grace, he would permit you to perish? To so fear, implies that you do not realize your calling to have been of God, or do not realize the Divine power, or that you doubt Divine wisdom and supervision—being of insufficient faith."

Shall we not similarly judge ourselves, scrutinize our own hearts, inquire within, if in the midst of the storms and tempests of life we become terrified? Would not this imply that we doubt the Divine providences in our own cases in the past and that we are uncertain as respects our calling of the Lord to be followers of the Lamb, sharers in the sufferings of Christ now and heirs of the glory that shall follow? Or would it mean that we lacked faith, lacked confidence in God? Perhaps no other lesson is more important for God's children to learn in the present time than this—to have absolute confidence in their Father's Justice, Wisdom, Love and Power.

We Walk by Faith.

The Apostle remarks of the Church of this age, "We walk by faith and not by sight." In this respect the Gospel Church is different from the Jewish Church of the preceding age and different from the Millennial Church of the oncoming age. The latter will walk by sight. The Sun of Righteousness will shine forth, we are assured, and scatter all the darkness of ignorance, superstition and prejudice, and flood the world with the "light of the knowledge of the glory of God." There will be no more walking by the light of the lamp, the Bible, so precious to us now, so necessary to us now as a lamp to our feet and as a light to our footsteps to assist us in walking in the "narrow way" by faith and not by sight.

The Jewish church of the preceding age was privileged to walk considerably by sight, not so clear and distinct a light as that which will illuminate the world in the Millennium, but, nevertheless, they walked by sight, because the Divine terms were that if they obeyed God's Word and walked in his statutes he would bless them in basket and store and flock and herd and in their families and in their hearts. And the assurance was that if there was any calamity it would be because of their departure from the Lord and would mark his disfavor.

But during this Gospel Age how different! Whoever would be God's child, a follower of Jesus, in the present time must walk by faith and not by sight. He must believe what he cannot see. He must learn that the cost of discipleship in this age, the cost of sonship in the Divine family in this present time means self-sacrifice, a narrow way, opposition and persecution. "Yea, whoever will live godly in this present world will suffer persecution." Instead of being blessed above other men in their temporal affairs the consecrated, the sanctified, have the Scriptural assurance that they must expect the reverse. Instead of being kept in perfect health many of the Lord's followers have had sad experiences on beds of sickness and pain. Instead of being wealthy it was foretold that there would be not many rich amongst them, not many great, not many wise according to the course of this world, but that the riches they must esteem are the riches of God's grace associated with the exceeding great and precious promises of God's Word. Instead of being surrounded by conditions of affluence, wealth and ease, their circumstances are generally the reverse of these. And why is this so? Because the Lord is now choosing or selecting from amongst mankind a little flock of "peculiar people" who he designs shall eventually be joint heirs with his Son in the Heavenly Kingdom.

"A Peculiar People."

The Lord's people are peculiar in their dress, not as respects their outward clothing, but as respects their robe of Christ's Righteousness—theirs by imputation, because of faith in the blood of Christ, faith in his sacrifice for sins. They are peculiar also in that they have a "wedding garment" which they wear continually and which they seek to keep "unspotted from the world" and which they trust by and by will admit their entrance with their Lord to the great Marriage Supper when they, as members of the Bride-Elect, shall become the Queen of Glory, Joint-Heirs with the Bridegroom.

These are peculiar also in that they love Righteousness and hate iniquity whereas the majority of people love iniquity and are ready to indulge in it to the extent that they would not be caught or seriously injured. These, on the contrary, love Righteousness because they have come to esteem it as the character of their Heavenly Father and his will respecting them, and they have come to hate iniquity because they have learned of its injuriousness and that the Heavenly Father is not pleased with inequity, injustice, wrong in any form. These peculiar people are so desirous of pleasing the Heavenly Father that they are quite willing to be thought peculiar or strange to the world in general that they may hear by and by the words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things" (Matthew xxv, 23).

"O Ye of Little Faith."

All the circumstances and affairs of life, its storms and its calms, its joys and its sorrows, its ups and its downs, its pleasures and its pains, are so ordered of the Father's providence as to give these "peculiar people" the lessons they most need, primarily to develop in them this quality of faith, and secondarily the various graces of the Lord's spirit, which can be built only upon this faith, this trust, this confidence. And as the members of this class learn to take the proper view of the Lord's dealings, learn to have faith in him, learn to note his providences and to trust his promises, proportionately it is their privilege to have peace and rest in every time of storm and distress. As the Master declares, "Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid" (John xiv, 27). Whoever, therefore, would be most pleasing to the Lord; whoever would be most ready for the graduating exercises at the end of the age; whoever hopes to hear the Master's "Well done, good and faithful servant," must give diligence to the cultivation of this quality of faith, a "faith which firmly trusts him come what may."

On a Tempestuous Sea.

What we have applied individually to the Lord's people may also be applied to them as a whole. Looking back over the nearly nineteen centuries since the institution of this Church by our Lord at his First Advent, particularly since Pentecost, and marking the varied experiences of these centuries, we perceive that the Church has passed over a tempestuous route in her journey to the heavenly home. Storms and calms mark the entire course, and the evidences are thickening all about us that the severest and darkest hour, the most stormy period of her entire career, is just ahead of her—just upon her, we might say. The sea, the world, is all about her and seeking to enter into her, seeking to swamp her, seeking to swallow her up.

Many of the Lord's followers already are crying to him in terror, "Master, carest thou not that we perish? Seest thou not how agnosticism, under a new name of Higher Criticism, is seeking to capsize us, to overwhelm us, to break the cable of faith by which we are anchored to the sure promises of thy Word! Master, seest thou not that the very mention of thy precious blood as the Ransom Price for sinners, the purchase price of our release from sin and death, is reviled, is belittled, is esteemed a common thing, is repudiated by those who name Thy Name! Master, carest thou not that thy Word has been so misrepresented during the dark ages of the past that today the intellectuals of the world disdain it as the teaching of doctrines unworthy of a noble intellect! Master, carest thou not that these have no reverence for thy Book and for thine own Holy Name? Master, carest thou not that thy people, thy saintly ones, are perishing in infidelity, in agnosticism; that they are losing their faith in the precious blood and in all the wonderful promises of the Word, because they see not, neither do they understand the height and length, the breadth and depth of the love of God which passeth all understanding!"

Peace, Be Still! Be Still!

To all such appeals the Master's reply is, "Have ye not yet faith?" Do ye not know that the Word that goeth from my mouth shall prosper in the thing whereto it was sent? Do you not realize that he who began the work of selecting the Church will accomplish it? Do you not know that naught could come to pass without your Father's knowledge and permission? Do you not remember the words of the Lord, "Thou couldest have no power at all against me, except it were given thee from above," except it were permitted thee of my Father (John xix, 11). Our difficulty has been to some extent the same that our Lord mentioned to the Sadducees saying, "Ye do err, not knowing the Scriptures, nor the power of God" (Matthew xxii, 29).

But what say the Scriptures on the subject? We answer that they foretell the present condition of things and give us an outlook future. They call our attention to the fact that there is a nominal Church, as well as the real one, an outward class of considerable numbers which have a form of godliness, but without the power, and a "little flock" which has the Truth and is in heart relationship with the Lord, begotten of the holy Spirit. They tell us that we have been mistaken in the past in supposing that it is a part of the Heavenly Father's plan to convert the world during this present Gospel Age; that that part of his plan belongs to the next age; that his present work is the gathering of the "elect," the "little flock," to be associated with the Redeemer as his Bride in the glorious Kingdom, for which we pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven." They assure us that the storm of Higher Criticism, Infidelity and Evolution and general godlessness and faithlessness which we see coming, which is already upon us, will indeed be a terrible storm, the like of which was permitted in the time of trouble which closed the Jewish Age, and again in the close of the eighteenth century in the French Revolution. The Scriptures show us that the Lord intends to make a separation between merely nominal Christians and the saints, the pure in heart, the full of faith, the full of zeal, the lovers of Righteousness, the haters of iniquity. And his testing and sifting of the true wheat and its separation from the tares will be a thorough and complete work.

But we say, if the Church goes down, if the storm shall wreck the Church of Christ, will not the entire social fabric be wrecked? Shall not we all perish? But the Lord answers, "Nay verily, 'a thousand shall fall at thy side, ten thousand at thy right hand, but it shall not come nigh thee'" (to injure thee). The shaking of the social, political and financial fabric, which is closely interwoven with the religious, will be something awful, according to the Scriptural pictures, "A time of trouble such as never was since there was a nation, nor ever shall be afterward," said our Lord (Daniel xii, 1). For a time fierce anarchy will follow the destruction of faith in God and in his Word—quite contrary to the expectations of the Higher Critics. Then, in due time to save the world from itself, our Lord will stand forth in power, majesty and great glory and will say to the raging waves of human passion in that tempestuous storm, "Peace, be still!" And there will be a great calm, and that calm will extend throughout the Millennial period and give favorable opportunity for the living nations to see, to comprehend, and to accept the Lord's righteous arrangements and, if they will, his gracious provisions. And it will give opportunity also for all mankind, including those who have gone down into the great prison house of death, to come under those gracious provisions.

NEWS FROM ALL PARTS OF COUNTY

Farmers throughout the county were glad for the rains of last week. Some damage was done, however, by the beating rain, wheat, oats and grass being laid low while many cherries were beaten from the trees.

The festival season in the county this year promises to be even larger than last season which was almost a record breaker. Towns and organizations planning such events are announcing their dates far in advance in order to keep others from taking the same evenings.

Bishop Shanahan, of the Harrisburg Diocese, administered the rite of confirmation to a class of children at St. Joseph's church, Bonneauville, on Sunday.

Damage to poles and other property along the Littlestown extension of the Hanover trolley line are reported and the officials of the company are making an effort to apprehend the guilty parties.

The Adams County Commissioners have decided to offer a reward of $10.00 for the arrest and conviction of parties committing wilful and malicious trespass on county bridges, damaging the same by "shooting through the roof" or in other ways.

Residents of the Southern end of the county are preparing to attend the Old Home Week celebration to be held in Emmitsburg during the coming Summer. The event promises to draw many from that and other parts of the county.

MATINEE

The first matinee of the Gettysburg Driving Club will be held at the track on Springs avenue, Gettysburg, Saturday, June 19th at 1.30 p. m.

The management will present a good program consisting of classes A, B, C, and D. All horses entered in these four classes must be driven by the owners. Class E will be a special for professional drivers. A foot race 150 yards, a sack race 150 yards, mule race 1-9 mile dash. All entries must be in by Thursday, June 11th, at 8 p. m. as any entries not on the program will not be allowed to start. The Driving Club has erected eight new box stalls and a row of bleachers and will have the track in first class shape for their first matinee. Send in your entries early so as to have them classified.

Ben F. Kindig, President
Edgar C. Tawney, Secretary

Found Old Coin

S. H. Little, of Hunterstown, found in his garden a rare old coin which has attracted the attention of many people in that part of the county. It is a big round copper coin and the date is the only thing not entirely worn off. Even this is indistinct, but is either 1770 or 1710. There is nothing to show to what country the coin belongs.

COMING! Gettysburg Wednesday June 23



AND TRAINED ANIMAL EXPOSITION! TRIPLED in Size

Mighty Modern Monarch of the Arenic World Embracing Everything Extraordinary and Exhibiting Everything Exceptional.

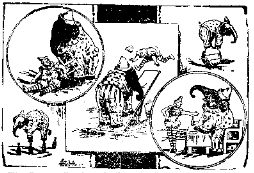
Three Distinctly Diversified and Colossally Complete Shows in one

Unequalled in Size Quality and Honest Character.

All the World Contributes to This Traveling City of Splendors

Amazing Assembly of all thats best in the exhibition field

The whole World Ransacked for Wonders



The finest collection of wild animals in the entire world, a solid mile of enchanting and processional amazement

School House Struck

Fairfield, June 11—The school house at Fairfield Station was struck on Saturday during the electrical strom which passed over this section of the county and much damage was done. The belfry was demolished, shingles were torn from the roof and the plaster from the walls was scattered all over the floor. No one was hurt.

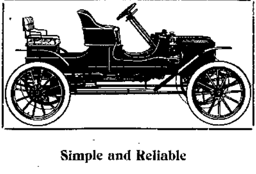
Building Lot Sales

Martin Winter has sold to Edgar A. Crouse one 50 foot lot on Broadway and to Erney L. Myers two 30 foot lots on Hanover street.

THE-STANLEY-STEAMER

RUNABOUT $850

New Cars $850 to $2,000



A Full Line of Second Hand Cars from $300 up

Simple and Reliable

The Car that gives the least Trouble. Easiest on tires. NO GEARS TO SHIFT. One leaver sub-impose on stearing post gives any variation of speed. Speedy and Powerful, especially on bad roads and hills. **Needs no Cranking**

Chas. E. Motter,

AGENT, YORK, PA.

Ask for a Demonstration

NewspaperARCHIVE® NewspaperARCHIVE®

PEOPLE'S PULPIT...

Sermon by
CHARLES T. RUSSELL,
Pastor Brooklyn Tabernacle.

Liberty! Liberty!! Liberty!!!

Text. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Galatians 5:1).

Pastor Russell's Discourse at Brooklyn Tabernacle, June 13.

Although the Christian recognizes the special allegiance to him he owes King and sets his affections chiefly upon the heavenly home and feels a sweet kinship with the entire glorious creation of every nation, people, kile dred and tongue, he nevertheless, in turning from a visit abroad and pausing on the Statue of Liberty in New York Harbor, is moved to feel grateful to God for America, and the torch of enlightenment which it was lifted before the nations of humanity.

Let us not be in the unwarranted attitude of some; let us not call this land of the free the Kingdom of God established on earth; but let us on the contrary realize that it is one of man's blessings and enlightenment and advantages overway by the grace of our Lord and the rich, who is far from pure heart! Let us, while appreciating its glorious land, and our wonderful blessings therein, rejoice that it will not be Government and will never favor those conditions are part of the heavenly promise to the world of mankind. Let us ordinarily remember that the Lord, The Lord, The Kingdom come; thy will be done on earth as it is done in heaven."

"Let Us Think Soberly."

St. Paul urged believers, "Let us think soberly" according as God has dealt to every man the measure of His grace. Hence the Christian's rejoicing is not boastful, but tempered with moderation. He appreciates with thanksgiving every blessing of liberty in the world and does not ignore the fruits of the active zeal, energy, skill and ambition, but he sees in all these gifts of God more than mortality and passes them in all sobriousness, moreover, the Christian realizes of Liberty Enlightening the World is true to the facts of the case. He would be blind indeed who failed to recognize the great influence which the principles of liberty established here have had upon all over the world. Liberty was born on these shores, nurtured in the cradle of Revolution; it had not left nor has in any part of the world. Wherever shown and appreciated, has not even it had Liberty. Everywhere the heroes raised and the nations consequently improved, enabled to exhale. Liberty and equality and consequently Enlightenment.

Liberty emerged from its cradle a stalwart youth, its influence and example shook Europe and the world, and overthrow it with Revolution as no other influence could. Then, when finally better conquers prevailed, arbitrary powers that the world had constructed, unlike conceptions were overthrown, and the world was replenished with good grace, with the exception of those who were determined to be longer despotic, but instead, partly contrary, the people have a voice and voice in their own government.

The blessings of liberty came to Europe slowly, partly that the people were prepared to better recognize how very dear it is, and partly because the rulers were ago, and how gradually the changes manifested themselves. The most advanced nations of Europe are only quite recently granted suffrage to the people, and even yet it is under restrictions and forms in the minority of individual represented as to this land. All the reforms of Europe of the past century, directly or indirectly, owe their origin to the example of America. As the sons and daughters of Europe have multiplied and become able to have come to these shores they have taken the blessings of liberty with the awaking of manhood. And their children, born or brought at home, with their new conception of human rights, have had a tremendous influence upon the democratic and monarchical governments and institutions of the old world. Yet Portland's had it spirit has been accomplished by the world during the past century!

God's Mysterious Ways.

It is not for us to boast, but to think soberly. Whence come the light of liberty's rays? By whatever channel it must was divine. In a recent sermon and during the years and years were given to Abraham's natural seed, the Israelites, in the Divine Law, as to the hand of Moses. Later the ministry of Moses, "Christ brought life and immortality to light through the Gospel." And surely all of this is of God, for, "He is the true light which lighteth every man that cometh into the world." Our assertion, therefore, is that whatever blessing came to us in the light which shines from Liberty's torch is the light of the Gospel.

Notice the teachings of our text. The text wherewith Christ hath made us free." Of course man, originally made in the Divine likeness, must have had the love of liberty in his new constitution; but thousands of years of experience in slavery to sin and death have undoubtedly crushed out the proper conception of liberty, as genuine liberty. It is to these sinners or perverts from the Divine standard that the Lord Jesus offers the true liberty, for the fact that His Gospel message had upon the early Church. It made them a peculiar people, set them free from the shackles of religious bondage and gave them their first taste of true liberty.

Liberty Wherewith Christ Hath Made Us Free.

Liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Galatians 5:1).

Pastor Russell's Discourse at Brooklyn Tabernacle, June 13.

or, deeper views of human rights and the responsibilities of life. It was only then that all men are sinners and that the whole world is condemned, the learned and the ignorant are all responsible to the one God and that to Him alone they are answerable.

As a consequence, Christians came to be generally recognized because of their freedom from the shackles of religious liberty, which effected their power in secret, while its extraordinary influence was felt. Thus the people took knowledge of them that they had been with Jesus and learned of Him. The learned of Israel as to wisdom of mankind, but these to which results the proper relationship between man and God, and to the Bible as God's message, to endure to suffer to well as to DO FOR God's Cause and Truth's sake, when, at the Second Advent of Christ, the Kingdom shall be established and "Justice would be laid to the line and righteousness to the plummet." Of the Apostles we remember that Peter and John were unlearned and ignorant men, yet their courage is abundantly manifested in their boldness in standing before the Jewish Council and in the Divine Word. The unlearned or uneducated as well as the learned are to be "clothed and instructed." Yet, in the Divine Plan, the learned are the School of Christ the real privileges of the opportunity, and the understanding the things of the present time so to speak, above others—are very frequently men, whose laziness of mind, of pulpit, and of heart, has caused them to neglect—lessons in the School of Christ.

A Great Falling Away.

St. Paul, and, indeed, all the apostles, prophetically declared that before the Second Coming of Christ a great falling away would occur to the Church, which would affect the whole world. These declarations came from the point of view known as the "dark ages," when the Word of God was inaccessible to the people and when the teachers of the Church turned sadly from waiting for the Son of God to establish the Millennial Kingdom, and believed it with earthly efforts to make the name of Christ honorable—with the assistance and superstition and a craft of slavery whereby the people would be overtaken of their religious liberties in order that they might not accept the light of the Reformation. The School of Christ and its enlightenment were belong to the Church, and to fully consecrated. "The sacrificed" members of the Body of Christ, their friends, neighbors and friends in large measure would not be able to receive, without accepting the spirit of consecration, and to be led by the spirit of God, and thus be led into the present conditions. It was still to be seen, would be a surety. Hence, the rules, which are necessary in order to have the existence of Christ and to be led by the spirit of God, are stimulating the people. Nevertheless, the Church is not to be blamed for the fairness and that is to not able to understand the Divine Plan of the ages.

What Will the Harvest Be?

God does not control the operation of other wisdom to declare the form of the gospel used, which has had much room of the knowing that God is not does in the Scriptures portray in general way what the age and end and also it is a sad picture from a standpoint. The Bible does not give dark cloud encouraging. Short was the Lord's Word, but it has shown a silver lining to that cloud in those who love the appearing of His spiritual perception. The Bible teaches us that the darkness of the present is preliminary will under the operation of statute, prior to its close, and the setting up of the Kingdom of truth luminosity terribly.

How can we, then, have any cheer, do you say? We reply that the conditions of our day, which are unfavorable to the glorious in the future are

NEWS FROM ALL PARTS OF COUNTY

Correspondents send in Many Items of Interesting News from Their Respective Towns. Personals and Many Brief Items.

Adams County people are now busily for the sale to shop for a few weeks. Bid for a week. Be located.

All over the county the school Boards have been holding their annual elections. This is the time of the year when the key peoples—that the school board have to be sent and other matters transacted.

The cherry crop is being harvested and from reports it will be a big one. Both fruit and vegetables are coming to the cherries in many sections.

Road canvers in various parts of Adams County have had slow going the past ten days, the heavy rains preventing the making like good time and scale.

It is said for the people from the Adams County Fair Association, which has always been successful, that there will be a very small contribution to the fund of the association sold of the trees and great damage has been done.

The Stadium Grounge owns the first and third Mondays of the month in each of the first and third Thursdays as stated previously.

The school directors of Cumberland township met in regular session at noon at the township high school in Mt. Joy Tuesday to open at the beginning of the new term.

Serious Accident

Albert Kessler, about 35 years old, was struck by a K. C. freight train on the Conewago Avenue crossing night near Hanover Junction. The bicycle rider, a mechanic, whose he lay unconscious until after the morning. The body, covered with cuts and bruises, was taken to the Tribal of Seven Valleys, while returning home from the night's work at the evening. Kessler was revived and removed to Wanover Junction. Dr. G. M. Pickes was summoned and after giving the injured man temporary relief, took him to the York Hospital.

An examination of Kessler's body revealed a broken nose, both jaw forehead, inflicted both and internal injuries. His condition is serious.

Young Kessler Saturday night attended a meeting at Seven Valleys, which is about one mile from Hanover Junction his home. Late at night he started for home on his bicycle and arrived what he was run down by the locomotive of a freight train. It is said he was not killed is considered miraculous.

Mrs. J. Bonebrugh, daughter and son have left for a week's trip to Atlantic City.

COMING! Gettysburg Wednesday June 23



AND
TRAINED ANIMAL EXPOSITION!
TRIPLED in Size
Mighty Modern Monarch of the Arenic World Embracing Everything Extraordinary and Exhibiting Everything Exceptional
Three Distinctly Diversified and Colossally Complete Shows in one
Unequalled in Size Quality and Honest Character.
All the World Contributes to This Traveling City of Amusement
Amazing Assembly of all thats best in the exhibition field.
The whole World Ransacked for Wonders



The finest collection of wild animals in the entire world, a solid mile of enchanting and processional amazement.

The Printers' base ball team has gone into practice for the summer and beginning a series of games.

Mrs. James McDonald, of Steelton, is spending some time with relatives in this place.

Dr. and Mrs. T. L. McCarrier, of York Springs, returned from their wedding trip Monday evening and spent the night with relatives here.

Mrs. James McDonald, of Steelton, is spending some time with relatives in this place.

Mr. Felton of Baltimore, has been the guest of the Misses Kline at Straw's. Mr. Felton is a brother of their home on Carlisle street.

THE-STANLEY-STEAMER

RUNABOUT $850

New Cars $850 to $2,000



A Full Line of Second Hand Cars from $100 to $1,000

Simple and Reliable

The Car that gives the least Trouble. Easiest on tires. NO GEARS TO SHIFT. One lever sub-mpose on steering post gives any variation of speed. Speedy and Powerful, especially on bad roads and hills. **Needs no Cranking**

Chas. F. Motter,

AGENT, YORK, PA.

Ask for a Demonstration

NEWSPAPERARCHIVE®
NEWSPAPERARCHIVE®

PEOPLE'S PULPIT...

"Awake, O Sleeper!"

Pastor Russell's Discourse.

Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

Text, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ephesians v, 14).

New Britain, Conn., June 20.—Pastor Russell, of Brooklyn Tabernacle, addressed large audiences twice here today. The topic for one was, "Where are the dead?" We report the other one from the text given. He said:

The figures of Scripture are forceful as well as true. Our Creator speaks of the whole world being dead—because under sentence of death. More than this, through the fall our reasoning faculties are more or less unbalanced, some in one particular, others in another. Some have Hope disproportionately large, and are continually overestimating their possibilities. Others have the quality of Hope proportionately small, and are continually discouraged and hindered from making the best use of their faculties. And thus it is with all of our talents. None of them could really be too large if the others were proportionately large. It is the mental balance, or poise, that constitutes a sound mind and judgment.

Viewed from the Creator's standpoint, our race is sadly unbalanced—greatly changed through the 6,000 years of the fall. Originally in the divine likeness, many of its gracious qualities and much of its balance have departed, and hence the scriptural assumption that the world is nine-tenths dead as respects its best qualities of mind and heart. And since death is a condition without consciousness, we illustrated by sleep. the Scriptures frequently refer to the world as being asleep. The gospel of Christ is a message for the awakening of some who are not too profoundly asleep. And even those awakened by the gospel message are intimated to be in danger of becoming overcharged — drowsy with the spirit of this world.

"Awake, O Sleeper!"

In one sense of the word, the world is very much awake—very full of activity—today as never before. Looking back a century, it is evident that the world was more asleep then than now. And yet this awakening has affected chiefly what might be termed the middle brain. The lower organs of the mind have never been idle. The higher organs of the brain are still dormant with the majority. Indeed it would appear as though the activities in the middle brain and in the animal passions of the lower brain have rather detracted from the upper or higher qualities of mind. Hence to all appearances mankind are more stupidly asleep today in respect to spiritual things than ever in the past. We are seeking to sound forth the message of the Lord, "Awake thou that sleepest," especially desiring to awake spiritual consciousness and responsibility and activity. Nevertheless, the Scriptures and experience forbid us to hope that a majority, or even a very large minority, will be awakened by anything that we can utter.

It is not for us to alarm, or threaten, or shake the world with fear of eternal torment. It is not for us to do evil that good may follow. It is not for us to awaken by such false alarms those who cannot be awakened by the Truth—by a truthful presentation of the divine character and the divine plan, and the duties and privileges proclaimed through the Gospel. It is for us to speak the message of the Lord, knowing that none will receive it except such as have the "hearing ear" of faith—that none will be able to see the beauties of the message except those who have the eye of faith.

"Arise From the Dead."

Our Lord defines the second step to be that those who are awakened should arise from the dead—should separate themselves from the world, its aims, its objects, its methods. Our awakening signifies our coming to a consciousness of the actualities of our condition as individuals and as a race. As consciousness comes to us we look about and see the pell mell rush of humanity and ask ourselves, Why? What? Whither? We soon discover that the majority of those about us are practically unconscious as respects a future life—conscious only of their present existence, and worried and fretted because they cannot attain all of their ambitions, which are practically limited to the few years of the present life. As we become awake to the Lord's message we say with the poet,

> Life is real, life is earnest,
> And the grave is not its goal

We begin to look beyond the grave to realize that our Creator had a great purpose in our creation as a race, and that the present life consequently can be nothing more than a vestibule to the future possibility of life eternal. We note the tendency of our day to devote at least the first fifteen years of childhood to education in order to fit and prepare for the few remaining years of the present life. We conclude that if this be reasonable then surely all of the present life can be none too long for a course of schooling, and training, and preparation, for the life eternal. As our minds become awake to the realities of the situation from this standpoint, we determine to follow the injunction of our text—to arise from the dead—to follow no longer with those who live merely for the present life, and who ignore the future as not really believing in it.

This exhortation "Arise from the dead" evidently does not relate to actual resurrection from the dead, from which we would have no power to raise ourselves. The power of that resurrection we are assured is in the hands of God, and all we can have to do with it is to make such a preparation of heart as would, according to the divine terms, fit and prepare us for a share in the "better resurrection"—in the "First resurrection."

The real resurrection of the future is our only hope of life beyond the tomb, according to the Scriptures, but the thought of that resurrection is carried forward and the word resurrected used in a figurative sense in respect to the phenomenal change which may come to those who hear the Lord's voice in the present time and are awakened thereby. These may, through the operation of their wills undergo such a transformation, such a change, as is well represented figuratively by the expressions, "arise from the dead," "resurrection," etc.

Risen With Christ.

Thus the Apostle suggests, "If then ye be risen with Christ, seek those things which are above" (Colossians iii, 1). Again he says, "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you" (Romans viii, 11). In this last text the Apostle likens the great transformation of the present life to a resurrection from the dead, and explains that none of us could have such a transformation of character except as we should receive the begetting of the holy Spirit, the spirit of Christ. That spirit—that holy mind or disposition—accepted by our wills should rule in our mortal bodies, however imperfect, however fallen, however dead they may be to the perfections and righteousness in which we were created as a race.

Because Christ died for human sins —"for the sins of the whole world"—therefore eventually an awakening from the dead will come to all mankind. Thus it is written, "The dead shall hear the voice of the Son of God: and they that hear (obey) shall live" (John v, 25). The masses of mankind do not hear the voice of the Lord at all in the present life; many of them die in infancy, and the majority are in heathenism. The time when all such shall hear will be during the Millennial Age, when all that are in their graves shall hear the command of the Son of Man and come forth—just as Jesus at the door of Lazarus' tomb commanded, "Lazarus, come forth!" And he that was dead came forth. As the world is now counted dead from God's standpoint, so those in the Millennial Age which come forth from the tomb will still be dead in the sense that they will not have the perfection of life, and not be thoroughly awake intellectually. They will come forth from the tomb in order that they may hear the voice of God speaking peace through Jesus Christ—informing them that still they are sinners, and justly condemned to death and extinction, nevertheless God in mercy had provided a redemption through Jesus, and therefore they were awakened from the tomb and caused to hear the message of God's grace.

Our text, however, is not describing the future age, the Millennium, in which the Lord will speak so forcefully to the world that all will hear and be awakened and come to a knowledge of the truth. It is speaking of the present time when the god of this world, Satan, blinds the minds and stops the hearing of all mankind except a few. "Blessed are your eyes for they see, and your ears for they hear." The awakened ones of the present time are expected to have new desires, distinctly separate and apart from those which control the world in general, and these must be so strong as to lead them to a changed course in life—to rise, to take a higher plane of thought and action than that of the world in general. The desire to arise must be their own desire, prompted by the awakening which the Lord has granted them.

Christ Their Light.

To those awakened ones who seek to "arise from the dead" world comes gradually the conviction that they have undertaken the impossible thing. They find, as the Apostle expresses it, To will is present with me, but how to perform the law of God perfectly I do not find. This was the condition of the Jews as a nation for more than sixteen centuries, from the time the Law was given at Mount Sinai until Christ came and "brought life and immortality to light through the gospel." The Law awakened many of the Jews to a realization that they were in the bonds of sin and death; it set before them the perfect standard of the divine law—love for God with all their heart, mind and strength, and love for their neighbor as for themselves; and promised them eternal life if they would arise from the dead to this grand development of character.

We are assured that many Jews strove to fulfill the conditions, only to find that they could not do the things which they desired, because "the reign of sin and death" in their bodies had perverted their powers and made it impossible for the higher organs of their nature to thoroughly dominate, subdue and control the lower organs. St. Paul, speaking for these representatively, cried out, "O wretched man that I am. Who shall deliver me from this dead body?" (Romans vii, 24.) I would like to "arise from the dead," I would like to live in newness of life, but I am bound down to the sinful condition by my physical frailties, and there is no one that can help me. Then he announces the message of the gospel, and points us to Christ as the one who gave him release, and who is willing to give release to all of those who desire to come unto the Father through him—release from the bondage of sin and death.

There is but the one way to attain this. After seeking to "arise from the dead," and finding ourselves unable to do so, our hearts cry out to the Lord, and through his Word and providence we are directed to the Lord Jesus. Coming to him by faith we inquire, What shall we do that we may be saved from ourselves, from our own fallen conditions, from the death that is upon the whole world—how may we obtain eternal life? How shall we prepare ourselves for it? The answer comes that we are not only to believe on our Lord Jesus Christ as our Saviour, our Redeemer, but that additionally we will need him to be our guide and our helper, and that only those who enter the school of Christ to learn of him will be prepared for a share in his resurrection, the chief resurrection. We are assured that this resurrection change must begin in us now if it will be completed in the glorious transformation that will be granted to the elect at Christ's second coming.

There is, however, only the one way to enter the school of Christ, to become his pupils. In the Scriptures it is called the "narrow way," entered by a strait or difficult gate. Our Lord explained this when he said, "If any man will be my disciple let him deny himself and take up his cross and follow me." Any who decline these terms are declining the only entrance conditions connected with the school of Christ, and hence decline all the blessed arrangements of this Gospel age. They decline to enter the list of those invited to be joint-heirs with Christ in his Kingdom—the very elect. Nor is it enough that we make the consecration, that we enter the gate, to gain the prize; we must continue in the narrow way to the end; we must keep awake; we must keep separate from the world, and keep in touch with our Redeemer, who becomes the Captain of our salvation.

Folly to Be Wise.

A worldly adage has it, "Where ignorance is bliss, 'tis folly to be wise." So with the world during the dark ages; it dreamed, and was measurably happy in its slumbers. In some respects it was happier than now. The awakening of the past century has not brought to the world blessing, contentment, happiness, but rather the reverse. Awakened aesthetic tastes call for satisfaction in dainties and luxuries which all cannot attain. While "Christendom" to-day is more comfortably housed, and better fed, and better clothed, than ever before, it is more wasteful, and peevish, and discontented, and unhappy, than ever before. Why? Because the selfish propensities are in control of the will, and the more they see, the more they know, the more they have, the more will they desire.

The suggestion then comes that awakening and knowledge are dangerous things to some under present conditions? We answer, Yes; the only safe prescription for those awakened is that which the Lord provides; namely, arise from the dead and have Christ give thee light, and follow that light. Otherwise the awakening is not profitable. Otherwise the heathen might just as well remain in their heathenism, waiting for the Millennial Age.

A Great Time of Trouble.

Awakened Christendom is on the verge of anarchy, but does not realize it. In connection with her awakening she has developed financial giants, who, discerning the vast possibilities of the hour, have seized, in various ways more or less legal and more or less just, the inventions and opportunities brought in by the awakening. These advantages have been capitalized, stocked, and trusted, in harmony with the general laws of our time, the laws of selfishness which govern both poor and rich. Under these conditions these financial giants control the world—all others to a greater or less extent do them homage and service willy nilly.

On the other hand, the masses, equally selfish but less fortunately situated, are becoming more and more awake to their rights and their wrongs, and their power through the ballot and otherwise. They, too, are organizing and federating, and growing in intelligence. The battle between these two great institutions is sure to come, and cannot be long deferred. Love on the part of one or the other, or both, would save the day, but more and more they are losing confidence in love, and are developing its opposite. Injustices on each side are magnified. Neither gives the other credit for any other principle or motive than avarice. The clash between the two will precipitate what the Scriptures designate as "A time of trouble, such as never was since there was a nation" (Daniel xii, 1). Thank God for the Scriptural assurance that in the height of the trouble the Lord will bring deliverance by the establishment of his kingdom, for which still we pray, "Thy Kingdom come, thy will be done on earth as in heaven."

MANY ATTEND RACING MATINEE

Three of Races Taken by Gettysburg Horses. Dr Hartmans Horse won Good Race in two Straight Heats. The Prizes.

Several hundred people gathered at West End Driving Park on Saturday afternoon to witness the races of the Gettysburg Driving Club. The Class A race delighted the crowd while all of the other events excited the usual amount of interest. Gettysburg followers being much pleased when three of the four firsts were taken by local horses

Dr H M Hartman, driving Rube won the class A race in two straight heats. In the first heat he took the lead at the start and maintained it the entire half mile, the time being 1.07 1-4. In the second heat the performance was again repeated, the time this heat being 1.07 1-2.

Ben Kindig's "Little Harry" ran away with the Class B event without much trouble, two straight heats giving him the race. Kurtz Moxley drove for Mr. Kindig.

The Class C race was the only disappointing feature of the afternoon. "Fire Alarm Joe," owned by Mr Seiffert, of McSherrystown, was placed in this class with Kitty B, owned by Mr. Weikert, of Round Top, and four other horses. The owners of the last four horses refused to race claiming that "Fire Alarm Joe" was improperly classed. The race was pulled off however, the first heat being won by the McSherrystown horse. Mr. Weikert then also lodged a protest with the judges. They refused to do anything, however, and Mr. Weikert withdrew his horse. The McSherrystown horse going the second heat alone

The road race excited the usual amount of interest. John Toddes driving "Sorrel Tom" won with little difficulty.

A running race proved one of the best numbers on the program and was won by Gee Whiz in 54 seconds. The horse was driven by Charles Miller. The results of the various events follow:

CLASS A

Rube b. h. Hartman	1 1
Wealthy R b. m. House	3 2
Allewood b. h. Yoost	4 3
Magnolia b. m. Smith	2 4

Time 1.07 1-4. 1.07 1 2. Prizes, first, Rube, stop watch; second, Wealthy R, cooler; third Magnolia, halter.

CLASS B.

Little Harry b. h. Kindig	1 1
Billy S b. h. Asper	2 2
Lady Clair, b. m Weaver	3 3
Hanover blk. g. Smith	4 4
Dan W s. h. Smith	5 5

Time 1.10, 1.18. Prizes, first, Little Harry, cooler; second, Billy S. pair knee boots; third, Lady Clair whip.

CLASS C

Fire Alarm Joe, Seiffert	1 1
Kitty B. b. m. Weikert	2 dr

Time 1.17; 1.20 1-2. Prize: first. Fire Alarm Joe, open bridle.

CLASS D

Sorrel Tom s. h. Toddes	1 1
Maud b. m. Hershey	2 2
Allegro b. m. Plank	3 3
Bert b. m. Plank	4 4
Joe b. m. Cromer	5 5

Time 1.21 3-4, 1.20. Prizes: first Sorrel Tom, pair quarter boots; second Maud, light cooler, third, Allegro, whip.

RUNNING RACE

Gee Whiz, Shultz	1
Ben, Shultz	2
Jim. J. Ocker	3

Time 54 seconds.

RARE FIND

While digging a trench for the foundation for a barn which is being moved on the Seminary property Albert Williams found the remains of what was once a Union soldier's coat, several Union buttons, a comb and mirror. Part of the coffin also remained. It is thought that when the nineteen bodies were removed from that locality some years ago the above articles were thrown back into the grave and covered over. The old Seminary barn is being moved to the West side of the woods to make room for the new refectory and it was in the trench for the new foundation for the old barn that the find was made. Further search failed to reveal any other articles.

School Work Exhibit

McSherrystown, June 25—An exhibition of the work of the pupils of the parochial schools was held in St. Mary's hall McSherrystown. Sunday. The hall was open all day.

The exhibition consisted of specimens of penmanship, drawing, plain and fancy sewing, embroidery, etc.

Fine weather caused a great deal of visiting in the county on Sunday and there were plenty of teams on the public highways during the day.

MERCHANTS ACT ON MATTERS

The regular meeting of the Retail Merchants' Association of Gettysburg was held Friday evening in the office of the Mummasburg Fire Insurance Company.

The first matter taken up was the report of the committee on dues, E. P. Wisotzkey, T. J. Winebrenner and John W. Brehm. Their report, which was adopted, read as follows: "We recommend that each firm be assessed according to mercantile taxes for the year 1909 as follows: all paying $4.00 or less shall pay at the rate of 9 cents per month; those under $8.00 ten cents; under $10.00 twelve cents; under $12.00 sixteen cents, under $15.00 twenty cents, all above $15.00 twenty five cents."

It was further decided that all whose names do not appear on the mercantile list such as printers, tailors, and others who manufacture the goods which they sell shall pay at the rate of 15 cents per month. The committee was discharged with the thanks of the association.

Mr Weaver, chairman of the committee on constitution and bylaws read the constitution as adopted at the last meeting. A few minor corrections were made and the final adoption followed.

Two vice presidents were provided for and the following were elected unanimously: first president, H. T. Weaver; second vice president, William F. Cordori.

It was decided that the president appoint a committee of three to look around for an available secretary and that they report at the next meeting. The committee appointed consists of the following, William Arch McClean, J. Frank Hartman, Joseph H. Colliflower.

It was decided that monthly dues as adopted begin with July 1.

The following were appointed as standing membership committee: E. P. Wisotzkey, J. Frank Hartman, J. H. Colliflower, Max Davis, H. B. Bender, J. B. Wineman, Barry Wentz, Charles S. Mumper.

It was suggested that at next meeting which will be held next Friday evening at 8.00 p.m. in the Mummasburg Fire Insurance Company office, as many as possible pay the initiation fee. This is $3.00 if paid before September 1, after that $5.00.

Base Ball

McKnightstown, June 25—The Buchanan Valley baseball team came to McKnightstown Saturday and were defeated by the score of 5 to 2. The feature of the game was a home run by Riddlemoser in the first inning. Batteries, Robert and Mickley; Kinple and Kane.

Prof. and Mrs. Bruce U. Cobaugh, of Bridgeton, New Jersey, are spending several days with friends in Gettysburg.

WAR COLLEGE OFFICERS HERE

Fifty officers from the Government War College at Washington arrived in Gettysburg from Fairfield and Cashtown on Sunday morning shortly after ten o'clock and at once proceeded to Pardee Field in the rear of Culp's Hill where they established their camp.

Accompanying the officers was Troop C 13th United States cavalry and a large baggage and supply train. All will remain here for a week or more during which time a technical study of the battle will be made. Major Eben Swift is in command of the entire body.

During the stay here the details of the battle and all the various movements will be studied with great care. Antietam was visited last week and a similar study of that field made.

The ride from the Maryland battlefield to Gettysburg was made without special incident and all are much pleased with the place selected for their camp. It will be remembered that the officers from the War College at Leavenworth, Kansas, who were here during National Guard encampment week last Summer also camped on Pardee Field and were equally well pleased with the site.

Powell Clayton, Sr., former ambassador to Mexico, is spending several days in camp with his son Captain Powell Clayton.

HORSEBACK PARTY

Baltimore City Solicitor Poe arrived here on Sunday from Buena Vista Springs on horseback. The party, which includes Mr. and Mrs. Poe and their son, Edgar, Miss Fannie McLean and Misses Ethel and Katharine Lee, of the Green Spring Valley, left the Valley Wednesday morning, taking the pike along to Frederick, thence to Thurmont. The trip was very successful, excepting for the rain, which compelled them to stop at Thurmont. The six are riding horseback and are accompanied by their coachman, who is in charge of the baggage with a phaeton. The party returned home by way of Westminster.

RUPP REINHOLD

Cards have been received in Gettysburg announcing the marriage of Harry Milnor Rupp, of York, to Jessie Marguerite, daughter of Mr. and Mrs. Edwin L. Reinhold, of Marietta, Saturday afternoon, June 19.

The wedding was celebrated at the home of the bride's parents. Rev. Dr. Stockete, rector of St. John's Protestant Episcopal church, of Marietta, of which the bride is a member, officiated. The Episcopal ring service being used. Daniel A. Rupp, a brother of the groom, was best man.

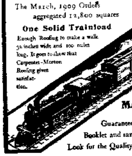
On Saturday evening Mrs. Potts gave a dinner in honor of Mr. and Mrs. Charles S. Duncan's twentieth wedding anniversary. Later in the evening Mrs. Potts entertained at Bridge.

CARPENTER-MORTON ROOFING

The March, 1909 Orders aggregated 12,800 squares

One Solid Trainload

Enough Roofing to make a walk 32 inches wide and 100 miles long. It goes to show that Carpenter-Morton Roofing gives satisfaction.



Made of Long Fibre Wool Felt and Natural Asphalt. Not affected by Sun, Rain, Ice and Snow. Easily applied.

Makes a Good Tight Roof

Guaranteed to last for years. Booklet and samples free. Look for the Quality Seal on every roll.

For Sale by

Z. J. Peters, Guernsey, Pa.

We don't tell you as others do

Our portraits and mounts are the best

Because we know you'll tell us so

After you h a vetried the rest.

J. I. MUMPER, Photographer,

41 Baltimore street, Gettysburg, Pa.

NEWSPAPERARCHIVE® NEWSPAPERARCHIVE®

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

Pastor Russell In Sweden.

The Ascension.

Text, "He ascended up on high; he led captivity captive, and gave gifts unto men" (Ephesians iv, 8).

Stockholm, Sweden, May 23.—Pastor Russell of Brooklyn Tabernacle preached here today to a large congregation, composed chiefly of those acquainted with him through his books on Bible Study. He spoke through an interpreter. He said in part:

As many of you are aware we have just passed the anniversary of Christ's ascension. We recall that following our Lord's crucifixion he arose from death on the third day. He remained with his disciples during forty days, although he manifested himself to them only a few times and then very briefly—probably seven manifestations in all, and of but a few moments each. The work of those forty days was primarily to demonstrate to the Apostles, and through them to his followers throughout the Age, that he who redeemed us through the sacrifice of himself is not a dead Saviour but a risen one. Secondly he wished them to understand that as he had left the spirit condition and humbled himself to take the bondman's form for the suffering of death, he resumed his spirit nature in the resurrection and was no longer flesh and blood. He wished them to know that flesh and blood could not inherit the Kingdom, and that the Divine calling to them as his disciples was that they lay down their lives in his service so that in due time they also might experience a share in his Resurrection to spirit nature, glory and honor. In his own person he illustrated what the Apostle explained will be the experience of all the faithful saints of this Age—he died and was buried in weakness, he was raised in power; he died and was buried in dishonor, he was raised in glory; he died and was buried a natural body, human, he was raised a spirit body, Divine (I Corinthians xv, 42-44).

These great lessons required time, and evidently the forty-day period was none too long. The apostles were convinced at once that their Lord was no longer dead. He had appeared to them. He had manifested himself at various times and in various forms—as a traveler, as a gardener, with wounded hands and feet, and otherwise; but, as he declared, "They were slow of heart to believe all things written in the Law and prophecies concerning him." They were disappointed that he did not stay with them as previously when he was "the man Christ Jesus." They were amazed when he came into the room where they were assembled, the door being shut and securely barred. They knew that no human body could thus come in, and yet so he appeared. And when the interview was ended he vanished. He walked not away, but vanished. They looked for him frequently, but he disappointed them, not manifesting himself for more than a week several times. They could not understand spiritual things because they were but natural men, even though consecrated to the Lord; they had not yet received the holy Spirit, and hence were slow to learn spiritual lessons (John vii, 39).

"Without Me Ye Can Do Nothing."

Toward the close of the forty days the apostles were not only perplexed but dispirited. The Messiah with whom they had hoped to reign had not only been crucified, but now, in Resurrection, he had been so changed that they were at a loss how to understand matters. They concluded to give up the entire proposition and to return to their secular business. The leaders were the first to so decide—Peter, James and John. They took back their boats, nets, etc., and resumed the old business partnership on the Sea of Galilee. Now came the opportune moment for our Lord to teach them a great lesson respecting his power as a spirit being; that it was no less than that which he exhibited to them when as "the man Christ Jesus" he had fed the multitudes and miraculously filled their nets with fishes at the beginning of his ministry.

It was a part of the Lord's providence that they caught nothing on the first night. In the morning they saw a man upon the shore who inquired if they had fish. They replied that they had toiled all night and had caught nothing. The stranger suggested dropping the net on the other side of the boat and, without specially reasoning that the little boat was continually turning about anyway, they obeyed him. Forthwith they found their net choked with fishes. The lesson was sufficient. The apostles knew at once that the stranger on the shore could be none other than their Master, who had adopted this new form of manifesting himself. They could scarcely wait to reach the shore. St. Peter, impatient of delay, swam to his Master, fearful that he would disappear again before he could reach him. When ashore they found that the Master had miraculously provided a fire and fish and that their breakfast was ready. We read that "None of them durst ask him who he was, knowing that it was the Lord"—knowing by the miracle which he alone could work, but not knowing by any wounds in hands or feet, nor by any exact reproduction of his garments, which the soldiers had parted amongst them.

The lesson needed had been taught. The disciples had learned the force of the Master's words, "Without me ye can do nothing." They learned that they were under his careful supervision, even when they saw him not; and that he had withholden fish from their net during the night as a part of their lesson, and that similarly he had filled their net with fish as an exhibition of his power; finally that he could provide the fish on the shore ready cooked and that, therefore, as his disciples and laboring under his instructions, they might be sure that "no good thing would be withhold."

It was at this time that he gently reproved Peter for denying him by saying, "Simon Peter, lovest thou me more than these" (nets, boats, etc)? And when he answered "Yes," three times, the Lord enjoined him to feed his sheep and his lambs. Peter, the eldest of the apostles, received his lesson with meekness, as was attested by the faithfulness of his entire ministry. Never again did he deny his Redeemer and never again did he think of leaving the work to which he had been specially called—to be a "fisher of men."

Once more did our Lord meet by appointment with about 500, and a little later by appointment he met the twelve at the Mount of Olives, gave some parting instructions and ascended from them. He could have vanished before ascending to the Father; but he assisted the disciples' faith and ours also, by retaining his materialized body in which he had appeared and in it ascended into the clouds. They needed all of this assistance evidently. But it was sufficient for them. They remembered his word and tarried at Jerusalem ten days longer, waiting for the Pentecostal blessing and when it came upon them and they began to have spiritual eyesight and to see spiritual things, then all of their experiences became plain (I Corinthians ii, 9-14).

"This Same Jesus."

We remember that two angels appeared to the apostles and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts i, 11). This was an additional attestation of the Lord's ascension and a reminder of his promise that he would come again. The angel did not say, however, that at his Second Coming he would appear in the flesh, nor should we so expect. It was the manner of his going that would be duplicated at his Second Coming—its quietness, secrecy, unknown to the world and known only to his most intimate ones. Not with trumpets on the air, not with dazzling brightness, will our Lord's Second Coming be heralded. On the contrary, the voice of prophecy will declare his presence, and the enlightening influences of the Truth shall gradually display the glory of his Kingdom. But his words will prove true, as uttered to the Jews, "Yet a little while and ye shall see me no more."

The only reason why the Church will see the Lord in glory will be because, as the Apostle explains, she will be "changed in a moment, in the twinkling of an eye"—the Resurrection change—because "flesh and blood cannot inherit the Kingdom." At his Second Coming our Lord will not appear in the flesh, else it would not be necessary for his Church to be changed to spirit conditions, in order to see him as he is. But after receiving the Church to himself in the Resurrection change the Millenial Kingdom will be established, and its power and great glory will gradually be made manifest through its enlightening influences upon the world, which will speedily come to see the great change from the rule of the invisible Prince of Darkness to the rule of the invisible Prince of Light—from the reign of Sin tending unto death, to the reign of Righteousness tending unto life everlasting.

Instead of appearing as a man to instruct the world, and instead of the Church appearing to co-labor with that work of instruction, the Scriptures inform us that the new teachers of that period will be Abraham, Isaac and Jacob and all the prophets resurrected to *human perfection*. These will be the earthly representatives of the Kingdom to men, and in themselves will be examples of human perfection, to which the entire human family will be privileged to return by obedience to the Divine laws then promulgated.

"Ascended on High."

St. Paul quotes from David's prophecy, saying, "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them" (Psalm lxviii, 18). St. Paul quotes this, "Gave gifts to men." The Scriptures represent that all the blessings which our Lord Jesus is to shed forth, first upon his Church for its perfecting on the spirit plane, and secondly through the Church upon the world, "the rebellious also," are of the Father though through the Son. Our Lord received the dignity, blessing and power of the Father, as St. Peter tells us, and then shed forth a part of what he had received upon the waiting Church in the upper room at Pentecost. The blessing still continues with all who are his, all who come into the position of Justification by faith and Sanctification of heart.

"Gave Gifts Unto Men."

We might have had room for speculation as to what kind of gifts the Lord bestowed had not the Apostle proceeded to specify and to leave us without a question of doubt. He says, "He gave some (the gift to be) apostles, and some prophets, and some evangelists, and some pastors and teachers." This declaration is in harmony with another from the same pen, to the effect that "God hath set the various members in the Body (of Christ, the Church), as it hath pleased him." The Scriptures clearly teach that but twelve were set to be apostles; that the office is not, as some claim, prolonged in the bishops, cardinals and popes. The Scriptures tell us of the "twelve apostles of the Lamb," whose names are written in heaven, and of the twelve foundations of the New Jerusalem. Another picture of the same thing in Revelation represents the Church as a woman, upon her head twelve stars, no more, no less, one being chosen in place of one of the original, Judas, who was lost, so that the *twelve* might be maintained. While the number of pastors, teachers and evangelists is evidently greater, we are not for a moment to doubt that the Lord has the supervision of this matter and has been giving the gifts to the Church throughout the Gospel Age as their services were necessary and, as believers were prepared, to make use of their assistance. Here we are reminded of the Apostle's words, "Are all apostles? Are all prophets? Are all teachers?" His intimation assuredly is that all are not so recognized of the Lord; that God makes his own selection—and it is for his people to hear, to recognize his voice and to follow the same and not to follow the voice of strangers.

Alas, that an important Truth is slighted; that the Lord's people have forgotten that he himself is the Head of the Church; that by his appointment the twelve apostles are the channels of his blessing; that only through them do the streams of Truth go forth, and that evangelists, pastors and teachers are to be heeded only as they can show that their messages are from this Fountain Spring! Would that every consecrated Christian would realize what the Apostle Paul so clearly sets forth, namely, that all the teachings represented in the name of the Lord and the apostles are to be proven, to see whether or not they do proceed from these Fountains and without admixture and adulteration.

"Perfecting of the Saints."

For what purpose did the Lord give these gifts unto men? For the conversion of the world, someone answers. Yes, we reply, but not directly so. We must be guided by the Apostle if we would know the Truth of the matter. He says distinctly that these gifts were "for the perfecting of the saints for the work of the ministry, for the edification of the Body of Christ, till we all come into unity of faith and of the knowledge of the Son of God; unto full-grown men; unto the measure of the stature of the fullness of Christ" (Ephesians iv, 11-13).

According to this it is a mistake to suppose that God's will is accomplished in the mere preaching of the first principles of the doctrines of Christ. The Apostle explains that our first standing in Christ is that of babes, but that we need to be nourished, strengthened, developed to perfection, to the condition of manhood. We believe that the Apostle would find fault with the sentiments of men today on this subject; that he would tell us that the doctrines of Christ are not sufficiently taught and not sufficiently understood to produce the finished Christian character which the Lord desires. Men are to become saints first, and then to attain a *perfecting* as saints. Full consecration, therefore, is a mere beginning of the matter and not the end of it. We must "go on unto perfection."

"Unto a Perfect Man."

St. Paul says that these gifts through apostles, prophets and teachers are to develop the Church to the condition of a perfect man, "unto the measure of the stature of the fullness of Christ." He does not mean that each individual is to become of Christ's measure and stature and character. Nothing of the kind is possible nor has ever been accomplished. His meaning is that from the Divine standpoint of intention The Christ, of which Jesus is the Head, has many members, possibly one hundred and forty-four thousand, and that these members, when all completed at the end of the Age, will constitute the perfect man—the Great Prophet.

This is the same New Man of which the Apostle speaks, saying that the Head and some of the members were Jewish while others of the members were of Gentile origin, "that of the twain he might make one new man" (Ephesians ii, 15). This is the same Body to which the Apostle refers in I Corinthians, twelfth chapter, when he says that "the eye cannot say to the hand, I have no need of thee; nor again, the head to the feet, I have no need of you. Nay, much more, those members of the Body which seem to be more feeble, are necessary." That Body complete will be the great Prophet, Priest and King, our Lord the Head and his perfected saints the members. Through the Kingdom then to be established the gifts and blessings will proceed through Abraham's Seed to all the families of the earth; yes, unto "the rebellious also," will come fullest knowledge, fullest opportunity for reconciliation to the Father through the death of his Son. Thus seen our Lord's ascension to be Lord of all is close to the core of the Gospel program.

COMMISSIONERS ARE WARNED

Deputy Auditor General of Pennsylvania Notifies Adams County Commissioners that no Scalp Bounty Appropriation is Made.

T. A. Chrichton, deputy auditor general of the state, has written to the Adams County Commissioners to the effect that the recent legislature had made no appropriation for the killing of noxious animals during the next two years and warns them against paying any bounty claims with the expectation of getting reimbursed by the commonwealth.

Since last August claims for $27,000 have been presented by the different counties. Included among them is one for $271 which was filed last year by the Adams County Commissioners.

The local officials have not paid any of the claims during the past 15 months. Consequently the county will not lose anything.

The communication forwarded from the auditor general's department to the local officials is as follows:

Harrisburg, May 20, 1909. The County Commissioners, Gettysburg.

Gentlemen:—This is to advise you that the legislature failed to make any appropriation for the payment of bounties on noxious animals for the two years beginning June 1, 1909.

It did make an appropriation of $40,000 to pay the deficiency that already exists.

Of this $40,000, over $27,000 is already due to various counties for the balance of bills that were due up to August 18, 1908, at which time we distributed the balance of the former appropriation then in the treasury. From data on hand we are convinced that the remaining $13,000 will not be sufficient to reimburse the counties for those bills which have already been paid, but not presented to this department.

We have, therefore, to request that you pay no more of these scalp bounties. Kindly mail to this department before June 1, 1909, all bills that you have already paid, attaching thereto an affidavit, stating the date upon which they were paid. We will pro rata the balance of $13,000 among the counties which have bills of his character which they have paid but not presented to this commonwealth.

Of course, you understand that we are not dictating to you as to whether you should continue to pay these bills, but are only warning you that if you do so, there is no money with which we can reply.

Yours truly T. A. CHRICHTON, Deputy Auditor General.

ASCENSION DAY SOCIAL

On Ascension Day, May 20, a large and happy crowd gathered at the home of Charles Newman near Frogtown for the purpose of a social. The disagreeable weather did not hinder the enjoyment of the evening in the least degree. The time was spent joyously by every one present. Many games were played, especially by the young people.

After some time had been spent in this manner, the guests were invited to a dining room, where there was a table filled from one end to the other. Every one could not help getting his share of the dainties. After supper many more games were played. After all had had a pleasant time at a reasonable hour the guests left for their respective homes.

Those present were: Mr. and Mrs. Charles Newman, Mr. and Mrs. Charles Foulk, Mr. and Mrs. Calvin Rudisill, Mr. and Mrs. Charles Basehoar, Misses Edna Wherley, Beulah Newman, Nina Rudisill, Bernice Basehoar, Lonetta Shanebrook, Ethel Basehoar, Margaret Foulk, Elizabeth White, Ruth Horner, Golda Foulk, Luella Horner, Messrs. Clyde Basehoar, Norman Conover, Holman Sell, Homer Robinson, Robert Galt, Oliver Lambert, Addison Horner, Morgan Swope, Roy Foulk, Earl Rudisill, Ivan Snyder, Samuel Newman, John Rudisill, Emiley Newman, Arthur Shanebrook.

DEDICATION PROGRAM

The program for the dedication is announced as follows: music, "America," Thirteenth Coast Artillery Corps Band; prayer Chaplain, H. N. Chouinard, 5th U. S. Infantry. Address by Hon. William H. Taft, President of the United States; unveiling of the monument, Miss Helen H. Taft; music, "The Star Spangled Banner;" national salute, Battery D, 3d Field Artillery, the troops presenting arms; address by the Hon. Secretary of War J. M. Dickinson, transferring the monument to the Gettysburg National Park Commission; response by Lieutenant Colonel John P. Nicholson, Chairman; laurel wreaths placed at the base of the monument by the oldest surviving regimental or battery commander present; taps by trumpeters en masse; review of the troops by the President.

PROGRAM FOR MEMORIAL DAY

Noted Orator to Deliver Address. Parade and Strewing of Flowers as Usual. Veterans Ask that Flowers be Contributed.

The Memorial Day committee of Corporal Skelly Post 9, G. A. R., have about completed arrangements for the observance of the day in Gettysburg. The parade will move at half past one Saturday afternoon from Centre Square and will proceed out Baltimore street to the National Cemetery in the following order: Sons of Veterans, orator of the day and guests in carriages, Citizens' Band, patriotic and civic organizations, visiting posts of G. A. R., Corporal Skelly Post and ex-soldiers.

Captain Charles G. Miller will be chief marshal, as aides he has selected Dr. Henry Stewart and Elmer E. Slaybaugh.

After reaching the National Cemetery the program will be as follows: dirge by the Citizens' Band, ceremony of the Grand Army of the Republic, strewing of flowers by the public school children and others, the band playing during this part of the ceremony.

At the rostrum there will be music by the band. Prayer will be offered by Rev. G. W. Sherrick, pastor of the United Brethren Church, and the oration will be made by Hon. John J. Esch. Dr. T. C. Billheimer will pronounce the benediction.

The committee has labored earnestly to make this a notable Memorial Day in the history of Gettysburg notwithstanding the fact that the dedication of the Regulars' monument, with the large crowds, will come so soon afterward. The orator, Congressman John J. Esch, of Wisconsin, is a speaker of great reputation and the Post is most anxious that there shall be a large crowd to hear him. Congressman Esch delivered the address on Memorial Day at Arlington last year and made a lasting impression. His oration this year will be brief but is expected to be brilliant.

The Post committee is also very anxious that as many people as are able shall contribute flowers for the strewing of the graves. There seems to be a scarcity this year and it is requested that all be sent to the Post room before noon on Saturday.

The memorial service for the five members of the Post who have died during the past year will be held Sunday afternoon at two o'clock in the Post room. Rev. G. W. Sherrick will preach the sermon and the usual other ceremonies will take place as usual.

ACCEPTS CALL

A despatch from Easton under date of May 23 says, "Luther S. Fleck of Gettysburg to whom College Hill Presbyterian Church, of this city, extended a call preached in that church today and announced that he would accept."

GOVERNOR INVITED

Governor Stuart has been invited to attend the dedication on May 31. He has not yet accepted. A number of high state officials will be here.

GUN PLAY ON TOWN STREET

Arthur Douglass Shoots Four Times at Charles Powell because he Thought Latter was after his Job. Arrested.

Because Arthur Douglas, more generally known as "Yellow" thought Charles Powell was trying to take from him his position as porter at the Hotel Wabash, Douglas shot four times at the other man, none of the shots taking effect. The shooting occurred shortly before five o'clock Friday evening and caused considerable excitement in town.

Douglas is said to have been drinking during the day and in the afternoon was in an ugly mood and refused to do some work which he was ordered to perform at the Hotel. Powell, whose duties were those of hostler, was called in and he did the work. Douglas found him at it and at once wanted to fight. Mr. Kindig, proprietor of the hotel, appeared he seized and threw Douglas out the side door. "Yellow" ran quickly around to the front entrance and up the stairs. He came down at once and wanted to fight with Mr. Kindig. The negro was again thrown out of the hotel and went down to the stable for Powell. He shot twice at him at close range and then started down town with Powell after him.

The two men clinched in front of the store of Lewis E. Kinsein and had a lively tussel, Douglas shooting several more times. Powell made quite a racket during the mix-up yelling "murder" and calling for help. Several pedestrians on the street interfered and separated the two men. Constables Shealer and Sheads arrived on the scene and arrested Douglas who later had a warrant sworn out for the other man on a charge of assault. Powell spent several hours in the lock-up one night this week for disorderly conduct during a midnight melee in the Third Ward.

At the hearing held Saturday Douglas was held for August term of Court while Powell was discharged. It developed at the hearing that "Yellow" hurried to Cauliflower's store being put of the hotel the first time and bought a revolver and cartridges. He is held on a charge of assault with intent to kill.

A NEW INVENTION

Daniel Drawbaugh, the veteran inventor, whose home is at Eberly's Mills, has devised a new electrical device which he says will do away with carbon used in arc lights, telephone transmitters and other material used in incandescent electric light bulbs. Mr. Drawbaugh has been at work on the new invention for some time and now has it completed. The new composition is hard and cannot be melted by a heat of 4,000 degrees.

Through a secret process the new substance can be made into filaments for an incandescent bulbs and into sticks for arc lights. At present new carbons have to be placed on arc lights every few days but the composition discovered by Mr. Drawbaugh will wear for years and probably as long as the lamp itself.

Mr. Drawbaugh is now eighty two years old and all day long he may be found in his shop, working on some new idea or trying to get better results from devices in use at the present time.

PUBLIC SALE of Town Property

On Saturday June 12, 1909, I will sell the house lately occupied by Mrs. Peter Shively in Fairfield, Pa. This property is situated on Main Street. It is one of the most desirable both as to improvements and situation in the town and is in the best of condition. Sale to begin at 2 P. M.

J. U. Neely, Executor.

FARMERS ATTENTION

Breed Your Mares

To the New Imported Pure Bred

PERCHERON STALLION ROMULUS,

No. 69248

Coal Black Percheron, weight, 1700 lbs., height, 17 hands, foaled in 1904, imported from France in 1909.

Will make the Season from April 1st to July 1st, 1907, at the

ASHLAND STOCK FARM

near McKnightstown Station, one mile from Knoxlynn. TERMS:—***$15.00*** to insure mare with foal. Address communications to

C. A. HERSHEY, Mgr.,

Tillie, Penna.

NEWSPAPERARCHIVE® NEWSPAPERARCHIVE®



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 i, 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—yes, glad, to take the Truth wherever we find it and 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 fail 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" (Jude 3; Ephesians iv, 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 hesitancy, 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 usefulness 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

Unitedly 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 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 in the "narrow way" in the footprints 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 state of 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 rebelled. 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 experiences 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"

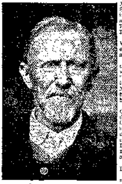
Have we not all felt more or less ashamed of the unsatisfactory presentations of our various creeds? said Pastor Russell. Is it not time that, from self-respect, as well as from respect for the Almighty, we repudiate them? Have I not presented to you this evening the Bible message which the angels proclaimed 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 appertaining 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 me, 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.

Truth is Stranger Than Fiction

THE FOLLOWING ALMOST CHALLENGES BELIEF



The above is a splendid likeness of Mr. John V. Van Atta, 503 DeWitt Street, Elmira, N. Y. This gentleman is nearly seventy years old, has been a resident of Elmira for nine years. He came to Elmira from Lock Haven, Pa.

Mr. Van Atta served in the Civil War for over three years under Generals Mead, Hancock, Sumner, Burnsides and Hooker.

Mr. Van Atta was a member of that furious band of fighters who were known all through the army as "The Second Corps." After his period of honorable and active service, Mr. Van Atta was discharged with high honors from General Couch's headquarters.

Mr. Van Atta has been active in Grand Army circles ever since his discharge and has taken a keen interest in the welfare of that glorious organization. The following is his own statement regarding his experience with the famous specialist, Dr. Daniel G. Carey, of Elmira, and his marvelous medicine, **MARSH ROOT**, and **HIT** Prescriptions.:

Elmira, N. Y., Sept. 10, 1910.

Dr. Carey Medical Corporation.

Gentlemen:—I want you to know, so that you will be able to tell to the whole world, just what Dr. Carey and his wonderful medicines have done for me. I had been sick twenty-six weeks, during which time I had eight physicians attending me and was in the hospital one week. Every one pronounced me incurable and gave me up to die; each of these physicians refused to call on me as they pronounced my case hopeless and said it was no use as **I had to die.**

I was confined to my bed during this period and could hardly move hand or foot. As the last resort, during the twenty seventh week of my illness, after having been given up to die by eight physicians and hospital attendants, my family called Dr. Carey, of Elmira, to see what he could do for me. Dr. Carey **immediately discovered the cause of my trouble which no other physician was able to do.**

Dr. Carey prescribed and used his celebrated **MARSH ROOT** and others of his famous "**HIT**" prescriptions with the result that I am now, after seven weeks of treatment by Dr. Carey, up and around; am able to dress myself and attend to my personal wants. I have been out riding several times, doing my own driving.

I have called on Dr. Carey at his office several times and am on the highway towards complete recovery. My Kidneys and bladder are acting perfectly, my blood is fast assuming its natural color and quantity. My appetite is strong and natural and instead of being in my grave, as everybody prophesied I would be by this time, I am alive and on the highway towards renewed health, thanks to Dr. Carey and his wonderful medicines.

I want all the world to know the history of my case, and I will cheerfully answer any correspondence regarding it and will testify at any time to the truth of the foregoing. My neighbors and friends pronounced my case indeed a miracle, and are ready to substantiate everything I have said.

Extending the heartfelt thanks of not only myself, but my family, I am most gratefully yours.

JOHN V. VAN ATTA.

Trial Size, FIFTY CENTS. Large Bottle containing two and one-half times as much as Trial Size, ONE DOLLAR.

A POSITIVE BANK DRAFT GUARANTEE WITH EACH ONE DOLLAR BOTTLE.

ED. D. HECKERMAN, Bedford, Pa.

A GREAT PHYSICIAN

What He Said of Germs That Cause Disease.

M. Pasteur, sometimes called the Greatest Physician, often said "I believe that we shall one day rid the world of all diseases that are caused by germs."

Of all the diseases caused by germs, catarrh is one of the most persistent and loathsome. Catarrh can be cured, but only by destroying the germs.

Breathe HYOMEI (pronounce it High-o-me) and cure catarrh by killing the germs. The HYOMEI method is the only sensible method, because you breathe the highly antiseptic and germ killing air directly over the entire membrane infested with catarrh germs.

HYOMEI will cure catarrh. There may be some complicated cases where it will fail, but the chances are ten to one in its favor, and the sufferer from catarrh takes no risk, because HYOMEI is a guaranteed remedy, and if it doesn't cure, F. W. Jordan will refund the purchase price.

HYOMEI will also give instant relief and cure bronchitis, coughs, colds and croup. A complete outfit, including hard rubber pocket inhaler, costs only $1.00. If you now own a Hyomei inhaler you can get a bottle of HYOMEI for 50 cents.

WHY HESITATE?

An Offer That Involves No Risk For Those Who Accept It.

We are so positive our remedy will completely relieve constipation, no matter how chronic it may be, that we offer to furnish it free of all cost if it fails.

Constipation is caused by weakness of the nerves and muscles of the large intestines or descending colon. To expect a cure you must therefore tone up and strengthen these organs and restore them to healthier activity.

We want you to try Rexall Orderlies on our guarantee. They are eaten like candy, and are particularly ideal for children. They act directly on the nerves and muscles of the bowels. They have a neutral action on the other organs or glands. They do not purge or cause any inconvenience whatever. They will positively overcome chronic or habitual constipation and the myriads of associate or dependent chronic ailments. Try Rexall Orderlies at our risk. Two sizes, 10c and 25c. Sold only at our store—The Rexall Store. F. W. Jordan.

Gazette Job Rooms are up-to-date Call and be convinced.

EASILY DECIDED

This Question Should Be Answered Easily by Bedford People.

Which is wiser—to have confidence in the opinions of your fellow-citizens, of people you know, or depend on statements made by utter strangers residing in far-away places? Read the following:

W. H. Weyant, 243 W. Pitt Street, Bedford, Pa., says: "Doan's Kidney Pills are by no means a new remedy to me. I have used them off and on for a number of years and would not think of being without a supply on hand. I am obliged to be on my feet a great deal and this caused attacks of backache and other symptoms of kidney complaint. Doan's Kidney Pills, procured at John R. Dull's Drug Store, brought prompt relief and consequently I do not hesitate to recommend them to other persons afflicted with kidney trouble." (Statement given October 14, 1907.)

Two Years Later

On November 12, 1909, Mr. Weyant said: "I have no reason to change my high opinion of Doan's Kidney Pills, which I had previously expressed through the local papers. The relief this remedy brought me has been permanent and during the past year or so, I have been in good health. You may continue to use my name as one who knows of the merit of Doan's Kidney Pills from personal experience."

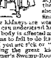
For sale by all dealers. Price 50 cents. Foster-Milburn Co., Buffalo, New York, sole agents for the United States.

Remember the name—Doan's—and take no other. April 7-2t.

Often The Kidneys Are Weakened by Over-Work.

Unhealthy Kidneys Make Impure Blood.

Weak and unhealthy kidneys are responsible for much sickness and suffering, therefore, if kidney trouble is permitted to continue, serious results are most likely to follow. Your other organs may need attention, but your kidneys most, because they do most and should have attention first. Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty.



If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root. A trial will convince you of its great merit.

The mild and immediate effect of **Swamp-Root**, the great kidney and bladder remedy, is soon realized. It stands the highest because its remarkable health restoring properties have been proven in thousands of the most distressing cases. If you need a medicine you should have the best.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle by mail free, also a pamphlet telling you how to find out if you have kidney or bladder trouble. Mention this paper when writing to Dr. Kilmer & Co., Binghamton, N. Y. Don't make any mistake, but remember the name, Swamp-Root, and don't let a dealer sell you something in place of Swamp-Root—if you do you will be disappointed.



Home of Swamp-Root.

BURNS LAMP DRY WITHOUT MOVING WICK

The *best* oil, also the most economical oil—it costs no more than the tank wagon varieties and it gives not only *better* service but also *more* service—

FAMILY FAVORITE OIL

gives a clear, white, steady flame. Will not char, smoke or smell. Your dealer will serve it from original barrels direct from our refineries.

Waverly Oil Works Co.

INDEPENDENT REFINERS

Pittsburg, Pa.

Also makers of Waverly Special Auto Oil and Waverly Gasolines.

ADMINISTRATOR'S NOTICE

[Estate of William L. Miller, late of Woodbury Township, Bedford County, Pa., deceased.]

Letters of administration on the above estate having been granted to the undersigned, all persons indebted to the said estate are requested to make prompt payment, and those having claims to present the same without delay to

PETER S. CLAPPER,
Administrator,
[illegible] Spring, Pa.

D. S. [illegible], Att'y,
Roaring Spring, Pa. Mar. 17-6t

BEDFORD AND BRIDGEPORT RAILWAY COMPANY

General Office, Broad Street Station, Philadelphia, 24th March, 1911.

A special meeting of the stockholders of this Company will be held at the General office of the Company, Broad Street Station, Philadelphia, on Friday, 7th April, 1911, at 10:45 o'clock A. M., for the purpose of considering an agreement of consolidation and merger of the Bedford and Bridgeport Railway Company and the Bedford and Hollidaysburg Railroad Company, so as to form one corporation by the corporate title of the "Hollidaysburg, Bedford and Cumberland Railroad Company", and taking a vote by ballot for the adoption or rejection of the same.

By order of the Board of Directors.
LEWIS NEILSON,
Secretary.

BEDFORD AND HOLLIDAYSBURG RAILROAD COMPANY

General Office, Broad Street Station, Philadelphia, 24th March, 1911.

A special meeting of the Stockholders of this Company will be held at the General office of the Company, Broad Street Station, Philadelphia, on Friday, 7th April, 1911, at 10:50 o'clock A. M., for the purpose of considering an agreement of consolidation and merger of the Bedford and Bridgeport Railway Company and the Bedford and Hollidaysburg Railroad Company, so as to form one corporation by the corporate title of the "Hollidaysburg, Bedford and Cumberland Railroad Company", and taking a vote by ballot for the adoption or rejection of the same.

By order of the Board of Directors.
LEWIS NEILSON,
Secretary.

The Little Dandy Vacuum Cleaner cleans clean. Skiddo (23) with the duster and broom and employ the Little Dandy to clean your carpets and rugs; 25c per week pays for it. Send for descriptive circulars. A reliable agent wanted in each county. Grant Mfg. Co., 130 Seventh St., Pittsburg, Pa. Mar. 3-tf.

Bedford Planing Mill Co.

LUMBER,

Slate, Brick, Shingles, Planing Mill Work of every description.

A. G. STEINER, Supt.

You will be pleased with our neat job work. Give us a call.

NEWSPAPERARCHIVE®

NEWSPAPERARCHIVE®

PASTOR RUSSELL'S

Excellent Sermons Will Be Published in This Paper

BEGINNING NEXT WEEK

Newspapers Carry His "People's Pulpit" Sermons to Some Five Million Persons.

Pastor C. T. Russell of the Brooklyn tabernacle is the president of the People's Pulpit association, chartered as an institution for the promotion of Christian knowledge orally, by the printed page and as a correspondence school. The charter specified that it is not for profit, and, indeed, it has no capital stock. All the ministers who are members of the association give their time freely without compensation, except a meager allowance for expenses, sufficient, however, for reasonable comfort. Sermons are delivered, funeral services conducted and marriages performed freely. The present membership of the association is about thirty.

Pastor Russell has been actively connected with the work from its beginning.

Search For Truth

Reared a Christian lad under Presbyterian and Congregational influ-



PASTOR C. T. RUSSELL

ences and indoctrination, young Russell became a member of the church at the age of fifteen. He was also a member of the Y. M. C. A. and in general zealous to assist in the uplifting of the race. When about sixteen, in endeavoring to assist an infidel friend, he became convinced that either the Bible or its theology or both conflicted with reason, with justice and with love. Nearly two years he struggled with infidelity and searched for something rational along religious lines in heathen as well as in Christian teachings, finally returning to the Bible as the most consistent of all religious books, yet unable to accept it.

Finally said Pastor Russell to himself: "What is the difficulty. Surely there is a Supreme Creator, and just as surely he must be the embodiment of the very best and noblest qualities which we see reflected in man, his noblest handiwork. Surely a God of all grace would not bring into existence our race with the foreknowledge and fore intention that nine hundred and ninety-nine out of every thousand must suffer endless and untellable torture because of not having heard of the only name, Jesus, whereby we must be saved, or be-

cause after having heard of that name they did not, contrary to all their fallen tastes and appetites, be come saints."

"It was then," says Pastor Russell, "that it first occurred to me that I had all along been studying the Bible in the light of sectarian creeds, figuratively using my grandfather's colored spectacles. Then came the conviction of how the various creeds contradicted each other on very important points, and I said to myself, 'You should have gone directly to the word of God, for Jesus prayed: "Sanctify them through thy truth. Thy word is truth."' It was there that my real Scripture studies began, and they are not yet ended and, I trust, will not be until my dying breath, for I find the Bible more and more a rich mine of precious truths bearing vitally not only upon the life to come, but also upon the present life, teaching one how to live his best as well as how to prepare for death and for the eternal life promised in the Scriptures to whomsoever will accept it upon divine terms."

Sermons Reach Millions

We put the matter very mildly when we state that Pastor Russell preaches weekly to the largest congregation on earth. His sermons published in the newspapers reach not less than five millions weekly. His Scripture studies reach other millions. Additionally Pastor Russell is a magazine contributor, besides the editor of the Watch Tower and widely known as a public speaker, both in Europe and America.

Pastor Russell began to come prominently before the public eye in 1877 in connection with Bible lectures delivered in various cities of New England and particularly in the vicinity of Boston, although he had been preaching for several years prior to this. These lectures usually numbered six or seven. One series was delivered in the Congregational Church of Lynn, Mass.; another in the Disciple Church of Haverhill, Mass.; another at Beverly, Mass., in the Methodist Church; another at Newburyport, in the Adventist Church; another at Palmer, in the Methodist Church, and so on.

Intervening years have been full of activities along the lines of Biblical interpretation through the printed page and upon the public platform. The pastor has scores of invitations awaiting his convenience from all parts of the world. Although the Brooklyn Tabernacle congregation receives his principal attention, his preaching and lecturing call him in so many directions that he is sometimes spoken of as the "ubiquitous preacher." Everywhere he goes the largest auditoriums are now necessary.

At Brooklyn when Pastor Russell's topic was "Where Are the Dead?" it was estimated that 2,600 were present and that about an equal number were turned away, unable to gain admittance. In 1903 the Rev. Dr. Eaton, widely known as a Methodist minister of great ability, addressed Pastor Russell a letter requesting a public debate on certain points of Biblical interpretation on which their views diverged. Dr. Eaton urged that such a debate would undoubtedly accomplish much good among Bible students. Six discussions of two hours each resulted. The debate reports were published and 150,000 extra copies sold. The result was that all over the country Pastor Russell's Biblical interpretations became more widely known than ever. Four years later Pastor Russell received another request to debate differences of opinion, this time from representatives of the Christian denomination, who put forward Rev. L. S. White as their champion and representative. Pastor Russell accepted the invitation, and six debates took place in the celebrated Music Hall of Cincinnati, with a capacity of 3,500. Those debates were also published and have been circulated to the extent of a million copies and are still in demand.

Pastor Russell is well known abroad, especially in Great Britain. He has addressed large audiences at Belfast, Glasgow, London, Dublin, Manchester, Liverpool, etc., as well as on the continent. When last he spoke in Glasgow fully 500 were turned away, unable to gain admittance to the largest auditorium, seating 4,500.

BURDENS LIFTED

From Bedford Backs—Relief Proved by Lapse of Time.

Backache is a heavy burden,
Nervousness wears one out,
Rheumatic pains, urinary ills,
All are kidney burdens—
Daily effects of kidney weakness.
No use to cure the symptoms,
Relief is but temporary if the cause remains.
Cure the kidneys and you cure the cause.
Relief comes quickly—comes to stay.
Doan's Kidney Pills cure kidney ills.
Cure sick kidneys permanently.
Here's proof that you can verify.

Samuel Beltz, George Street, Hyndman, Pa., says: "I suffered from backache and other symptoms of kidney complaint for a long time and when I saw Doan's Kidney Pills advertised, I procured a supply. The contents of one box completely cured me and today I am free from kidney complaint. I do not hesitate one moment in giving Doan's Kidney Pills my endorsement." (Statement given October 12, 1907.)

Confirmed Proof

Mr. Beltz was interviewed on November 16, 1909, and he said: "The cure Doan's Kidney pills effected in my case has been permanent and I no longer have backaches or pains in my loins. You are welcome to use my statement at any time you desire."

For sale by all dealers. Price 50 cents. Foster-Milburn Co., Buffalo, New York, sole agents for the United States.

Remember the name—Doan's—and take no other. Oct. 7-21.

$3.50 RECIPE CURES WEAK KIDNEYS FREE

Relieves Urinary and Kidney Troubles, Backache, Straining, Swelling, Etc.

Stops Pain in the Bladder, Kidneys and Back.

Wouldn't it be nice within a week or so to begin to say goodbye forever to the scalding, dribbling, straining, or too frequent passage of urine; the forehead and the back-of-the head aches; the stitches and pains in the back; the growing muscle weakness; spots before the eyes; yellow skin; sluggish bowels; swollen eyelids or ankles; leg cramps; unnatural short breath; sleeplessness and the despondency?

I have a recipe for these troubles that you can depend on, and if you want to make a quick recovery, you ought to write and get a copy of it. Many a doctor would charge you $3.50 just for writing this prescription, but I have it and will be glad to send it to you entirely free. Just drop me a line like this: Dr. A. E. Robinson, K 321 Luck Building, Detroit, Mich., and I will send it by return mail in a plain envelope. As you will see when you get it, this recipe contains only pure, harmless remedies, but it has a great healing and pain-conquering power.

It will quickly show its power once you use it, so I think you had better see what it is without delay. I will send you a copy free—you can use it and cure yourself at home.

Lumber Mill Burned

A fire which destroyed one of the most important industries of the Broad Top Mountain region occurred early Wednesday of last week when the entire plant of the Broad Top Lumber Company at Coalmont fell a prey to devouring flames.

The greater part of the stock, three million feet, was destroyed, as well as the sawmill and all its contents. The loss will amount to between $50,000 and $100,000. The Broad Top Lumber Company is owned principally by Clearfield capitalists. The mill has not been in operation since the 15th of May and there had been no fire about it at all.

Owing to the fact that there had been no fire used about this mill and in the absence of a watchman, it is the general belief that the fire was of incendiary origin. The Huntingdon Fire Company went to the scene in response to a call for aid.

SAFE AND SURE

Among the medicines that are recommended and endorsed by physicians and nurses is Kemp's Balsam, the best cough cure. For many years it has been regarded by doctors as the medicine most likely to cure coughs, and it has a strong hold on the esteem of all well-informed people. When Kemp's Balsam cannot cure a cough we shall be at a loss to know what will. At druggists and dealers, 25c.

A Social Gathering

At the home of Charles England in Friend's Cove on Sunday, October 2, a dinner was given in honor of Mrs. England, who has been an invalid for eleven years. A very pleasant day was spent by the following:

Mr. and Mrs. Charles England, Mr. and Mrs. Emanuel Koontz, Mr. and Mrs. Harry I. Diehl, Mr. and Mrs. Andrew Diehl, Mr. and Mrs. Martin Diehl, Mr. and Mrs. Frank Koontz, Mr. and Mrs. Simon Whetstone, Mr. and Mrs. Elias Diehl, Mr. and Mrs. Jacob Diehl, Mr. and Mrs. Nick Diehl, Mr. and Mrs. Sewell Diehl, Mr. and Mrs. Bruce Imler, Mrs. Gertie Feasyl, Mrs. Mary Adams, Misses Elsie Clevenger, Regina Diehl, Sue Price, Ruby Hardcrode, Laura and Bertha Whetstone, Verna and Lena Diehl, Nellie Carpenter, Ruth Feasyl, Vera Imler, Sadie, Bessie and May Hartman, Lucile and Maud Koontz, Ada, Fay, Beatrice and Irene Diehl, Carl Diehl, Palmer Koontz, Doris, Glen and Otis Imler, Robert Gibson, Walter and Samuel Koontz, Ross Whetstone, Walter Haney, Warren Diehl, Robert and Dave Hartman, Carl Whetstone, Andrew Feight, Edward Koontz, V. G. Price, Clarence and Raymond Whetstone, Dick Morgan and Frank England.

To feel strong, have good appetite and digestion, sleep soundly and enjoy life, use Burdock Blood Bitters, the great system tonic and builder.

School Books a Heavy Load

"Don't let the children carry heavy books to and from school," is the advice of a physician who has had much experience in children's hospitals. A mother testifies that she believes the heavy bag of books which her daughter carried to school every day had much to do with her nervous breakdown, says the Chicago News. The habit tends to make one shoulder higher than the other, to lengthen the arm or enlarge the hand disproportionately. When "home work" cannot be avoided let the child have one book at school and another at home. It will pay. Or, if that is not possible, at least do not let him carry his books always on the same arm or slung over the same shoulder.

BANISH CATARRH

Breathe Hyomei for Two Minutes, and Stuffed-Up Head Will Vanish.

If you want to get relief from catarrh, cold in the head or from an irritating cough in the shortest time, breathe HYOMEI (pronounce it High-o-me).

It will clean out your head in two minutes and allow you to breathe freely, awake or asleep.

HYOMEI will cure a cold in one day, it will relieve you of disgusting snuffles, hawking, spitting and offensive breath in a week.

HYOMEI is made chiefly from eucalyptus, a soothing, healing, germ-killing antiseptic, that comes from the eucalyptus forests of inland Australia, where catarrh, asthma and consumption were never known to exist.

HYOMEI is pleasant and easy to breathe. Just pour a few drops into the hard rubber pocket inhaler, breathe it, and cure is almost certain.

A complete Hyomei outfit, including inhaler and one bottle of HYOMEI, costs only $1.00 at druggists everywhere and at F. W. Jordan's. If you already own an inhaler, remember that you can get an extra bottle of HYOMEI for only 50 cents.

THE NEW PATRIOTISM

Noiseless Element Developed Out of the Fear of Rooseveltism.

[From the New York Evening Post.]

We have been hearing a good deal of the New Nationalism, but a political development which is not making so much noise, but which may prove to be far more important, is attracting little attention. For lack of a better name it may be called the New Patriotism. It consists, first of all, in putting the public good above party. In that respect it is not merely growing alongside the New Nationalism, but is at least partly caused by it. What we mean is that thousands of thinking Republicans who have been alarmed by what they believe to be the enormous mischiefs wrapped up in the New Nationalism have determined to throw their influence against it by temporarily abandoning their party.

It was Horace Bushnell, we believe, who wrote about "the expulsive force of a new affection." Political ideas, too, have their expulsive force; and it is evident that the New Nationalism is expelling many Republicans from their party, for the time being. To meet the New Nationalism, the New Patriotism has sprung up.

The spirit of it is suggested in the interview given out by Dr. Parkhurst on his return from Europe. He is a Republican, but he says that he also hopes that he is a patriot; and his patriotic duty this year, as he conceives it, is to vote against his party and pray for its defeat. He argues, and there are plainly great numbers of Republicans who are of his way of thinking, that a thorough beating at the polls will be a needed chastening for the party. It has notoriously suffered from the evils inherent in too long a term of power, too feebly opposed. The arrogance of some of its leaders, the corruption of others, the playing of others with revolutionary notions, all constitute a good reason why men who think in terms of country, rather than slavishly in those of party, should contemplate bestowing upon their own political organization the faithful wounds of a friend.

COST OF ROOSEVELTISM

Four Years of Teddy's Rule Cost Twice as Much as Eighteen Other Administrations.

[From the New York World.]

The total expenditures of the United States government from the inauguration of Washington in 1789 to the beginning of the Civil War in 1861 were $1,795,273,344.13.

The appropriation bills signed by Theodore Roosevelt during his second term in the White House, from March 4, 1905, to March 4, 1909, authorized expenditures amounting to $3,522,982,-916.67.

Four years of Rooseveltism cost twice as much as the first seventy-two years of the republic.

One term of Theodore Roosevelt took twice as much money out of the pockets of the American people as the combined terms of Washington, Adams, Jefferson, Madison, Monroe, John Quincy Adams, Jackson, Van Buren, Harrison, Tyler, Polk, Taylor, Fillmore, Pierce and Buchanan.

During the seventy-two years covered by the administration of these fifteen presidents the United States government paid the Revolutionary War debt incurred by the states. It paid the cost of the War of 1812. It paid the cost of the Mexican War. It bought Louisiana. It bought Florida. It paid for the Gadsden purchase. It acquired all that vast extent of territory from the Mississippi river to the Pacific ocean.

What have the American people got to show for the four years of Rooseveltism which cost double the money?

And what would be the cost of four years more of Roosevelt under the new nationalism?

TENER IGNORES REAL ISSUES

Fights Imaginary Foes and Overlooks Pertinent Questions.

Candidate Tener continues in his campaign speeches to deal with everything except the question before the house. One would think that somebody has been making an attack on the public schools, the health department and other sacred institutions and that he had been rushed into the breach to defend them with his strong glass arm. Yet no one is worrying about the schools or the health department or factory inspection; and we think all are quite agreed that Pennsylvania is a great state and that water runs down hill. But the question before the house is this: "Shall the People or the Bosses Rule?" This question Mr. Tener ignores. He is a creature of the boss and is a part of the boss system and so he is not interested in a question which so vitally interests the mass of the voters.—Johnstown Democrat.

No Excuse For Bolting.

There is no excuse for the division of the Democratic vote. The party has an estimable candidate and a righteous cause. The old Democratic principles of economy and equality of burdens, the observance of the constitutional harmony of federal and state powers, the fostering of all reforms and stable progress away from fads and untried isms still animate the compact organization and arouse the people. This firing from the rear by a precious little guerrilla band is about as disgusting as Berry's own third party bunco after being beaten in a regular convention.—Pittsburg Post.

Thinking About Maine.

One of the beautiful things to watch this fine fall weather is the Republican organs trying to explain how it happened.—Washington Herald.

What Ails You?

Do you feel weak, tired, despondent, have frequent headaches, coated tongue, bitter or bad taste in morning, "heart-burn," belching of gas, acid risings in throat after eating, stomach gnaw or burn, foul breath, dizzy spells, poor or variable appetite, nausea at times and kindred symptoms?

If you have any considerable number of the above symptoms you are suffering from biliousness, torpid liver with indigestion, or dyspepsia. Dr. Pierce's Golden Medical Discovery is made up of the most valuable medicinal principles known to medical science for the permanent cure of such abnormal conditions. It is a most efficient liver invigorator, stomach tonic, bowel regulator and nerve strengthener.



The "Golden Medical Discovery" is not a patent medicine or secret nostrum, a full list of its ingredients being printed on its bottle-wrapper and attested under oath. A glance at these will show that it contains no alcohol, or harmful habit-forming drugs. It is a fluid extract made with pure, triple-refined glycerine, of proper strength, from the roots of native American medical, forest plants. World's Dispensary Medical Association, Props., Buffalo, N. Y.

CUT FLOWERS

EVERYTHING IN Cut Flowers and Plants FOR THE TRADE

JOHN PAUL FLORIST Cumberland, Maryland No. 56 Centre St. BOTH PHONES

Roses, Carnations, Lilies, Asters and Sweet Peas

LET US HAVE YOUR ORDER

GEORGE O. FARBER, Agent, Bedford, Pa.

PAY YOUR BILLS BY CHECK

The best and safest way to pay your bills is by giving a check. This constitutes the very best form of receipt for all payments, and will not only save worry and eliminate errors, but avoid disputes and help to systematize your business.

Why not open an account and commence paying by check? You will find it much better from the very start.

THREE PER CENT. INTEREST PAID ON TIME DEPOSITS

The First National Bank OF BEDFORD, PA.

McLANAHAN-STONE MACHINE CO.

HOLLIDAYSBURG, PA.

CASTINGS OF ALL DESCRIPTIONS

Our Machine Shop is equipped to do light and heavy work.

ESPECIAL ATTENTION GIVEN TO REPAIR WORK

We carry a large stock of Pipe, Pipe Fittings, Valves, Cocks, Oil Cups, Lubricators, Steam Gages, Packing, etc.

WE ARE DIRECTLY ON LINE OF NEW BEDFORD DIVISION P.R.R.



Diseases of the EYE, EAR, NOSE AND THROAT carefully treated.

Special attention given to Testing the Eyes and the Fitting of Glasses.

Office Hours Daily except Sunday. Both Phones.

A. C. WOLF, M. D.

BEDFORD, PA.

Penn Mutual Life Insurance Company OF PHILADELPHIA.

61st ANNUAL STATEMENT

Large Annual Dividends Guaranteed

New Busines, 1908 - - $68,124,877
Outstanding Insurance - $446,688,236
Gross Assets, Dec. 31, 1908, $100,134,376.64
Paid Policy Holders, 1908, - $9,014,000

For further information address

D. R. STILES,

Somerset and Bedford County Agent,

Waverly Hotel, - BEDFORD, PA.

NEWSPAPERARCHIVE® NEWSPAPERARCHIVE®



Galesburg, Ill., July 30.—Pastor Russell of Brooklyn, and now also of London, delivered addresses to large audiences at the Galesburg Chautauqua today. His topics were, "Where Are the Dead?" and "The Judgment of the Great White Throne." We report the former. Each address lasted for nearly two hours, but so deeply interested were the audiences that they seemed not to note the flight of time. He said:

No other question could be of deeper interest to thinking people than the one now before us—"Where Are the Dead?" Our ancestors, our neighbors, our friends, are dead or dying, and ourselves with them. What will be our condition when the spark of life flickers out? I have no new revelation on this subject. I have merely for my guide what is recognized by all Christians as the Divine revelation on this subject—the Bible. I hold that there is no other source of information comparable to it.

Before presenting his own findings on the subject, in the Bible, Pastor Russell reviewed the findings of others—Christian in general. The agnostic view, that there is no life beyond the tomb, he could not entertain. He believed that man's organism, so much higher than that of the brute, implies not only an all-wise Creator, but his benevolent intention for man's future. He examined the Catholic view, and, while according full liberty to every Catholic to believe what to him seems reasonable respecting the dead, Pastor Russell could not agree with Roman Catholic teachings. He summarized their view to be that a very saintly few were fit for heaven and that they went thither. He complimented the justice of their intentions, that a comparatively small number of humanity were worthy of eternal torture.

For his own part, he could not imagine any human being, on account of any human weakness or depravity, as meriting endless torture. The Catholic view, that all heathen and practically all Protestants and Catholics go in death to purgatory, he could not agree with for two reasons. First, he finds no Scriptural authority for such a view, and secondly, his mind cannot accept the thought that an all-wise, all-just, all-loving and powerful Creator will torture His creatures for centuries in any such manner as Catholics generally believe, and as Dante's great poem, "Inferno," so graphically depicts.

Our Protestant View Is Worse

Pastor Russell declared that he was a Protestant, in large measure because his parents were such. But he declared that while he sees many truths both in Protestant and in Catholic teachings he considers that the Protestant view respecting the hereafter of the dead the most diabolical conception to be found on the face of the earth, the grossest blasphemy against the Divine character and provision for humanity. Had he nothing better to offer he would not be addressing his audience on the subject.

Perplexed and disconcerted by his early teachings, he had, when a youth, discarded all human creeds, and the Bible as well—believing that the latter was the basis for the former. It was a happy day for him when he learned that this was a mistake—when he learned that the creeds of the Dark Ages are diametrically opposed to the teachings of God's Word. Now his Bible has become to him a new book—the most wonderful book in the world. Its teachings he now sees to be, beyond all comparison, the most logical—the only rational presentation, and a most glorious one respecting man—explaining his past, present and future as prearranged by a wise, gracious and all-powerful Creator.

Two Protestant Views

Protestant views respecting the hereafter are various, but two in particular represent Protestant thought in general: (1) The Calvinistic theory; (2) the Armenian theory.

Five centuries ago there were no Protestants—all were Catholics and believed in three places for the dead—heaven for the saintly few; Purgatory for the general mass of mankind, and hell, everlasting torture, for the incorrigible. Luther and coadjutors got to studying the Bible, and, finding nothing there respecting purgatory and mass for the dead, they threw these out. Figuratively, they smashed completely the idea of Purgatory. A little later they were perplexed and said to each other, We have smashed Purgatory, but now what shall we do with all these thousands of millions who have been there in our imagination for centuries—roasting, sizzling, and hoping some day to attain an eternity of bliss.

The thought of their responsibility in connection with the thousands of millions blanched their cheeks and made their hearts quail. They looked at each other in terrified bewilderment. Their noble, generous hearts led them to desire to put the whole mass directly into heaven, but, as they searched the Scriptures on the subject, they found, as they had always believed as Catholics, the Bible teaching that only the saintly, the footstep followers of Jesus, the "overcomers" of the world, are fit for the Kingdom of Heaven. In despair they said to each other, This leaves nothing for us to do but enlarge hell many times and stuff the entire mass therein, writing over the doorway, "Who enters here abandons hope." They did it, but it was a sorrowful matter, quite contrary to their generous hearts.

Great Theologian—John Calvin

It was when the Reformers were feeling very sad for what they felt they had been obliged to do with the heathen and with their neighbors and friends and the vast majority of their own families, that Brother Calvin appeared. "Cheer up," said Calvin. "Of course we are all sorry, but it is not our fault. The shame of such a conclusion is not ours. I will show you the way out of the dilemma: charge the whole terrible business upon Almighty God! Say that He foreordained and predestined things thus, and that we cannot help it!"

Pastor Russell said that these good men hesitated for a time about charging against God what they had been ashamed to acknowledge as their own plan and doing; but seeing no way out of the difficulty they finally agreed, and then extolled John Calvin as the greatest theologian the world had ever known. Calvin arranged the entire matter into a philosophy and his doctrine became the basis of all creeds of the Reformation period, including the Westminster Confession of Faith, which is generally acknowledged by Presbyterians, Baptists, etc. Thus, said Pastor Russell, we Protestants got our diabolical theory respecting the dead. We must confess that it is much worse than the theory of our Catholic friends. If we could not accept theirs because it was unloving, unmerciful, unjust and ungodly, surely we cannot accept any longer our own.

Brother Wesley's Gospel of Love

The blessings of the Reformation were considerably overshadowed and handicapped by the great Calvinistic error of an all-powerful God, destitute of love, vindictive and devilish to a degree never approximated by any human degenerate. Centuries later that good man, John Wesley, appeared. His soul cried out against the injustice and lovelessness of Calvinism; and his claim that God is love has permeated Christendom to such an extent that even those denominations which profess the Westminster Confession of Faith and Calvinistic theories do not really believe it. We must love Brother Wesley for his largeness of heart even though we must confess that he had a less logical head than had Brother Calvin.

Brother Wesley and the majority of his followers failed to see the inconsistency of his claim that God is love, and yet that nine hundred and ninety-nine out of every thousand are to be eternally tormented—because the mass of them had never heard of "the only name whereby we must be saved;" and because others who had heard did not live contrary to their tendencies; did not live saintly lives!

Pastor Russell declared that Wesley and Calvin put exactly the same saintly few into heaven, and put all the remainder into eternal torment. Hence it was a mere question between these two men as to why this was so, and not as to the fact. Calvin said, "It is God's will and He foreordained it thus." Wesley said, "No, God is love, and love would never do thus. It was the result of Divine lack of wisdom in their creation, and lack of power to help after their creation. Hence the fate of the masses."

Brethren, We Do Not So Believe!

Pastor Russell said, There is a great mistake. None of these theories satisfy your heads and hearts, nor mine. The difficulty is that we have been trying to accept the errors of the Dark Ages instead of going clear back and making our theology afresh from the words of Jesus, the Apostles and prophets. Let us do this now and find the beauty of the Divine Plan in the Bible, and a glorious Divine character such as we know it should have—far beyond human wisdom, justice, love and power. So the Lord says: "As the heavens are higher than the earth, so are My ways higher than your ways and My plans higher than your plans."

Where Are the Dead?

The Bible confirms the ablest findings of science when it tells us that the dead are dead and not alive at all, anywhere. The Scriptures declare, "The dead know not anything;" "their sons come to honor and they know it not; they come to dishonor but they perceive it not of them." Again the Bible says, "There is neither wisdom nor device nor knowledge in the grave [sheol, the Bible hell] whither thou goest" (Ecclesiastes ix, 10).

Where, my dear friends, is the key to the whole problem? The Bible hell is the grave, sheol, hades, the death state. The salvation which God has provided is the salvation from sin and from death. The hope set before us in the Gospel is—the resurrection of the dead. If nobody is dead there can be no resurrection of the dead. It is not the body which dies that God has promised shall be resurrected, but the soul. It was not Adam's body merely that was punished with death, but it was his soul, which involved the body and every power Adam possessed. All of his children have shared with him in his fall, in his death.

God's provision for the salvation of mankind is that "As by man came death [not eternal torment], by a man [the man Christ Jesus] comes also the resurrection of the dead. For as all in Adam die, so all in Christ shall be made alive" (I Corinthians xv, 22).

The Redemption Price Given

Not only do the Scriptures clearly set forth that the wages of sin is death and that thus death passed upon the entire human race [Romans v, 12], but they also set forth that the redemption price which Jesus gave was death—"He poured out His soul unto death;" He made His soul an offering for sin (Isaiah liii, 10, 12).

As a result, "in due time," there will come a resurrection of the dead, both of the just and of the unjust. By the just is meant those justified and brought into harmony with God through faith in Christ. By the unjust is meant all others. Thus the Church will share in the First Resurrection with Christ; these are the Elect of the Scriptures. Their resurrection and complete change of nature has already begun in them through the begetting of the Holy Spirit.

They will be like the angels and like Christ, who is the express image of the Father's person. Like God and the angels they, as spirit beings, will be invisible to mankind. These with their Lord and Head will set up the Kingdom of God—the Messianic Kingdom. "They will live and reign with Christ a thousand years." These are the saintly ones, a class recognized by Catholics and Protestants, by Luther, Calvin and Wesley. All are agreed respecting such a class. The entire point of discrimination is respecting the masses of our race for whom Christ died and for all of whom the various creeds provide torments untellable, unthinkable.

The Non-Elect to Be Blessed

Brothers Luther, Calvin and others, when they smashed purgatory as unscriptural, should have said, "We do not know where those poor creatures are whom we so long supposed were in purgatory." They should not have felt it incumbent upon them to enlarge hell and to put the thousands of millions out of purgatory into it. But, as a matter of fact, they all are in hell; the difference is that it is the hell of the Bible—the grave, the unconscious state of death, and not a place of suffering and torture.

Do not the Scriptures repeatedly tell you that the dead fall asleep? St. Paul writes of those who fell asleep in Christ; and again, of those who "sleep in Jesus," and again that all would sleep except those saints who would be changed in a moment, at the second coming of Messiah. Do not we read that St. Stephen, stoned to death, fell asleep? Did not Jesus say, "Our friend Lazarus sleepeth," and subsequently explain his meaning saying, "Lazarus is dead!" Do we not read that "Abraham slept with his fathers," and so of the kings and prophets and all, good and bad? Abraham's fathers, being heathen, none will claim that they sleep in heaven. Our Catholic friends will not claim that they sleep in purgatory, and surely nobody would claim that they could sleep in eternal torture. Where, then, do they sleep, and for how long? The Bible answers, "They that sleep in the dust of the earth shall awake" (Daniel xii, 2). The Bible tells us that the weeping, sighing and dying of the present time will give place to a glorious morning of better things, the resurrection morning.

Not Universalism, but Universal Opportunity

Pastor Russell disclaims Universalism; he cannot find it in the Bible, else he would preach it. He finds the Bible to teach a universal opportunity for salvation and everlasting life, but that the gift of God, eternal life, will be given only to those who will avail themselves of the opportunity. Upon all others will come the wages of sin, namely death. Those who sin wilfully, preferring wrong to right, after being granted full opportunity for reformation, will be destroyed in the Second Death, utterly, as St. Peter declares, "like natural, brute beasts" (II Peter ii, 12).

Heaven on Earth By and By

It was not in vain that the Redeemer taught us to pray, "Thy Kingdom come, Thy will be done on earth as it is done in heaven." That glorious time will come when, as the Prophet declares, "Every knee shall bow and every tongue confess Messiah; and when the knowledge of the Lord shall fill the whole earth, as the waters cover the great deep; and when none shall need longer to say to his neighbor and his brother, Know thou the Lord, because all shall know Him." Then "they shall build houses and inhabit them, and plant vineyards and eat the fruit of them, and long enjoy the work of their hands." Then "the wilderness shall be glad and blossom as the rose;" and "the earth shall yield her increase;" and the Lord will make His earthly footstool glorious (Isaiah lx, 13). This is the hereafter which God has provided for the world of mankind in general.

But this long-promised restitution blessing to the world, lifting them up out of sin and death conditions, cannot come until first the Royal Priesthood shall have been selected. The election of the Church, in progress during this Gospel Age, is God's preparation for the blessing of mankind. The elect saints will be kings and priests, judges, etc., in association with Jesus for the uplifting of the thousands of millions of humanity—"in due time."

Reasons why DR. CAREY'S LIFE TONE TABLETS

ARE the greatest and most successful treatment for these diseases for which this wonderful Remedy is recommended, known to Medical Science.

This remedy is purely an herbal preparation being the result of over forty years of actual practice in combating these particular diseases.

Life Tone Tablets is not a patent medicine. It is a physician's prescription, scientifically compounded.

Life Tone Tablets goes direct to the cause and removes the effect. It feeds the nerves with the proper kind of food. It is a natural remedy to produce a natural result.

Life Tone Tablets does not leave the disastrous after effect so common to many medicines prescribed for these diseases, **its effect is permanent.**

Life Tone Tablets restore youthful vigor to decrepit old age. It removes the ravages of dissipation, social duties and business cares.

Life Tone Tablets is sold upon our positive **bank draft guarantee** to give complete satisfaction or your money back.

Our Advisory Department is at the service of every user of **Life Tone Tablets. We charge you absolutely nothing for medical advice.**

Life Tone Tablets is equally efficient for man or woman, for old or young.

Life Tone Tablets is the medicine you want, the treatment you need to restore the lost vitality, to build up that run down constitution, to eliminate the troubles arising from general debility, nervousness, brain fag and mental worry.

Large Package of One Hundred Tablets, ONE DOLLAR. Trial Package of Thirty-Six Tablets, FIFTY CENTS.

A POSITIVE BANK-DRAFT GUARANTEE WITH EACH ONE DOLLAR PACKAGE.

ED. D. HECKERMAN, Bedford, Pa.

VERIFY IT

The Proof Is In Bedford Almost at Your Door.

The public statement of a Bedford citizen is in itself strong proof for Bedford people, but confirmation strengthens the evidence.

Here is a Bedford citizen who testified years ago that Doan's Kidney Pills relieved sick kidneys and now states the cure was permanent. Can any sufferer from kidney ills ask better proof? You can investigate. The case is right at home.

Mrs. Mary J. Corle, 218 East Pitt Street, Bedford, Pa., says: "I was afflicted with backache and other symptoms of kidney trouble for some time and nothing seemed to do me any good. The kidney secretions were unnatural and my health was badly run down. Seeing Doan's Kidney Pills advertised, I obtained a box at John R. Dull's Drug Store and I had not used them long before I found that they lived up to representations. I am now feeling better in every way, and my kidneys do not trouble me." (Statement given in October 1907.)

A Second Statement

Mrs. Corle was interviewed on November 12, 1909, and she said: "The relief Doan's Kidney Pills gave me has been permanent. You are at liberty to continue the publication of my statement."

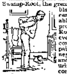
For sale by all dealers. Price 50 cents. Foster-Milburn Co., Buffalo, New York, sole agents for the United States.

Remember the name—Doan's—and take no other. July 28-2t

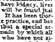
Do You Get Up With a Lame Back?

Kidney Trouble Makes You Miserable.

Almost everyone knows of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because of its remarkable health restoring properties. Swamp-Root fulfills almost every wish in overcoming rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often through the day, and to get up many times during the night.



Swamp-Root is not recommended for everything but if you have kidney, liver or bladder trouble, it will be found just the remedy you need. It has been thoroughly tested in private practice, and has proved so successful that a special arrangement has been made by which all readers of this paper, who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root, and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in this paper and send your address to Dr. Kilmer & Co., Binghamton, N.Y. The regular fifty-cent and one-dollar size bottles are sold by all druggists. Don't make any mistake but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N.Y., on every bottle.



Home of Swamp-Root.

Children Cry FOR FLETCHER'S CASTORIA

Can't look well, eat well or feel well with impure blood feeding your body. Keep the blood pure with Burdock Blood Bitters. Eat simply, take exercise, keep clean and you will have long life.

A Scary Horse

A man in upper New York State, who was desirous of purchasing a horse for the use of his wife, recently entered into negotiations with a veteran horse-dealer.

"Now, I'm not so particular about speed," said the prospective purchaser, "but I must have a gentle horse."

"Here is one that I'll warrant to be perfectly safe," said the dealer, indicating a sad-looking steed nearby.

"Are you sure he is not afraid of anything?" insisted the man.

The dealer assumed an air of deep reflection. "Well," he said, "there's one thing he has always appeared to be afraid of ever since I got him. It seems as if he's scared to death for fear some one might say 'whoa!' and he not hear it."—August Lippincott's

Do not allow your kidney and bladder trouble to develop beyond the reach of medicine. Take Foley Kidney Pills. They give quick results and stop irregularities with surprising promptness. E. D. Heckerman

The Capture of the Taylor Gang

Every issue of Sports Afield possesses notable features, and the August number is no exception to the rule. Continuing his experiences with the Texas Rangers, Capt. Miller tells of the capture of the desperate Taylor Gang; By Grace of Santa Anna is a typical tale of our Mexican border; under the title, Circus Day, Edwin Sabin writes in a style that cannot fail to thrill young and old alike; The Yuma Game will delight every baseball fan; while Life at a Navajo Trading Post will interest all lovers of our rapidly passing frontier. In back to the Old Trails, Dennis Robertson recovers from a nasty bullet wound, and the Colonel has an encounter with a cornered she-wolf that came near having fatal results. Bass Fishing on the St. John's will be read with interest by every one, and the articles on canoeing, camping, hunting, trapping and trapshooting are all bright and timely. Your newsdealer can supply you; if not, send 15 cts. to Sports Afield, 542 So. Dearborn St., Chicago, Ill.

ADMINISTRATOR'S NOTICE

[Estate of Dr. Charles F. Doyle, late of Cumberland Valley Township, Bedford County, Pa., deceased.]

Letters of administration on the above estate having been granted to the undersigned, all persons indebted to the said estate are requested to make prompt payment, and those having claims to present the same without delay to

IDA O. DOYLE,
Administratrix,
Cumberland Valley, Pa.

B. F. MADORE, Atty. June 30-6w

12 POST CARDS FREE

Also Our Two Magazines

We will send you 12 of the prettiest post cards you ever saw if you will cut this out and send it to us with 4 cents to pay postage and mailing and say that you will show them to some of your friends. If you wish, we will also put your name in our Post Card Exchange free on request. Be sure to state in your letter if you wish your name inserted. By entering your name in our Exchange column, you will get post cards, sample magazines and other mail matter from all over the world. You also get FREE sample copies of our weekly and monthly magazines, The New York Family Story Paper and Golden Hours.

FAMILY STORY PAPER,
22-24 Vandewater Street, New York.

Come to Benton Co.

Central Eastern Minnesota

The soil is a rich, warm timber and leaf loam with good clay subsoil, no stumps or stones, rivers and lakes in abundance, good hunting and fishing, water of delicious coolness and absolute purity easily obtained. Corn and small grains yield heavily; clover, timothy and other tame grasses are at home here. Stockraising and dairying; Minnesota creamery butter received highest awards at Pan-American and St. Louis expositions. Every vegetable and root crop does well; great small fruit country; apples do well. Fuel is cheap. Country is well settled, rural mail delivery and telephone lines. Improved farms from $35 to $50 per acre; wild land $15 up. We have a few improved farms that must be sold at once. Write for list and prices of our farms.

For Sale—240 acre farm in Benton County, Minn. Good buildings, telephone and R. F. D. Must be sold at once; easy terms; $35 per acre. Write for description of our other lands.

THE BENTON COUNTY REAL ESTATE COMPANY,
Sauk Rapids, Minnesota.

Good Banking

This bank has every facility for the careful and prompt handling of accounts, receives deposits subject to check, and allows interest at 3% on time deposits.

INDIVIDUAL UNLIMITED LIABILITY OF PARTNERS

HARTLEY BANKING CO.

BEDFORD, PA.

John M. Reynolds
Allen C. Blackburn
Fred A. Metzger
J. Frank Russell
Simon H. Sell

J. Anson Wright, Cashier.
Frank E. Colvin, Solicitor.

LADIES!

An old established Suit and Cloak House desires to secure Lady Agent to take orders for our Skirts in her own home. Man-tailored—made to any measure. We help you to establish a splendid and pleasant business. No investment necessary. Write us today that you are interested, and for full information. Fashion Bulletin free on request.

THE JONES DRY GOODS CO.
PITTSBURGH, PA.

J. REED IRVINE

JUSTICE OF THE PEACE

Life, Fire, Accident and Health Insurance

Why not get the Mutual Benefit Life Insurance Company's proposition at your age? We have no fear of comparison. "It's the Policy Holder's Company."

STIVER'S STABLES

BEDFORD, PA.

DOING A GENERAL HORSE BUSINESS AND LIVERY



Horses bought, sold and exchanged. Driving, work and general purpose horses constantly on hand. Every horse guaranteed as represented or money refunded.

R. A. STIVER

Hives, eczema, itch or salt rheum sets you crazy. Can't bear the touch of your clothing. Doan's Ointment cures the most obstinate cases. Why suffer. All druggists sell it.

NewspaperARCHIVE®