

# A GREAT CONQUEROR A GRAND TRIUMPH

Jesus Was "Put to Death in  
Flesh, Made Alive in Spirit."

HAS BEEN HIGHLY EXALTED.

Our Lord's Ascension—Purpose of His Manifestations to His Disciples. Pentecostal Blessings—The Apostles as Witnesses of Jesus' Resurrection. Our Lord's Extreme of Humiliation. His Extreme of Exaltation—The Triumph of a Great Conqueror—Following Him a Royal Priesthood—Then Countless Hosts of Every Nation.



PASTOR RUSSELL

May 31.—Pastor Russell's famous PHOTO-DRAMA OF CREATION beautifully pictures our Lord's ascension and the subsequent outpouring of the Holy Spirit at Pentecost. The educational value of pictures is well known; and the public are very appreciative of the DRAMA as a means of instruction along Biblical lines. Wherever it is presented, large crowds are in daily attendance.

The Pastor's text today was, "When He ascended up on High, He led a multitude of captives."—Eph. 4:8, margin. It is appropriate, began the Pastor, that on this day, celebrated as the anniversary of Pentecost, we should have in mind what we celebrate. Ten days ago was the anniversary of our Lord's ascension. In one sense of the word, our Lord Jesus ascended at the time of His resurrection from the dead; for then He left the human nature and the tomb for the Divine nature and immortality. He tarried, however, for the space of forty days after His resurrection, that He might establish and instruct His Apostles.

During that time He was invisible to them, except when He manifested Himself by appearing miraculously in various forms to convince them that He was no longer confined to human conditions—that His resurrection had made Him a spirit being again, on a higher plane than He was before He took human nature for the suffering of death in order to redeem humanity.

The Pastor went on to explain carefully that during the period between His resurrection and His ascension our Lord taught His followers not alone by His words, but also by His conduct. They had not yet received the Holy Spirit, the speaker declared, and hence could not understand or appreciate spiritual things. They could therefore receive instruction only along natural lines.

Jesus was raised from the dead a spirit being, far above angels, principalities and powers. Had He gone directly to the Father without manifesting Himself to His disciples, they would not have been able to understand the truth of the matter. Hence their lessons were given them largely in pantomime, corroborated by the Master's words, explaining that it was necessary for Messiah to die in order to redeem the world, and that it was also necessary for Him to rise from the dead and to ascend on High and re-enter the spiritual plane of existence in order that from that higher plane of being He might be the more capable of filling the great office of Prophet, Priest and King for mankind.

The Pentecostal Blessings. After forty days, during which He was invisibly present with His disciples, except on the few occasions when He manifested Himself for a few moments each, our Lord ascended to Heaven. Ten days afterward, the Holy Spirit came from the Father upon the waiting Household of Faith. The outpouring of the Spirit evidenced to them that they were justified freely from all things through the merit of the Redeemer's sacrifice, that their consecration to sacrifice themselves had been accepted of the Father, and that thenceforth they might count themselves as joint-sacrificers with Christ, members of His Body, members of "the Church of the First-born, written in Heaven," members of the Seed of Abraham, in whom all the families of the earth are to be blessed.

The Pastor then demonstrated that only Jews received the Pentecostal blessings. Until three and a half years thereafter, in harmony with a Divine promise made to the Jews, the Gentiles were excluded. Then the time came for the Gospel to go to the Gentiles. The record informs us that Cornelius was the first Gentile to be received into spiritual relationship with God. Until God's due time for "the middle wall of partition" between Jew and Gentile to be broken down, he could not receive the spiritual blessings. Even then he was received, not because of his works and prayers, but because of faith in the redemptive sacrifice offered upon Calvary.

Seen by Saul of Tarsus. The Apostles were to bear witness to the resurrection of Jesus; but Judas having lost his place, which was given to St. Paul, it was proper that the latter should also be able to bear witness to Jesus' resurrection. Recounting those who had seen our Lord after His resurrection, St. Paul says, "Last of all He was seen of me also, as of one born before the time." Jesus appeared to St. Paul in the glory of His spirit being, "shining above the brightness of the sun" at noonday. The sight caused injury to Saul's eyes.

The Pastor then pointed out how inappropriate and unsatisfactory such a manifestation would have been if the Redeemer had so appeared to the Eleven during the forty days following His resurrection. They could not possibly have identified the glorious Personage who shone above the brightness of the noonday sun with the Lord Jesus, their Friend, their Teacher. But to Saul of Tarsus, the revealing in fiery light, above the noonday glare, was very appropriate. It convinced him in a manner that no human appearance could have equalled that Jesus was no longer a man and that He was no impostor. St. Paul's conversion was instantaneous.

It should not cause us to marvel that Jesus ascended, as He declared, "up to where He was before," said the Pastor. It should not surprise us that the Apostle declares that our Lord ascended in dignity and station far above angels, principalities and powers, and above every name that is named. On the contrary, it would be both equitable and God-like that the great Jehovah should highly honor His faithful Son, the First and the Last, the Beginning and the Ending of His creation of God. Could we, he asked, for one moment suppose that our great Creator would permit this faithful Son, or any servant, to lay down life in the Divine service and to suffer loss as a consequence of his obedience? Is it not much more rational to believe, as the Scriptures declare, that "Him hath God highly exalted?"

Extreme Humiliation and Exaltation. Pastor Russell called attention to the Apostle's phraseology in the context—that the One who ascended had previously descended, and that the descending and the ascending were related as cause and effect. The One who has ascended on High completely fills the highest position in the great Divine Government of the Universe—as Head of principalities and powers, angels and men—next to the great Jehovah. Yet, as the Apostle warns us, we must not identify this glorified One with the One who in obedience to the Father's will came down from Heaven and as a man humbled Himself unto death, even the ignominious death of the cross. The Apostle calls attention to these two extremes of humiliation and exaltation—both accomplished in the Son of God, the Logos, the Messiah, the Christ.

The Pastor then showed that if some of us at one time had supposed that our Lord Jesus ascended to Heaven in a physical condition, as a man, we had entirely misunderstood the Scriptures. To suppose that Jesus went to Heaven a man, the Pastor maintained, is to mistake the significance of His title, the Son of Man, which He preserves as identifying Him with His great redemptive work—as one of His many titles. To suppose that Jesus is in Heaven a human being, he declared, is to suppose that He is still, as when on earth, "a little lower than the angels," whereas the Scriptures state that He has ascended far higher, so that not only men, but also all the angels of God, are commanded to worship Him. To suppose Jesus in Heaven a human being is to suppose Him out of all harmony with Heavenly surroundings and spiritual conditions.

Moreover, the speaker queried, are we not told that the Church of Christ will be changed from the human condition to the spiritual condition in the resurrection; and that this change will make them like their Redeemer, so that they may see Him as He is, not as He WAS—that they may see Him in glory, honor and immortality—exaltation—and not as the One who in humiliation was made flesh that He might sacrifice His flesh on behalf of the race of Adam? Answering his own question, he declared that when we so thought we forgot the Scriptural assertion that "flesh and blood cannot inherit the Kingdom of God." This statement of Scripture implies that all who become partakers of the Divine nature and share in the Heavenly Kingdom with their Lord and Redeemer must be made like Him by the power of the First Resurrection.

Difficulties of Unbelievers. The Pastor declared that he had found worldly-wise people very sceptical respecting the descent of the Logos, the Son of God, to earthly conditions, but that Christians seem to have more difficulty than do the world to comprehend the ascension of Jesus to the spirit plane and its excellent glory. Both points, however, are important. Whoever is unable to see that the Logos, the glorious Son of the Highest, humbled Himself, divested Himself of the spirit nature and took instead the human nature, cannot see that Jesus was sinless. And those who cannot recognize that He was holy, harmless, undefiled and separate from sinners, cannot believe in the sacrifice of Jesus as being a ransom for Adam, to effect his release and that of his posterity from condemnation to death.

Pastor Russell went into considerable detail respecting the method by which the Logos was transferred from Heavenly conditions to earthly conditions. He showed that the purity of the Logos, His perfection of organism, His freedom from sin, was preserved, notwithstanding the fact that He was born of an earthly mother who was not free from the blemishes of the Adamic race. The speaker proffered his hearers, free on application, a treatise entitled, "The Undeified One," which he believes, shows scientifically

Depends on Circumstances. It is bad luck to hear a dog bark at night. This superstition has been found to depend on circumstances; it is a matter of whose dog. If it's the dog next door, the best thing to use is a fadion; but a good aim is even more valuable.

Wanted a Longer Rest. Doctor—"It's nothing serious, Carnegie. I'll have you back on the job in a week." Patient—"Whist! Can't you make it two weeks, docher, bein' as your bill is goin' to be paid by th' comp'ny?"—Puck.

Photo Drama of Creation. This greatest moving picture attraction will be shown in the Frostburg Opera House, next Monday, Tuesday and Wednesday, 3 p. m. and 8 p. m.—Adv't.

the process used of God by which the Logos was changed from the higher to the human nature, yet preserved immaculate.

A Serious Error Among Christians. The error of supposing that Jesus is still a man was shown to signify the denial of His statement that He would ascend up where He was before, and of St. Paul's teaching that He has been highly exalted to glory and distinction—the Divine nature, instead of the human nature. This error, the Pastor declared, has led to other errors, one of which he cited; namely, that made by many Christian people of expecting the Second Coming of Jesus in the flesh—as a glorious Man and not as a glorious Spirit, partaker of the Divine nature and altogether dissociated from human nature. Thinking of our Lord at His Second Advent as a glorified Man, they associate Him with a material throne and an earthly court. The unreasonableness of this error leads other Christian people in an opposite direction. Realizing that such an earthly kingdom would be a step backward rather than forward, they deny the Second Coming of Christ to establish the long-promised Messianic Kingdom.

The proper thought, the speaker declared, is that Jesus accomplished in the flesh the work which the Father had given Him to do, when He sacrificed His earthly life. The Father rewarded Him gloriously by exalting Him to the highest spirit plane. Now our glorified Lord is waiting for the gathering of His Elect, His Church, His Bride. These are to share in His resurrection to the Divine nature and to sit with Him in His Throne. Then the Kingdom of Messiah, so long promised, will begin to bless the world, using as its earthly representatives, visible to men, Abraham, Isaac, Jacob and all the Ancient Worthies mentioned in Hebrews 11.

A Multitude of Captives. The Pastor then showed that the text figuratively represents the ascension of our Lord from the earthly plane to the Heavenly as the triumph of a great Conqueror. Sin had gained ascendancy over Adam and his race, and had brought them down to the dust, mentally, morally and physically. Moreover, this victory over mankind had been gained in a legal manner, through the one man's disobedience. The Logos divested Himself of His flesh on the spirit plane, was made glory, fulfilled the demands of the Law, proved Himself competent to pay the sinner's ransom-price, and "gave Himself a ransom for all, to be testified in due time." Having finished His sacrificial work, He was again received to the spirit plane with ascending glory and to the right hand of God.

Thus, he continued, the great Conqueror is seen returning to the Heavenly state, acclaimed by the Heavenly host; and far down the centuries the prophetic view sees following Him a great procession. First comes the Church, the Royal Priesthood, His brethren, delivered from the power of Sin and Death through the merit of Jesus' blood. These are only the vanguard of an advancing host; they are "a kind of first-fruits to God of His creatures," rescued from Sin and Death. Later on, for a period of a thousand years beyond the deliverance of the Church, the prophetic pen foretells countless hosts of every nation, people, kindred and tongue, to be delivered from the power of Sin and Death through the merit of Him who died on Calvary.

Then will come the glorious consummation, the Pastor said. When all who will have refused Divine grace shall have been destroyed in the Second Death, then shall be heard every creature in Heaven and on earth saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the Throne, and unto the Lamb, forever and ever."

"The Acceptable Year of the Lord." The Pastor then explained that at our Lord's First Advent began "the acceptable Year of the Lord"—the time when God, having accepted the sacrifice of Christ Jesus, became willing to accept the sacrifices of all who desire to become His disciples—to take up their cross and follow Him through good report and evil report, even unto death. The entire Gospel Age, he declared, anticipates Israel's Atonement Day; and the sacrifices of our Lord and the Church are the "better sacrifices," foreshadowed by the bullock and the goat offered typically by the Jews. This antitypical Atonement Day is "the acceptable Year of the Lord," as Jesus pointed out. God's faithful people of this acceptable Day are glad to be invited to "present their bodies living sacrifices, holy and acceptable unto God." In the end of this acceptable Day will come the end of all opportunity thus to sacrifice the human nature and become joint-heirs with Jesus Christ our Lord.

"Times of Restitution." After the Gospel Age has passed away, the Pastor declared, there will be a new period introduced, styled in the Scriptures, "The Times of Restitution." The acceptable Day for the sacrifice of the Church has lasted for nearly nineteen centuries, he said; and the Scriptures clearly indicate that the Times of Restitution will last a thousand years. St. Peter tells us just when these Times of Restitution will begin. They will begin as a result of the Second Coming of Jesus, the Messiah, and the establishment of His Kingdom. Then "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 3:19-21.

The successful bidder will be required to give bond, and comply with the Acts of the General Assembly of Maryland, respecting contracts. The Commission reserves the right to reject any and all bids. BY ORDER of the State Roads Commission this 21st day of May, 1914. Wm. L. MARCY, Secretary. O. E. WELLES, Chairman.

It Won't Cost You a Cent. The Photo Drama of Creation, Frostburg Opera House, next Monday, Tuesday and Wednesday, 3 p. m. and 8 p. m.—Adv't.

## Schedule of the Cumberland and Georges Creek Base Ball League, 1914.

|                   | At<br>Cumberland  | At<br>Frostburg   | At<br>Lonaconing  | At<br>Midland   | At<br>Barton  |
|-------------------|---|---|---|---|---|
| <b>Cumberland</b> |   | May 9<br>June 2<br>July 5<br>August 12<br>September 5   | May 17<br>June 17<br>July 15<br>August 22<br>September 19 | May 3<br>June 28<br>July 15<br>August 23<br>September 13  | May 27<br>June 7<br>July 23<br>August 2<br>September 12 |
| <b>Frostburg</b>  | May 10<br>June 6<br>July 8<br>August 29<br>September 9    |   | May 27<br>June 14<br>July 25<br>August 15<br>September 13 | May 17<br>June 10<br>July 11<br>July 26<br>August 30      | May 24<br>June 20<br>July 22<br>August 26<br>August 22  |
| <b>Lonaconing</b> | May 2<br>June 27<br>August 1<br>August 30<br>September 17 | May 16<br>June 13<br>June 28<br>August 9<br>September 9 |   | May 31<br>June 21<br>July 29<br>August 2<br>September 6   | May 3<br>June 6<br>July 5<br>August 23<br>September 16  |
| <b>Midland</b>    | May 24<br>June 14<br>July 12<br>August 9<br>September 20  | May 23<br>June 7<br>July 19<br>August 16                |   | May 10<br>June 20<br>July 12<br>August 13<br>September 12 | May 9<br>June 27<br>July 8<br>August 15<br>September 19 |
| <b>Barton</b>     | May 16<br>July 12<br>August 8<br>August 20<br>September 6 | May 2<br>May 31<br>June 21<br>August 1<br>September 2   | May 23<br>June 3<br>July 26<br>August 16<br>September 5   | May 20<br>June 13<br>July 18<br>August 29<br>September 3  | 1914  |

**Allegany Cemetery.**  
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**Cumberland and Westernport  
Electric Railway.**  
TIME TABLE.  
First car leaves Frostburg for Cumberland at 6:30 a. m., Eckhart 6:12, Clarysville 6:19, Red Hill 6:24, Long's 6:30, Narrows Park 6:36, arriving at Baltimore street, Cumberland, at 7:40 a. m. Car leaves Frostburg every hour afterwards for Cumberland (on the hour) last car leaving Frostburg at 11:00 o'clock p. m.  
First car leaves Baltimore street, Cumberland, for Frostburg at 7:00 a. m., Narrows Park 6:54, Eckhart 6:57, Clarysville 7:04, Long's 7:10, Red Hill 7:16, arriving at Frostburg at 8:30 a. m. Car leaves Cumberland every hour afterwards for Frostburg (on the hour) last car leaving Cumberland at 12:00 o'clock midnight.  
First car leaves Frostburg for Westernport at 5:00 a. m., Borden Shaft 5:12, Blake's 5:25, Midland 5:30, Lonaconing 5:45, Moscow 6:00, Barton 6:08, Reynolds 6:13, Franklin 6:23, Westernport 6:30. Car leaves Frostburg every hour (on the hour) last car leaving Frostburg for Westernport at 11:00 o'clock p. m.  
Last car leaves Frostburg for Lonaconing at 12:00 o'clock midnight, arriving at Lonaconing 12:47 a. m., returning leaves Lonaconing 12:50 a. m., arriving at Frostburg 1:30 a. m.  
First car leaves Westernport for Frostburg at 5:00 a. m., Borden Shaft 5:12, Blake's 5:25, Midland 5:30, Lonaconing 5:45, Moscow 6:00, Barton 6:08, Reynolds 6:13, Franklin 6:23, Westernport 6:30. Car leaves Frostburg every hour (on the hour) last car leaving Westernport at 11:00 o'clock p. m.  
All cars east and west connect at Frostburg.  
J. E. TAYLOR, Superintendent.

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The greatest bargain in beautiful  
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Many are hard to obtain and  
have sold singly for the price we ask  
for all. These will go quickly to all  
lovers of the beautiful in nature who  
appreciate rare art pictures of well  
developed models.  
A reliable self-filling fountain pen  
free with each order. These alone  
have sold for one dollar in stores.  
The 100 beautiful cards and pen  
all for but 50c and 10c in stamps to  
pay postage.  
**ART PORTRAYAL CO.,**  
DAYTON, OHIO. 7-30  
**Dr. J. C. Pfeiffer,**  
THE DENTIST,  
7 E. Union St. Frostburg, Md.

**State of Maryland  
STATE ROADS COMMISSION  
Notice to Contractors**  
SEALED PROPOSALS for building one section of State Highway, as follows:—  
ALLEGANY COUNTY: One section of road along the National Pike from near Cumberland to the Navy's Farm Road, about 1.74 miles in length. (Resurfacing).  
Bids will be received by the State Roads Commission, at its offices, 601 Garrett Building, Baltimore, Maryland, until 12 M. on the 2nd day of June, 1914, at which time and place they will be publicly opened and read.  
Bids must be made upon the blank form contained in the book of specifications. Specifications and plans will be furnished by the Commission upon application and cash payment of \$1.00, as hereafter no charges will be permitted.  
No bid will be received unless accompanied by a certified check for the sum of Five Hundred (\$500) Dollars, payable to the State Roads Commission.  
The successful bidder will be required to give bond, and comply with the Acts of the General Assembly of Maryland, respecting contracts. The Commission reserves the right to reject any and all bids.  
BY ORDER of the State Roads Commission this 21st day of May, 1914. Wm. L. MARCY, Secretary. O. E. WELLES, Chairman.

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Mayer's Wonderful Stomach Remedy  
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Wonderful Stomach Remedy  
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directions and passed 4  
hundreds of Gall Stones.  
Since taking your medicine  
I work regularly and  
don't feel any ill effects. I am praising  
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Wonderful Stomach Remedy for weeks and  
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Stomach, as it has done in thousands of other  
cases. Wherever it is taken you will hear  
nothing but the highest praise. Go to your  
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THIS Swiftly-Sweeping, Easy-Running DUNTLEY Sweeper  
cleans without raising dust, and at the same time picks up  
pins, lint, ravelings, etc., in ONE OPERATION. Its ease  
makes sweeping a simple task quickly finished. It reaches  
even the most difficult places, and eliminates the necessity  
of moving and lifting all heavy furniture.  
The Great Labor Saver of the Home—Every home, large or  
small, can enjoy relief from Broom drudgery and protection from  
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Duntley is the Pioneer of Pneumatic Sweepers—  
Has the combination of the Pneumatic Suction Nozzle and  
revolving Brush. Very easily operated and absolutely guar-  
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free with each order. These alone  
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FRESH and CLEAN**  
Duntley  
Combination Pneumatic Sweeper  
THIS Swiftly-Sweeping, Easy-Running DUNTLEY Sweeper  
cleans without raising dust, and at the same time picks up  
pins, lint, ravelings, etc., in ONE OPERATION. Its ease  
makes sweeping a simple task quickly finished. It reaches  
even the most difficult places, and eliminates the necessity  
of moving and lifting all heavy furniture.  
The Great Labor Saver of the Home—Every home, large or  
small, can enjoy relief from Broom drudgery and protection from  
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Has the combination of the Pneumatic Suction Nozzle and  
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