

PROTEST

Against The History In Use In Public Schools

Do Episcopalians In Session At Cleveland

Churchmen Allege The History Is Faulty

Committee Is Appointed To Make Investigation

Prest. Peirce Of Kenyon Named On The Committee

(Cleveland Leader)

Episcopalians throughout the country are stirred up over what they term are false teachings of certain histories used in the public schools, with reference to the founding of the Anglican church. They claim these histories credit Henry VIII. and Edward VI., of England, with the honor of establishing their time-honored communion.

A vigorous protest was made yesterday, at the closing session of the ninety-fourth annual convention of the diocese of Ohio at Trinity Cathedral, to the continuance of these alleged false teachings. The clergymen declared that grammar schools, high schools, colleges and seminaries were all guilty of authorizing text books which contain error.

Rev. T. E. Jenkins, rector of St. Paul's parish, of Fremont, started the discussion by offering a resolution, asking the convention to appoint a committee to investigate the entire subject.

He asserted that public schools had no right to permit such text books to be used, and that it was not right for Episcopalians to remain silent when deliberate falsehoods were being taught about their historic church.

He said some of these histories had been carelessly revised, no attention being given to later authorities, and it was high time for the church to act in the matter. Dean Du Moulin stated that there was a movement sweeping over the country among Episcopalians to eliminate the misstatements from indicted text books.

The committee appointed to investigate the histories used in the schools within the bounds of the diocese of Ohio consisted of Dean Du Moulin, chairman; Rev. L. E. Daniels, of Toledo; President W. F. Pierce of Kenyon College; Professor J. S. Moore, of Adelbert College, and Ensign Brown of Youngstown.

The contention of the Episcopalians is that their church was founded by the apostles in Jerusalem, and that the bishops were appointed in the great centers then even as they are now. They assert that prior to the days of Henry VIII. the Church of England had submitted to the Church of Rome only through the ruling classes, and that the country as such had never been dominated by papal authority. Henry VIII. and Edward VI. merely restored the Church of England to its original organization and administration, they contend.

The convention closed at noon yesterday. The morning was given up to routine business, including the appointment of committees. The standing committee consists of Rev. S. N. Watson, Rev. W. R. Breed, Rev. A. L. Frazer, Rev. H. E. Cooke; lay members, Robert West, W. G. Mather, Thomas, N. Sloane and M. W. Young. The convention will meet in Toledo next year.

BOY LOST

But Was Later Found By A Searching Party

The 7-year-old son of Mr. and Mrs. Hollingsworth, residing on Cooper street, was the cause of a great deal of anxiety to his parents at about 8:00 o'clock Thursday evening. The child had been playing in the street and was missed by his mother shortly before eight o'clock. A search was made but the boy was not found. The fire bell was sounded and as a result a general search began. The lost boy was soon found playing by himself in a vacant lot near the Hollingsworth home.

ASCENDED UP ON HIGH WHERE HE WAS BEFORE

How He Led a Multitude of Captives.

What the Ascension of Jesus Implicated For Himself and For the World.



Baltimore, Md., May 21. — Pastor Russell of the Brooklyn Tabernacle preached here twice today to large and attentive audiences. We report one of his discourses from the text, "When He ascended up on high He led a multitude of captives" (Ephesians iv. 8-10).

In this week occurs the anniversary of Jesus' ascension. In one sense of the word our Lord ascended that is, from human nature and the tomb, to the divine nature and immortality at the time of His resurrection from the dead. He tarried, however, for forty days, with the Apostles for their establishment and instruction—He on the spirit plane, invisible to them, except when He manifested Himself by appearing miraculously in various forms to convince them that He was no longer deceased, and also that He was no longer confined to human conditions—that His resurrection had made Him again a spirit being on the higher plane, where He was before He took human nature for the suffering of death, for the redemption of humanity.

Not alone by His words, but also by His conduct, our Lord taught His followers. They had not as yet been begotten of the Holy Spirit, 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 then gone directly to the Father without manifesting Himself to His disciples, they would never 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 that Messiah should die in order that He might redeem the world, and that it was also necessary that He ascend up on high and re-enter upon the spiritual plane of existence, which He had before He came into the world—in order that from that higher plane of being He might be the more capable of filling the great Office of Prophet, Priest, Mediator and King of the world.

"Flesh and Blood Cannot Inherit the Kingdom of God."

Not only, therefore, did Jesus manifest Himself during the forty days, some seven times, for a few moments each time, in various forms, but finally, at the conclusion of the forty days, He ascended in full view of His disciples. This was one way of telling them of His ascension, that He had gone to the Father, that they need not expect to see Him again as formerly.

We are not, however, to suppose for a moment that Jesus ascended a fleshly or human being; we remember, on the contrary, that "flesh and blood cannot inherit the Kingdom of God," and that "He was put to death in the flesh but quickened in the spirit," and that thenceforth, as the Apostle declares, "The Lord is that Spirit" (II Corinthians iii. 17).

Seen by Saul of Tarsus.

The Apostles were to bear witness to the resurrection of Jesus; but Judas having lost his place, and it having been given to St. Paul, it was proper that the latter, as well as the rest of the Apostles, should be able to bear witness to Jesus' resurrection. Recounting those who had seen the Lord after His resurrection, in some of the various manifestations, St. Paul says, "Last of all He was seen of me also, as one born before the time."

Jesus appeared to St. Paul in the glorious brightness of His Spirit Being, "shining above the brightness of the sun at noonday." The sight caused injury to the eyes of the beholder. Such a manifestation would have been inappropriate and unsatisfactory had the Redeemer so appeared to the eleven during the forty days. How could they have identified the glorious Personage, who shone above the brightness of the sun at noonday, as the Lord Jesus, whom they had known for years. How could they have been enabled to fully identify Him, in His many different appearances, with His former self—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 in the flesh could have equalled, that Jesus was no longer a man and that He was no impostor. St. Paul's conversion was instantaneous.

"Who art thou Lord?" he asked. "I am Jesus Whom thou persecutest"—still represented in My followers, of whom St. Stephen was one, whom you murdered, and others of whom you have been hailing to prison. It should not cause us to marvel that Jesus ascended as He declared, "up where He was before" (John vi. 62). It should not surprise us that the Heavenly Father gave Him back all the glory and honor which He had before

He came into the world—with added glory. It should not surprise us therefore, that the Apostle declares that He ascended, in dignity and station, far above angels, principalities and powers, and every name that is named! (Ephesians 1, 21.) On the contrary, it would be both equitable and God-like that the great Jehovah should highly honor His faithful, Only Begotten Son, the First and the Last, the Beginning and the Ending of the creation of God (Revelation xii. 13). Could we for one moment suppose that our great Creator would allow His faithful Son, or any servant, to lay down life in Divine service, and to suffer loss as a consequence of His obedience? Is it not much more rational to believe, as the Scriptures declare, "Him hath God highly exalted" (Philippians ii. 9).

The Ascended One Descended.

Pastor Russell called attention to the Apostle's phraseology in the context—that the Ascended One had previously descended, and that the ascending and descending were related as cause and effect. The One who ascended up on high completely filled the highest position in the great, Divine Government of the Universe—as Head of principalities and powers, angels and men—next to the Father. Yet, the Apostle warns us that we must not identify the glorified One with the One Who, in obedience to the Father's will, humbled Himself to come down from the heavenly nature and glory to the earthly station where He, as a man, humbled Himself unto death, even unto the ignominious death of the cross.

The Apostle calls our attention to these two extremes—the extreme of humiliation and the extreme of exaltation, both accomplished in the Son of God, the Logos, The Christ.

If some of us at one time misunderstood the Scriptures and supposed that our Lord Jesus ascended to heaven in a physical condition, as a man, we entirely misunderstood the Scriptures—He Who was rich, as the Logos in glory, preserved His identity when He was made poor for our sins, made flesh, that He might be our Redeemer. Similarly, that Redeemer preserves His identity now that He has been made rich again—now that He has been re-elevated up to the Spirit Plane of glory, honor and immortality, the divine nature.

To suppose that Jesus went to heaven a man is to mistake the significance of His title, The Son of Man, which He maintains, as identifying Him with His great redemptive work—as one of His many titles. To suppose that Jesus is a human being in heaven would be to suppose that He is still as when "in the flesh," a little lower than the angels," whereas the Scriptures declare that He has ascended far higher, so that all the angels of God, as well as men, are commanded to worship Him. To suppose Jesus in heaven a human being would be to suppose Him out of all harmony with heavenly, spiritual conditions and surroundings.

Moreover, are we not told that the Church of Christ will be changed from the human to the spirit condition in the resurrection, and that this change will make the "elect of God" 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 humiliated One, Who was made flesh that He might sacrifice His flesh on man's behalf? When we so thought we forgot the Scriptural declaration that "flesh and blood cannot inherit the Kingdom of God," hence that all those called to be partakers of the divine nature and heavenly Kingdom with their Redeemer and Lord 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 skeptical respecting the descent of the Logos, the Son of God, to earthly conditions; but that Christians seem to have more difficulty than the world in comprehending the return, the ascension of Jesus to the spirit plane and its excellent glory. Both points, however, are important, necessary, as the Apostle declares in the context. 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 human nature, cannot see that Jesus was sinless. And those who cannot recognize that He was holy, harmless, undefiled and separate from the sinner race (Hebrews vii. 26), cannot believe in the sacrifice of Jesus as being a Ransom-price for Adam, to effect his release and that of his race from condemnation.

Pastor Russell went into considerable detail respecting the manner by which the Logos was transferred from heavenly conditions to earthly conditions, and how His purity, 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 Adam's race. He professed his hearers, free upon application, a treatise entitled "The Undeified One," which he believed showed scientifically the process used of God by which the Logos was changed from the higher to the human nature, yet preserved immaculate.

The error of supposing that Jesus is still a man signifies the denial of His word, that He would ascend up where He was before, and the denial of the Apostle's teaching that He has been highly exalted to glory and distinction, the divine nature, as instead of human nature. This error, the Pastor declared, had led to other errors, one of which he cited, namely, the error 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 di-

vine nature, and entirely dissociated from human nature.

Thinking of the Lord at His second advent as a glorified man, they associate Him with a material throne and an earthly court. This, in turn, lends other Christian people in an opposite direction. Realizing that such an earthly kingdom would be a step backward rather than a step forward, they deny the second coming of Messiah to establish the Kingdom so long promised.

The proper thought is that Jesus, in the flesh, accomplished the work which the Father had given Him to do, when He sacrificed His earthly life. The Father gloriously rewarded Him on the spirit plane. Now He is waiting for the gathering of His Church, His Bride, His Elect. 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 and Jacob and all the Ancient Worthies, mentioned in Hebrews xi. 38-40; through whom the blessing will extend to Natural Israel and to all the families of the earth (Acts iii. 19-21).

A Multitude of Captives.

Our text, in a figurative way, represents the ascension of Jesus 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 mankind low to the just, mentally, morally and physically. Moreover, this victory over man had been gained in a legal manner—through one man's disobedience (Romans v. 12). The Logos divested Himself of His glory on the spirit plane, was made flesh, 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" (I Timothy ii. 6). Having finished His sacrificial work He was received again to the spirit nature with exceeding glory and to the right hand of the Majesty on high.

Thus the great Conqueror is seen returning to the heavenly state, acclaimed by the Heavenly Host; and following Him far down the centuries, the prophetic view saw, first the Church, the "Royal Priesthood," "His brethren," "His Bride," delivered from the power of sin and death, through the merit of His blood. And these were but the first corps of a following host; they were "a kind of first-fruits to God of His creatures," rescued from sin and from death (James i. 18; Revelation xiv. 4).

Later on, stretching down for a thousand years beyond the Church's deliverance, 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, "the just for the unjust." Now the Savior of the Church, His Bride, He will shortly be the Savior of the world, its Great King, Great Teacher, Great Priest, Great Mediator.

Then will come the glorious consummation, 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 and under the earth saying, "Glory to God in the Highest." Thenceforth there shall be no more crying nor dying, for all the former things of sin and death shall have passed away.

"Times of Restitution, Which God Hath Spoken."

At our Lord's First Advent the "acceptable time" began—the time when God, having accepted the sacrifice of Christ Jesus, became willing through Him to accept the sacrifices of all who desire to become His disciples—to take up their cross and follow Him through evil report and good report even unto death. The entire Gospel Age anticipates Israel's Day of Atonement, and the sacrifices of our Lord and the Church, His Body, are the "better sacrifices," foreshadowed by the bullock and the goat offered typically by the Jews (Hebrews ix. 19-23).

This is the acceptable year of the Lord which Jesus declared (Isaiah lxi. 2; Luke iv. 19). God's faithful people of this acceptable day are glad to be invited to "present their bodies living sacrifices, holy and acceptable unto God" (Romans xii. 1). In the end of this acceptable day will come the end of all opportunity to thus sacrifice the human nature and become joint-heirs with Christ and partakers of the heavenly nature.

Then will be introduced a new period styled, in the Scriptures, "Times (or years) of Restitution." The acceptable day for the Church's sacrifice has lasted for nearly nineteen centuries. And we know how long the "Times of Restitution" will last—nearly a thousand years.

St. Peter tells us, just when these "Restitution Times" will begin. They did not begin in his day. They have not begun yet. They will begin as a result of the Second Advent of Jesus, the Messiah, and the establishment of His Kingdom and righteousness, "Times of refreshing shall come from the presence of the Lord and He shall send Jesus Christ, as 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 the holy prophets since the world began.

STRANGER

Drops Into Mansfield With A Large Fortune

For A Well Known Resident Of That City

(Mansfield News)

Benjamin Dupre, of 162 West Fifth street, is wondering over the sudden appearance and the sudden disappearance of a stranger who dropped in on him Monday and claimed to be Louis Dupre, a cousin, who would put Mr. Dupre in the way of getting \$1,158,655. The stranger who is described as being about 60 years old, bald, wearing glasses and a black mustache, called at the Dupre home and asked to see Mr. Dupre. He told Mrs. Dupre he had important business with her husband and must see him personally. He was directed to go to the Aultman & Taylor company plant where the husband is employed. The stranger lost no time in finding Mr. Dupre and introduced himself as Louis Dupre, a long lost cousin. He explained that their grandfather had left an estate in France which they were to come into possession of. He had the name of an older brother of Mr. Dupre whom he claimed to know. The stranger called Mrs. Dupre by telephone and told her he had found the man he wanted and that he would take dinner with them.

Mr. Dupre brought his supposed cousin home with him where he was entertained. He drew roseate hues of the fortune in France awaiting them and told the family to be ready within ten days to go abroad with him to claim the property in France. The supposed Louis Dupre told a fairly plausible story at first and had his host about convinced he really was his cousin. He stayed until about three o'clock but toward the last the stranger got badly tangled in the tales he told, which led the family to doubt his sincerity. The supposed cousin said he would have to go up town to send a telegram to his son and daughter in Pittsburg so Mr. Dupre and his daughter accompanied him. They got separated and the supposed cousin has not been seen since.

What his object was in coming to Mansfield Mr. Dupre is unable to study out. It was given out by the family that the stranger did not ask for any money nor did he ask Benjamin Dupre to sign any papers. He had been at the Aultman & Taylor plant several times so the family think he learned the name there. He may have suspected that his story was not readily believed, though it is claimed he was quite conversant with the town from which Mr. Dupre's ancestors come. The family say all the stranger got out of them was his dinner so they feel they got off well. They are a little disappointed in not getting to take the promised trip to Europe.

SHORT LOCALS

Mr. J. J. Taugher returned home on Thursday evening after a several days' business visit in Louisville, Kentucky.

Mr. Morgan Faucett of Newark is spending several days with his son, Mr. L. Faucett of Buckeye City.

Mrs. Robert Lybarger of Columbus is the guest of her father, Mr. Cheney Burris of Danville.

Mr. Darrell Banning has returned to his home in this city after a several days' business trip to Detroit.

Dr. N. R. Eatsman made a professional business trip to Columbus Friday morning.

Mrs. Matthew Reed of Utica spent Friday in Mt. Vernon, the guest of relatives.

Mr. Meshac Simpkins of Howard spent Friday in Mt. Vernon on business.

Dr. M. F. Cole and daughter, Mrs. F. E. Ball and children, of Columbus, spent Friday in Mt. Vernon, the guests of Dr. and Mrs. C. K. Conard.

Mrs. Bertha Caldwell returned to her home in Wheeling, West Virginia, after a several days' visit with her uncle and aunt, Dr. and Mrs. F. C. Larimore.

Mr. S. H. Quay of Gallon spent Thursday in Mt. Vernon attending to some business matters.

Mr. Paul T. Baker returned to his home in Mt. Vernon Thursday afternoon after a several days' visit with relatives at Guilbert Station, Ohio.

Miss Madeline Weaver of Washington, D. C., arrived in the city on Thursday, being called here by the death of her grandfather, Christian Weaver.

Mr. and Mrs. Willis P. Creeden of Zanesville were called to the city by the sudden death of the late Samuel McFadden.

Miss Minnie Sapp and Miss Bessie Ayres of Gambler are spending several days with Mrs. William Sapp of Danville.

Master Ross Hoovler returned to his

home near Howard Friday morning after a visit with relatives in Mt. Vernon.

Mr. H. F. Clark of Warrensburg, Mo., is the guest of his nephew, Mr. G. E. Schooler. Mr. Clark is on his way to New York.

Mrs. Clark Gray left Friday morning for her home in Toledo after a several days' visit with her son, Mr. W. S. Gray and family of Mt. Vernon.

Mrs. A. G. Holliday and daughter, Belle, of Bremen, Ohio, are the guests of Mr. and Mrs. A. C. Huddle of Fredericktown.

Mr. and Mrs. Floyd Severns of Tiverton, Ohio, were the guests of Mr. and Mrs. William Senft of Buckeye City Thursday.

Mrs. John Wert and daughter, Elsie, went to Fredericktown Friday morning to spend several days with relatives.

Mr. Thomas Phillips of Marengo was a business visitor in Sparta on Friday.

Mr. Lester Dutt went to Columbus Friday afternoon to spend several days with relatives.

Mrs. Clarence Doolittle of Mansfield is the guest of Mrs. John Doolittle of Millwood.

Mrs. Samuel Beinhour of Brandon was called to Granville Friday morning by the serious illness of her daughter, Mrs. Harry Beinhour.

Dr. Whitaker of Columbus was in the city Friday afternoon, the guest of Dr. N. R. Eastman.

Mr. Oliver C. Ewart of New York City is the guest of relatives in the city and at Martinsburg.

Mr. and Mrs. Lauderbaugh of Mt. Vernon are the guests of their daughter, Mrs. C. B. Mitchell of Millwood.

Mr. and Mrs. Charles Piercy of Sistersville, West Virginia, are the guests of friends in Martinsburg.

Rev. F. E. Brininstool returned to his home in this city Friday morning after a visit with friends in Centerville.

Mrs. William Rouse of Paintersville, Ohio, is the guest of her daughter, Mrs. W. E. Shrontz of Martinsburg.

Messrs. Leslie Beatty, David Claypool and Cary Dudgeon, all of Martinsburg, are moving to Ashland, Ohio.

Mrs. William Hyatt and son, Lester, of Brink Haven, are visiting for a few days with Mr. and Mrs. C. F. Durbin, of Greenwood avenue. — Mansfield News.

Mrs. Joseph McManis has returned to her home on South Jackson street after a two weeks' visit with her father, Mr. D. M. Tilton of near Jewell.

Mrs. Charles P. Bullock left this morning for Columbus and St. Marys, O., where she will visit with relatives and friends.

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