

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

FEDERATION VALUE

The Church Militant's Surrender to the Church Triumphant.

"Say ye not, A Federation, to all them to whom this people shall say, A Federation; neither fear ye their fear, nor be afraid" (Isaiah viii, 12).

Brooklyn, Feb. 6.—The fourth and final meeting for the consideration of doctrinal surrenders necessary to Church Federation was held today, Brooklyn's largest auditorium, the Academy of Music, being crowded. Pastor C. T. Russell, of the Brooklyn Tabernacle, delivered the address as follows:—

Having viewed during the past three Sundays what the leading denominations would need to sacrifice in the interest of Federation, we come today to the final discussion of this series—The Church Militant and Triumphant and her interest in the Federation movement. Let us endeavor to take so broad a view of this subject that there will be no room for disagreement on the part of true Christians of any denomination.

Unnecessary as it may be to explain to this large and intelligent audience the significance of our topic, The Church Militant and The Church Triumphant, I must think beyond the thousands present of the millions who to-morrow will receive reports of this discourse from that great channel of the world's progress, the secular Press. Hence I explain that the term Church Militant signifies the Church in warfare, struggling with the powers of evil, while the Church Triumphant signifies the Church victorious, glorious, joined with her Lord, the Heavenly Bridegroom, as his Bride and Queen in the great Millennial Kingdom soon to bless and uplift the world of mankind. I should further add that while in this discussion we have considered the various denominations of Christendom and their creeds, we must today ignore all human systems and creeds. We must take the broad, general ground of the Scriptures and recognize only one Church.

Nor may we make the mistake of saying that the one Church is one sect. No sect, no denomination, however great and influential and numerous and rich, either in sordid or historic wealth, can be conceded the right to appropriate the name which our Lord gave to all truly his disciples. Surely none of us is sectarian enough to dispute this premise. We must learn to recognize the Church of Christ from the same viewpoint as does the Head of the Church. We must learn the force of St. Peter's words to Cornelius, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him" (Acts x, 34, 35).

Taking, therefore, the Scriptural view of the Church, we recognize it as the "Body of Christ" of many members, over which he is the Head. It is composed of consecrated followers of Christ irrespective of all denominational lines—those who, turning from sin, accept Jesus as their Redeemer, through whom they have forgiveness of sins and reconciliation to the Father—those who have become disciples of Christ, taking up their cross to follow him and who have received the begetting of the holy Spirit. Who could dispute that these are the Church of Christ? Who shall say that they must belong to this Communion or that, or lose their relationship to the Head, Christ Jesus? The apostles never referred to Baptist Christians, Methodist Christians, Catholic Christians, Presbyterian Christians, etc., but merely to these whom we have described and whom they styled saints—"the Church of the living God, whose names are written in heaven" (Hebrews xii, 23; I Timothy iii, 15). Let us keep strictly within the lines of God's Word and avoid the errors of the past. Let us today consider this Church as the Church Militant and prospectively the Church Triumphant.

The Church Militant.

If we all agree that we have before our minds the real Church, the Church of the New Testament, let us notice that there is a nominal Church also and that we are not competent to fully determine which are the real and which are the nominal Christians except by the test which our Lord has given—"by their fruits ye shall know them." While the real Church of fully consecrated believers, faithful to the Lord and his Word and the principles of righteousness, is represented by a very small number, there is a nominal Church related thereto as is a shell to the kernel of a nut. The nominal Church includes those whose manner or whose attendance on worship implies a relationship to Christ without having gone the length of a full faith-acceptance of him in sacrifice, perhaps without having fully turned from sin even in their hearts, and without having made a full consecration to serve the Lord. This nominal class may be subdivided into believers who are favorably disposed toward Christ and righteousness; others who regard the Church as merely a moral club designed for social and moral benefit or influence upon the world, by counteracting sinful influences; still others, bitter at heart, sinful and selfish, having no faith whatever in Jesus and no care whatever for morality and us-

ing the name of Christ hypocritically, merely as a garment to deceive, that they may the better gain their ends. Thus we find the nominal Church to consist of:—

- (1) Hypocrites; (2) Moralists; (3) Indifferents; (4) Seekers after godliness; (5) The true Church, "the sanctified in Christ Jesus" (I Corinthians, i, 2)—"members of the Body of Christ"—prospective members of the Church Triumphant.

Fightings Without and Within.

Every member of "the Church of the first-born" was called "to suffer with Christ" that he may be also later glorified with him in the Millennial Kingdom. Only those who will stand the test of faithfulness under sufferings, trials, crosses, self-sacrifices, have the promise of sharing with Christ the glories of the Church Triumphant.

"If we be dead with him, we shall also live with him; if we suffer with him, we shall also reign with him; if we deny him, he also will deny us" (I Timothy ii, 11, 12).

But why should the Church fight? Is she not commended to live peacefully with all? Are not Christians exhorted to war not with carnal weapons and to be smitten on both cheeks, rather than to return evil for evil? Where, then, comes in the fight? Who are the foes? Surely none would assail a non-resistant!

We reply that the facts do not bear out that suggestion. Our Lord and his apostles were peaceable and non-resistant, obedient to kings and laws, and yet they suffered violent deaths, as well as stripes and imprisonment. They had their names cast out as evil. And those who persecuted and maligned them verily thought that they did God service. All who follow in the Lord's footsteps must expect similar treatment, because, as Jesus said, "The servant is not greater than his Lord." "Marvel not, if the world hate you, if ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xviii, 18, 19). The Master said, "The darkness hateth the light," which explains why the chief religiousists of his time, being of wrong condition of heart, instigated his crucifixion. They were of the darkness, living outwardly holy, while in heart they were far from consecrated to God. The very holding up of the torch of Truth was painful to them, reproved them and excited their animosity. Human nature is the same today. Notwithstanding the fact that heretic-roasting has become unpopular and intolerable to the world, there are methods of privately and symbolically roasting, slaying, wounding and killing practised by those estranged from God, though sometimes highly esteemed of men and wearing vestments only slightly less glorious than those worn by Caiaphas and Pilate.

"Who Scourgeth Every Son?"

The Scriptures explain that there is a two-fold reason why Jesus and all of his followers are required to suffer for righteousness' sake.

(1) It is requisite to their own character-development that they should not only profess absolute loyalty to God and to Truth, but that this loyalty should be put to the test. Thus we read of our Lord that though "holy, harmless, undefiled," he was proved perfect in his loyalty by the things which he endured—by his obedience even unto death, even the ignominious death of the cross. The same principle, the Scriptures assure us, operates in connection with all whom God is now calling to be Emmanuel's associates in the Millennial Kingdom. They must suffer with him if they would reign with him. They must walk in his steps (Galatians v, 11; vi, 12; II Thessalonians i, 5; II Timothy i, 12; II, 9, 12; iii, 12).

(2) These experiences are designed of God to qualify us to be judges of the world during the Millennial Age—that the Christ, Head and Body, may be merciful and faithful towards the people of earth. Likewise it is proper that the world should know that its judges have thus been tempted and tried, and are able to sympathize with them in their weaknesses and in their endeavors for righteousness—and more willing to help them up, up to human perfection than to consign them to the Second Death.

Although this conflict has lasted for more than eighteen centuries it has not been long for any single individual. With the Master himself the trial period was only three and a half years. On the whole, as compared with eternity, the entire Gospel Age of Sacrifice, as the Master said, is but "a little while." And as for the afflictions and testings themselves, St. Paul gives the proper thought, saying, that at most they are "light afflictions but for a moment and not worthy to be compared with the glory that shall be revealed in us," the overcomers (Romans viii, 18).

The Church Triumphant.

The Church in glory and in power will contain no hypocrites and no merely nominal Christians—only the

true, the saintly, the "sanctified in Christ Jesus." Nevertheless it will be composed of two classes, as illustrated by the Priests and the Levites in the type. (1) Jesus glorified, the antitypical High Priest, and his faithful footstep followers, the antitypical under-priesthood—otherwise his "Bride." Together these are styled a Royal Priesthood or a Kingdom of Priests. St. Paul tells us that Melchizedek, who was a priest upon his throne, merely typified the Church Triumphant—Head and Body—The Christ. "A priest forever after the order of Melchizedek"—a priest upon his throne. During the Millennial Age that glorious Priest, Head and Members, will bless and uplift, rule and judge, the world of mankind, with a view to recovering as many as possible, as many as will obey him, from the ruin of sin and death. During the thousand years of the Melchizedek reign all the families of the earth will be blessed with opportunities of return to human perfection and to earthly Paradise. The willing and obedient will be destroyed in the Second Death. At the close of the Millennium, Christ's Mediatorial Kingdom will terminate.

As the Levites were much more numerous than their brethren, the priests, so there is another class in the Church corresponding—styled "a great company, whose number no man knoweth," in that they were not specially predestinated. These less earnest, less zealous than the faithful "little flock," will reach a plane of glory through tribulation also, but with less joy. These, we are told, will be with the Bride as her companions. As Levites they will serve God in his temple, but not be members of the temple class, the Priesthood. These will have palm branches and be before the Throne, while the Royal Priesthood will have crowns and be in the throne as members of the Body of Christ.

The Church Militant's Surrender.

All the soldiers of the cross, experiencing fightings without and within against the powers of sin and darkness and their own weaknesses, surely long for the time of their "change" in the "First Resurrection." They long for the time when this mortal shall put on immortality; when this corruptible shall have put on incorruption; when we shall be like our Redeemer and see him as he is and share his glory. Gladly, therefore, do all of God's consecrated people wait for the blessed change promised at our Lord's Second Coming, when that which is sown in weakness shall be raised in power; when that which is sown in dishonor shall be raised in glory; when that which is sown an animal body shall be raised a spiritual body (I Corinthians xv, 42-44, 53, 54). Surely such, having prayed, "Thy Kingdom come; thy will be done on earth as in heaven," are waiting for the King and God's time for establishing his Kingdom for the blessing of the world. No wonder the Apostle wrote of these, "Ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our Body"—the Body of Christ, the Church, through the power of the "First Resurrection" change. This will be our glad surrender to the Church Triumphant, when we shall hear the Master's voice saying, "Well done, good and faithful servants; enter ye into the joys of your Lord. You have been faithful over a few things, I will make you ruler over many things"—participants in the Millennial Kingdom glory and its dominion of earth for the uplifting of mankind (I Corinthians vi, 2; Revelation ii, 26).

Union or Federation—Which?

I ask you, my hearers, and indirectly I ask the millions of my larger congregation whom I address weekly through the public prints,—What advantage will accrue to the Church Militant through the on-coming Federation? I reply that great advantage will come to the saintly few, not in the manner expected, but along the lines of the Divine promise that "All things shall work together for good to them that love God—to the called according to his purpose." The Church Federation, which the Scriptures distinctly show us will be effected, will include the various classes already indicated:—(1) Hypocrites; (2) Moralists; (3) Followers afar off; (4) Saints.

But in the Federation the Moralists and Higher Critics will be dominant forces. The saintly will less than ever be in evidence and appreciated. The outward and apparent success of the Federation will seem wonderful for a moment, but the results will be disastrous.

The saintly few, guided by God's Word and holy Spirit, will awaken to the true situation and become separated from the nominal mass. Their misguided hopes as respects the bringing about of a spiritual Kingdom on earth will be thoroughly shattered, and, more than ever, they will look to the Lord as the source of help and wait for his Kingdom to come through the Redeemer's advent and the Resurrection "change."

In a word, God's saintly people need no outward Federation, even as they need no credal fences. So far as these are concerned, the sooner all barriers between them are leaped and they come together as members of one body, joined to the one Heavenly Head and Lord, the better. Let Churchianity produce its Federation and see its folly and failure, as outlined in our text. But let the saints of God draw near to him and to each other in a spiritual Union and realize to the full the meaning of the Apostle's words, "One faith; one Lord; one baptism"—"one Church of the Living God whose names are written in heaven." This condition cannot be attained through outward bonds, but can be attained only through drinking into the one Spirit obtainable through the proper understanding of the Word of God.

CALL FOR HELP BY WIRELESS

Made by Steamer Kentucky When In Sinking Condition

ALAMO CATCHES THE SIGNAL

Reaches Distressed Vessel and Rescues Captain and Crew While Battleship and Revenue Cutters Are Hastening to the Scene—Disaster Off Cape Hatteras Would Have Meant Deaths but For "S. O. S."

New York, Feb. 6.—Thanks again to the wireless and the international distress signal, "S. O. S.," Captain Moore and his crew of forty-six men are safe on board the Mallory liner Alamo, bound for Key West, while their vessel, the Kentucky, has sunk off Cape Hatteras. It is another case of a disaster averted by wireless and told to the world by the same medium.

The Kentucky, a wooden vessel of 996 gross tonnage and 203 feet long, was bound from New York to the Pacific to carry passengers between Tacoma and Alaskan ports for the Pacific Steamship company.

First news of the Kentucky's plight was received at the United Wireless company's station at Cape Hatteras at 11:20 o'clock yesterday morning. There the operator heard the "S. O. S.," quickly followed by this message:

"We are sinking. Our latitude is 32.10, longitude 76.30."

Almost simultaneously the operator heard the steamship Alamo respond to the Kentucky's call for help, informing Captain Moore that the Alamo was making all speed to the sinking vessel's assistance. Thereafter no message was received from the Kentucky, indicating that water had interfered with the power, putting her wireless apparatus out of commission.

The navy department in the meantime flashed wireless messages along the Atlantic coast, dispatching the battleship Louisiana and two revenue cutters to the scene, but at 5 o'clock last evening word came from the Alamo that she had arrived first and had taken off all hands in safety.

This is the message as received in New York by the United Wireless company from its Cape Hatteras station:

"Latitude 32.46, longitude 76.28. Steamship Alamo has just taken Captain Moore and crew of forty-six men from sinking steamship Kentucky. Water had already reached fireroom and steamer will sink before midnight. The Alamo is now proceeding to Key West."

The Kentucky was insured for \$70,000.

FORD JURY DISAGREES

Evidently Under Impression That Warriner's Testimony Was False

Cincinnati, Feb. 7.—After twenty-four hours' deliberation the jury in the case of Mrs. Jeanette S. Ford, charged with blackmailing Charles L. Warriner, defaulting local treasurer of the Big Four railroad, was unable to reach an agreement and was discharged.

The unexpected end of the sensational case was explained by two of the jurymen as due to the fact that a majority of their colleagues refused to give any credit to the testimony of Warriner. They assert that a man who had confessed to embezzlement for twenty-five years would not hesitate to perjure himself against a woman whom he believed had been the cause of his exposure.

FOUGHT IN LINCOLN'S STEAD

President's Substitute In Civil War Is to Be Honored With Statue

Washington, Feb. 4.—The soldier who fought through the Civil war as the personal substitute of Abraham Lincoln is to have a statue erected in commemoration of his services.

Few people know that President Lincoln sent a substitute to the front during the war, but a bill providing for a statue and appropriating \$20,000 for the purpose was presented in the house by Representative Palmer (Dem. Pa.)

The name of this hitherto almost unknown man is J. S. Staples of Stroudsburg, Pa. He died there some ten years ago, and it is at Stroudsburg that it is now proposed to erect a memorial.

Train Robbery in Old-Time Style
Pittsburg, Kan., Feb. 7.—Three unmasked men held up a Missouri Pacific train about five miles from here and secured about \$400 and a small amount of jewelry from the passengers. They stepped off the train at the next stop and escaped.

Vatican Has 14,000 Rooms
Rome, Feb. 6.—The Vatican has acquired three additional palaces within the precincts of the city. The number of rooms is brought up to 14,000 by these acquisitions.

Money to Prosecute White Slavery
New York, Feb. 6.—The board of estimate voted the appropriation of \$25,000 asked by District Attorney Whitman for the work of investigating the "white slave" traffic.

Attention Sick Women

If you had positive proof that a certain remedy for female ills had made many remarkable cures, would you not feel like trying it?

If during the last thirty years we have not succeeded in convincing every fair-minded woman that Lydia E. Pinkham's Vegetable Compound has cured thousands and thousands of women of the ills peculiar to their sex, then we long for an opportunity to do so by direct correspondence. Meanwhile read the following letters which we guarantee to be genuine and truthful.

Hudson, Ohio.—"I suffered for a long time from a weakness, inflammation, dreadful pains each month and suppression. I had been doctoring and receiving only temporary relief, when a friend advised me to take Lydia E. Pinkham's Vegetable Compound. I did so, and wrote to you for advice. I have faithfully followed your directions and now, after taking only five bottles of the Vegetable Compound, I have every reason to believe I am a well woman. I give you full permission to use my testimonial."
—Mrs. Lena Carmocino, Hudson, Ohio. R. F. D. No. 7.



St. Regis Falls, N. Y.—"Two years ago I was so bad that I had to take to my bed every month, and it would last from two to three weeks. I wrote to you for advice and took Lydia E. Pinkham's Vegetable Compound in dry form. I am happy to say that I am cured, thanks to your medicine and good advice. You may use my letter for the good of others."
—Mrs. J. H. Breyer, St. Regis Falls, N. Y.

There is absolutely no doubt about the ability of this grand old remedy, made from the roots and herbs of our fields, to cure female diseases. We possess volumes of proof of this fact, enough to convince the most skeptical.

For 30 years Lydia E. Pinkham's Vegetable Compound has been the standard remedy for female ills. No sick woman does justice to herself who will not try this famous medicine. Made exclusively from roots and herbs, and has thousands of cures to its credit.



Mrs. Pinkham invites all sick women to write her for advice. She has guided thousands to health free of charge. Address Mrs. Pinkham, Lynn, Mass.



Wales-Goodyear Rubbers

Wholesale Distributors in This Section

THE ALLEN-BARTLETT SHOE CO.

Burlington, Vermont

This Stamp on Every Pair

The print of the bear, shown on the arch of the sole, is knowledge to you that you are purchasing the best rubbers made.

In this northern section of variable weather rubbers for the shoes and rubber boots save doctors' bills.

The rubber boots and shoes made by the Wales Goodyear Shoe Company are not only famous in this country, but are alike famous in Europe. Twenty-thousand shoe dealers in the United States sell them—because they are the established make of over half a century.

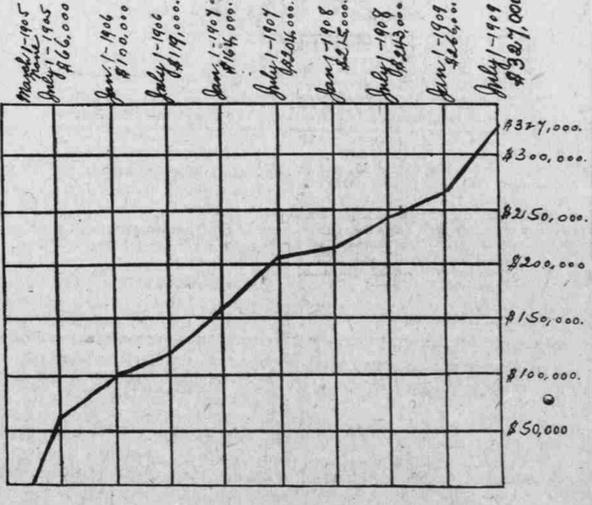
When you buy rubbers you want what a rubber is supposed to give you—absolute immunity from wet feet and wear equivalent to the purchase price. In these respects the Wales-Goodyear rubbers are never a disappointment.

ACCEPT NO CHEAP IMITATIONS



Nearly every dealer in shoes has them. If your inquiry is not at first satisfactory try another dealer.—Don't accept the advice "just as good." There are none "just as good." The Wales-Goodyear make are The Best.

A Good Steady Climber



The above chart shows the growth in deposits of this bank from date of opening—March 1, 1905.

CENTRAL SAVINGS BANK & TRUST CO., ORLEANS, VT