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R. P. SIMS, Principal.

Miss Celia H. Holloway, one of the most efficient school organizations National Secretaries of "Young Women's Christian Association" work, to visit before she closes her year's work in the city last week en route to the West Virginia Institute to visit ports a great need for young women. The Y. W. C. A. Miss Holloway will take charge of local work, special work in visit school Association and others are ready to start Y. W. C. A. She reports having visited A. W.



THE MUSEUM IN GOLDEN GATE PARK, SAN FRANCISCO. Amid semitropical settings will be located the permanent features of the Panama-Pacific International exposition to be held in San Francisco in 1915.

FAMOUS RELIGIOUS EDITOR.

The famed Bible defender, the venerable Pastor Russell of London and Brooklyn Tabernacles, has won untold praise from the press and public of many nations by forty years' unceasing activity as evangelist and writer.

In the early part of his ministry smaller cities were frequently visited, but not so now, since his field of operation has become world-wide, and the urgent invitations to deliver free public lectures in the largest cities have become so numerous that even all of these cannot be accepted.

For the past several years Pastor Russell has made semi-annual foreign tours, and, through the press reports of his meetings held in large public halls of the leading cities, he has received much favorable comment and publicity.

Wonderful Drawing Power. As a public speaker on Bible topics, Pastor Russell stands unrivaled—stands alone in a place created by his own individual work, a place not previously attained nor occupied by another.

The mammoth crowds that repeatedly assemble to hear him at every opportunity is conclusive evidence as to his drawing power. Last year, while conducting a series of Sunday meetings in the London Royal Albert Hall, Pastor Russell received written communications through the mail from more than six thousand persons, requesting printed copies of his sermons. So spontaneous a demand was both unprecedented and unlooked for. Another evidence of his popularity on the other side of the rolling blue is the publication of his weekly sermons in something over three hundred papers in England, Ireland, Scotland, Australia. The Editor of Great Britain's foremost family paper, *The People's Journal*, has so aptly commented and acted on the matter that we can do no better than to quote here the heart-to-heart talk he gave his readers. He said:—

A Wonderful Preacher. "It is not the non-church-going tendencies of the Age that I want to talk to you about, although my theme is more or less closely connected with that subject. You have all, I think, heard of Pastor Russell, the wonderful American preacher, who has just been inducted to the charge of the London Tabernacle, known all over the United Kingdom and thousands of miles beyond, as the pulpit of the revered Spurgeon." Mr. Russell has achieved a position in the world of religious thought unequalled by any living Divine. And, curiously enough, he delivers his message to far more people 'outside' the church 'gate' than he has brought together within the walls of the largest temple in the Universe. His sermons and writings have won for themselves an extraordinary popularity in America and I am credibly informed that Pastor Russell's printed books on religious subjects are excelled in circulation only by the Bible itself. Just think what this means. It means that millions of people all over the world have found something in Pastor Russell's sermons, essays and lectures which they have been unable to discover in any other religious writings apart from the Great Book itself.

A Weekly Talk. "Now, to come to the crux of the matter. I feel sure that the vast majority of my readers will learn with pleasure that I have arranged for a weekly contribution from the pen of Pastor Russell. A 'sermonette' Mr. Russell himself calls it, but I have an idea it will be found to be something more, something fuller, than merely a condensed sermon. I have been reading a selection of the famous Pastor's religious writings, and they appeal to me as being more of the nature of quiet, discursive talks with pleasure than sermons or pulpit deliveries of the conventional description. Pastor Russell is a clear, easily understood thinker; he eschews dogma and all subtleties of form and faith, and he says what he has to say in the plain, simple, direct, and moral in plain but always beautiful language. He speaks and writes not only to the ordinary church-goer, as we accept the phrase, but to all intelligent men and women, and I for one can quite well appreciate the unparalleled popularity which he has achieved in America—a popularity, I feel convinced, he will very soon equal in this country. Pastor Russell's talks will begin in the *Journal* next week, and I am hopeful that they will be an extremely popular feature of the *Journal*."

The Press of America. Pastor Russell's popularity abroad does not deprive him of the honor of preaching to the largest congregation in America. Surprising as it may seem, his sermons are at present published in more than one thousand newspapers in America, reaching approximately ten million homes weekly. Last June and July, while making a trans-continental tour to attend the Bible Students Convention at San Francisco, Pastor Russell made several stops en route, and the reception everywhere accorded the "American Spurgeon" was most heart-cheering. Many excellent accounts of his meetings were published. "The San Francisco Call," in making reference to what other papers were saying, interestingly summarized as follows:— "Pastor Russell's given name has been lost to public record during the last ten years, in which he has been famous as the great 'Pastor'—plain Pastor Russell—who has awayed hundreds of thousands in this country and abroad. "Do they come to hear him? Well, rather. So far it has been impossible to enter a hall large enough to hold the crowds. Dreamland Hotel has been hired for this occasion. In Kansas City, Denver, Salt Lake and Los Angeles the Pastor and his faithful crew have taken the populace by storm. The newspapers have even had more space than a war scare and print his speeches like a Presidential message."

Round the World-Tour. Pastor Russell, during the winter and spring months, is scheduled to lecture in Honolulu, Tokio, Hongkong, Manila, Calcutta, Bombay, Madras, Colombo, Cairo, Alexandria, Athens, Corinth, Rome and London. This trip will undoubtedly bring Pastor Russell many interesting experiences and much information with which he will richly embellish his forthcoming sermons, which we are pleased in this issue to introduce to our readers and announce as a regular weekly feature in our columns.

PASTOR RUSSELL ON THE ATLANTIC

Discourses on Arabia, the Cradle of Mankind

THE GARDEN OF ANCIENT EDEN



PASTOR RUSSELL

Mid-Ocean, March 24.—On the Atlantic, speeding homeward, the *London Missions Investigation Committee* is in communication by wireless. It is understood that arrangements have been made for a public mass meeting in New York's largest auditorium, the Hippodrome, next Sunday afternoon, to hear the report of this Committee respecting its findings. A full report of the same will be given in these columns. Pastor Russell's discourse today was reminiscent of Arabia as the Cradle of our Race. His text was: "As all in Adam die, even so all in Christ shall be made alive; every man in his own order."—I Corinthians xv, 22, 23.

The Land Where Man Lost Life. Arabia is accredited with being the ancient Eden, eastward in which was the specially prepared Garden wherein our first parents had their trial—not for a reward of heaven or a punishment of eternal torment, but for a reward of everlasting life under perfect earthly conditions, or for a penalty of death. Here man, created very good, in the image of his Creator, sinned and became subject to the penalty of sin—"The soul that sinneth, it shall die." Here also is Mount Aararat, on which the ark rested after the flood, and from which came forth the family of Noah to people the earth afresh. Thus was Arabia twice the Cradle of mankind.

Here is the fertile Mesopotamia, which Father Abraham left at the Divine invitation, to sojourn in Palestine to the north, under promise to become the heir of Divine favor, the father of the faithful, whose now glorified Seed, the great Messiah, has already redeemed the world and is yet to take the Throne of earth and, during the thousand years, conquer sin and death and lift up from degradation and the grave Adam and his race.

This is the same Arabia made famous by the tales of the Arabian Nights, and where also is the tomb of Mohammed, whose followers rival in numbers the followers of Jesus and still trust in a promise made to Abraham, and, like the Jews, wait still for the glorious appearing of Messiah. Like the Israelites they are blind to the fact that, before Messiah could bless and heal and uplift the world, it was necessary that He redeem them with His own life, and select from amongst men a spiritual class to be His Bride and joint-heir in His glorious Kingdom.

And now as the day draws near that the curse shall be lifted from the world, when "the wilderness shall blossom as the rose" and "the solitary place shall be glad," we behold this land of the most ancient civilization awaking. The ruins of its ancient cities, Nineveh and Babylon, are yielding to modern research the records of thirty-five hundred years ago, while modern engineers and modern capital are at work upon vast irrigation schemes costing millions of money, which they tell us will make that land fruitful and fertile as "the Garden of the Lord." Are we not thus witnesses of the beginning of the long-promised "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.

Redemption by His Blood. When could we more appropriately consider the Divine provision for our race than when considering this land, the Cradle of our Race, where the fall took place, where the ruin began which has filled the earth with sin, selfishness, sorrow and dying? Ah, surely we greatly erred when we supposed that a greater penalty for sin was needed or intended by our Maker than the penalty we are experiencing. What more could man lose than our race as a whole has lost? Created in relationship with God as a son and heir of the appropriate blessings of the Almighty Father, Adam and his race lost that precious relationship—lost Divine care, Divine communion, Divine care, and were plunged into death condemnation as strangers, aliens, convicts, trying in life merely to fulfill the verdict: "Dying, thou shalt die."

How sternly Divine Justice held to that verdict! How relentlessly, how pitilessly the forces of nature were allowed to play havoc with man in earthquakes, droughts, famines, pestilences and hereditary diseases! For more than two thousand years the great Heavenly Parent showed mankind only His Justice and naught of His Love. And then the first declaration of the Gospel—the first mention that Divine favor would yet rescue

mankind from the reign of sin and death was made, not publicly, not to all of the race, but merely to one man—the friend of God—Abraham. To him it was disclosed as a secret that the great Creator, although permitting Justice to hold full sway in a relentless exhibition of Divine wrath against the sinner, had a loving purpose in His heart which would yet find expression and include all the human family in the blessing it would bring. How astonished we are to learn of such

"A wilderness in God's mercy, Like the wilderness of the sea!"

But God gave Abraham words only, "Wonderful words of life"—that in him and in his posterity eventually all the families of the earth shall be blessed. But there was not a sign of change so far as the Divine dealings were concerned. Sin and death were still allowed to reign, and their reign has continued century after century since Abraham's day. Doubtless it was because God foreknew that approximately four thousand years would intervene before the blessing of the world that He added His Oath in corroboration of His promise. Saint Paul tells us that He so did in order that by these two immutable, unchangeable things—the Word of God and the Oath of God—we, who by faith are become the spiritual Seed of Abraham, might have strong consolation—we "who have fled for refuge to lay hold upon the hope set before us" in that Gospel Message which God gave to Abraham.

"Israel Hath Not Obtained." Centuries passed. Abraham and Isaac and Jacob, to whom that promise was successively made, all died; and Jacob on his death bed handed down the gracious inheritance of the wonderful promise to his twelve sons, who there became the nation of Israel. The foundation of Israel's hopes as a nation is that promise made to Abraham, in which they still trust. The spectacle of a faith triumphing for four thousand years is a glorious one, and it will shortly have its reward.

In due time, at Mount Sinai God entered into a Covenant with the children of Israel, by which He agreed to bless them and to fulfill in them the Abrahamic promise that they, as Abraham's seed, should bless all the nations of the earth. The only condition connected with the promise was that they were to show their fitness to be the Divine channel of blessing to the world and their obedience to the Divine Law which was delivered to them on two tables of stone. Full of joy and faith the Israelites obligated themselves thus.

Ah! much they knew not. They did not realize their own weakness and imperfection through the fall and their inability to fulfill the Divine requirements, the spirit of the Law of their Covenant. They soon found that while the Law said, "He that doeth these things shall live," they were not able to do those things; and therefore they were all dying like other men. Had God deceived them and entrapped them? No. God's proposition was simple enough. He was merely teaching them a great lesson—that sin as a disease had taken hold upon humanity and that, however willing they might be, all were weak and perverse in the flesh and unable to fulfill their good intentions.

Israel's Promised Deliverer. As a consolation God assured Israel that He would send the Deliverer, One still greater than Moses who had delivered them from the Egyptian bondage. This greater Deliverer would deliver them from the greater bondage of sin and death, so that they would be able to obey the Divine Law and be used of God in blessing and instructing other nations. This Greater than Moses they were assured would inaugurate a New Law Covenant, based upon better sacrifices than the blood of bulls and goats, and He was known to them as Messiah, the Messenger of the New Covenant. In Him, therefore, they came to hope; for Him they waited; in the prospect of His coming they delighted.

But although the Law Covenant made nothing perfect—although it did not accomplish the thing Israel had hoped, it did accomplish much. It served to lift that one nation, religiously, high above all the other nations of their day, so that when the time came for God to send His Son into the world to be man's Redeemer—to die, the Just for the unjust, for man's reconciliation, as the Atonement for his sin—at that time there were a few thousand saintly Jews who waited for the consolation, the comfort, the blessing which God had promised them through Messiah—release from the bondage of sin and death.

Thus the Law was a pedagogue, a servant, to lead the Israelites to the Great Teacher; and at Pentecost and subsequently several thousand of them thus led entered the School of Christ—to be His disciples, to walk in His steps, to suffer with Him and later on, in due time, to reign with Him.

Moreover, during the sixteen centuries between Moses and Jesus a saintly class was manifested, all of whose names are written in the book of God's remembrance. It is not theirs to be the Bride of Messiah; it is not theirs to be counted in as members of the Body of Christ, which is the Church, for those members will follow the Head, none of them precede Him. These Ancient Worthies were not begotten of the Holy Spirit to a new nature, to be new creatures in Christ, but "they had this testimony that they pleased God." They have the Scriptural testimony, therefore, that they shall be accounted worthy of "a better resurrection" than the remainder of mankind, although their resurrection will not be with the Bride of

Christ—will not be the Chief Resurrection, to spirit nature, spirit bodies, etc. Those Ancient Worthies will come forth from the tomb after the completion of the Church, after her establishment in glory. They will come forth perfect men, of human nature, the image and likeness of God in the flesh, as was Adam. Great will be their degree of honor as they shall be used of Messiah as "princes in all the earth," for the blessing of Israel and all of every nation, people, kindred and tongue.

Abraham's Seed the Elect. But Abraham was to have a still higher Seed, numerically less, for it is written, "Thy Seed shall be as the stars of heaven, and as the sands of the seashore." That superior Abrahamic Seed, "as the stars of heaven," a spiritual Seed, must be developed and glorified first, before the blessing can come to his earthly seed.

Saint Paul, explaining the situation, says that the Law Covenant was added to fill up the time between Abraham and the proper time for the spiritual Seed, The Christ. It "was added because of transgression"—because sin had abounded in the world and so degraded humanity that it was necessary to lift up as a standard of righteousness the Law of the Ten Commandments, to take the place of the Divine Law which was originally written in Adam's character. When he was created in the image and likeness of God Adam needed no Tables of Law to teach him right from wrong, even as God needs none.

Saint Paul explains further, saying, "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded." (Romans xi, 7.) Israel desired to be the Bride of Messiah—to have the very choicest blessings which God had to give. And Israel got that so far as its people were prepared therefor. The "elect" obtained it—a remnant of Israel, numerically small as compared to the whole, were found upon test to be "Israelites indeed in whom was no guile;" and these became the nucleus of Messiah's Bride class.

Gospel Preached First to Jews. That every Israelite indeed might be found the Gospel Message at first was exclusively theirs, and the first Gentile convert, Cornelius, was not admitted to Divine favor in this respect until three and a half years after the cross. Yea, still later, when the Apostles preached the Gospel to every creature, to people of every country and nationality, as well as to the Jew to whom it was originally confined, they still gave the Jew the preference up to the year A. D. 70, when the Jewish polity perished. St. Paul declared this publicly to the Jews, saying, "It was necessary that the Gospel be preached first to you, but seeing ye count yourselves unworthy of the grace of God, lo, we turn unto the Gentiles, for thus it is written in the Prophets."

We see, then, that the nucleus of the elect Church which should become the Bride of Christ at His second coming was Jewish, and that God's favor to the Gentiles was His permitting of them to come in and fill up the foreordained number of the elect Church, though only after all worthy Jews had been called and accepted. And now, as Jesus foretold, the Gospel or good news of His coming Kingdom is being preached in all the world "for a witness," to gather from every nation, people, kindred and tongue the saintly ones to be sharers with the Jewish nucleus in the great honor of becoming Messiah's Bride and joint-heir. We are to clearly distinguish between the *selecting* of these matters amongst all nations, for the gathering out of an "elect" few, and the blessing of all nations under the Kingdom which will come later on.—A failure to see this has caused confusion in many minds.

Heirs of the Promise. We must never lose sight of the kernel of this Gospel Message. The ultimate blessings of the Messianic Kingdom, through the Seed of Abraham, will be to all the families of the earth, but, previously, the Divine work is the calling of the Seed of Abraham, which is to do that work of blessing. The promise was not made to all the families of the earth but to Abraham and his Seed.—Hence the heirs of the promise are not all the families of the earth, but the Seed of Abraham.

To the saints of Galatia, who had been Gentiles but had accepted Jesus and were trusting to become joint-heirs with God's dear Son in His Messianic Kingdom as members of His Bride Elect, Saint Paul writes, "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise." (Galatians iii, 29.) How strange that we should have lost sight of this great inheritance! With our Lord, as Abraham's Seed, we shall inherit the earth; as it is written, "I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession."

No wonder the Apostles frequently reminded the brethren of this great inheritance which God has in reservation for the faithful. No wonder one of them writes, "All things are yours, for ye are Christ's; and Christ is God's!" Adam and his entire race are to be turned over to Christ Jesus the Redeemer—purchased by His precious blood. Then we, as His Bride Consort, are to share with Him that great inheritance, and to collaborate with Him in bringing order out of present confusion. Satan is to be bound; all the forces of darkness are to be overthrown and restrained. The light of the knowledge of God, as a glorious Sun of Righteousness, is to arise; and its healing beams are to flood the earth, carrying with them life, peace, joy, rest—to the Jew first, but eventually to every nation, people, kindred and tongue.

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APPLICATION FOR PARDON
Notice is hereby given that on or about the 20th day of April, 1912, an application will be filed with E. G. Pierson, Pardon Attorney, Charleston, West Virginia, for the Pardon of Charles Jones, convicted of the crime of First Degree Murder, at the June Term, 1910, of the Criminal Court of Kanawha County and sentenced to imprisonment in the West Virginia Penitentiary for the period of life.
CHARLES JONES.
4-4-Thurs.

A. P. Straughter, of Hinton, spent several days in the city last week in the interest of the St. Lukes. The executive board of the W. Va. Baptist Woman's Convention met in this city recently at the home of Mrs. Maria Alexander. The members present were Mrs. Brown of Lewisburg, Mrs. Mary L. Willis, Fayetteville; Mrs. Sallie Mills, Powellton, Mrs. Mary Stratton, St. Albans; Mrs. Pearl S. Woods, of Hugheston; Mrs. M. A. Parker, Mrs. Maria Alexander and Mrs. Fannie Cobb-Carter of this city. The visitors present were Mrs. H. B. Rice and Rev. R. D. W. Meadows, the State Missionary. Among other important business was the plan to aid the other Baptist organizations in the State, in raising the \$12,000 apsdred to liquidate the debt on Hill Top Seminary, and arranging the program for the August meeting in St. Albans. Mrs. Jas. Page, her little daughter Katherine and Miss Mary Burks have returned from Washington, D. C., where they went to attend the annual Methodist conference.

ORDER OF PUBLICATION
State of West Virginia, Kanawha County, ss:
At Rules held in the Clerk's Office of the Circuit Court of Kanawha County on the first Monday in the Month of March, 1912.
Julia Williams, Plaintiff,
vs.
George Williams, Defendant.
(In Chancery, No. 3012.)
(The object of this suit is to obtain a divorce from the bonds of matrimony.)
This day came the plaintiff by her attorney, and on his motion and it appearing by affidavit filed, that the defendant is a non-resident of this State, it is ordered that he do appear within one month after the date of the first publication hereof, and do what is necessary to protect his interest in this suit.
Teste: IRA MOTTISHEARD, Clerk.

Notice to Take Depositions
To George Williams:
Take Notice That on the 6th day of April, A. D. 1912, between the hours of 9 o'clock A. M. and 4 o'clock P. M., at the law office of Emory R. Carter, 604 1-2 Kanawha street, Charleston, W. Va., I will take the deposition of myself and others to be read in evidence in my behalf of a certain suit in chancery now pending in the Circuit Court for the County of Kanawha and State of West Virginia, in which I am plaintiff and you are defendant.
If from any cause the taking of said depositions shall not be commenced or completed on the day aforesaid, the same shall be continued from day to day, or from time to time, at the same place, and between the same hours, until the same shall be completed.

JULIA WILLIAMS, By Counsel.
EMORY R. CARTER, Solicitor. 3-7-12



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