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Economy Hints

A penny saved is a penny earned.— Benjamin Franklin.

DON'T eliminate beefsteak from your menu just because you have neither a gas, electric nor coal range. You can fry a steak on that little gas stove you bought for 19 cents if you only know how, and it would take a well qualified expert to tell the difference.

First have your pan red hot and drop in a piece of suet about the size of a hickory nut. Take your steak, a sirloin or porterhouse, at least one and one-half inches thick—two inches thick is better; let it remain three minutes first on one side, then on the other, for searing. This is to keep the juices in. Keep turning the steak constantly at intervals of three to five minutes until done—rare, medium or well—as desired, and the result will be twin brother to a broiled steak.

Another way to fry steak is to sear it three minutes on each side, then place a cover on the pan and let it cook slowly seven minutes more on each side, when it is medium.

Of course there is nothing like broiling for the best flavor, and there is nothing to equal the coal or wood fire for this purpose. The secret is a glowing red heat. The housewife with a wood fire, if she will take the trouble

to burn the wood nearly to the center, check the draft until the fire forms charcoal, will be repaid with a dainty morsel.

The average housewife, however, finds the gas oven an ideal instrument for broiling. The oven should be hot when the steak is placed within, so it is well to light the gas in the oven about five minutes before the steak is ready and when the broiler is hot put the steak on it as near the gas flame as possible without letting it touch. Sear on each side from one to two minutes, turning it with a fork inserted as near the edge as possible. When the searing is completed turn the steak again, lower the pan about six inches and turn the burners halfway down so that the steak may broil slowly on each side about five minutes. This will give you a rare steak. It is sometimes well to give the steak a little more time and turn it oftener, never allowing it to broil on one side longer than four or five minutes. When frying a steak in an ordinary pan remember to stick the fork always near the bone in turning. The fried steak requires about twenty minutes.

Dictates of Fashion.

Foulard seems never to be out of fashion.

All white is quite as fashionable as black.

Bordered chiffons are revived for this summer.

Black and white stripes compose many blouses.

Some navy gabardine suits have tan buttonholes.

Gathered skirts frequently have shirred waist lines.

Many buttons are of pierced gut or oxidized silver.

Wings on hats are sometimes cut into curious designs.

CARDINAL GIBBONS ON CHURCH UNITY

Review of a Strong Plea For a United Christendom.

Two Masterful Discourses Compared. Many Points of Likeness as Well as of Difference—One Shepherd, One Flock—One Head, One Body—One Heavenly Bridegroom, One Heavenly Bride—Children of the Church—One Holy Catholic and Apostolic Church.



(PASTOR RUSSELL)

New York City, Sept. 5.—Pastor Russell, at the New York City Temple, W. 63rd St., near Broadway, preached a strong sermon on the subject of Church Unity. He took for his text Matthew 23:8—"One is your Master, even Christ; and all ye are brethren." He said in part:

Some time ago, in the Cathedral at Baltimore, Cardinal Gibbons delivered a remarkable discourse advocating a united Christendom. His strong plea contains many good thoughts, some of which I will now read:

"It was manifestly the desire of Christ that all His disciples should be united in the profession of one faith. In His admirable prayer before His passion He says: 'I pray for them also who through their word shall believe in Me, that they all be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me'; because the unity of the Church is the most luminous evidence of the Divine mission of Christ.

"Unity of government is not less essential to the Church of Christ than unity of doctrine. Our Divine Savior never speaks of His churches, but His Church. He does not say, 'Upon this rock will I build My churches,' from which words we must conclude that it never was His intention to establish or to sanction various conflicting denominations, but one corporate body, with all the members united under one visible head; for as the Church is a visible body, it must have a visible head.

Unity of Faith and Government.

"Our Savior calls His Church a sheepfold. 'And there shall be one fold and one Shepherd.' What more beautiful or fitting illustration of unity can we have than that which is suggested by a sheepfold? All the sheep of a flock cling together. If momentarily separated, they are impatient till reunited. They follow in the same path. They feed on the same pastures. They obey the same shepherd, and fly from the voice of strangers. So did our Lord intend that all the sheep of His fold should be nourished by the same sacraments and the same bread of life; that they should follow the same rule of faith as their guide to Heaven; that they should listen to the voice of one Chief Pastor, and that they should carefully shun false teachers.

"His Church is compared to a human body. 'As in one body we have many members, but all the members have not the same office; so we, being many, are one body in Christ, and every one members one of the other.' In one body there are many members, all inseparably connected with the head. The head commands; and the foot instantly moves, the hand is raised and the lips open. Even so our Lord ordained that His Church, composed of many members, should be all united in one supreme visible head, whom they are bound to obey.

"The Church is compared to a vine, all of whose branches, though spreading far and wide, are necessarily connected with the main stem, and from its sap they are nourished. In like manner our Savior will have all the saplings of His vineyard connected with the main stem, all draw their nourishment from the parent stock. In fact, our common sense alone, apart from the revelation, is sufficient to convince us that God could not be the Author of various opposing systems of religion. God is essentially one. He is Truth itself. 'God is not the God of dissension, but of peace.'

"I see perfect harmony in the laws which govern the physical world we inhabit. I see a marvelous unity in our planetary system. Each planet moves in its own sphere, and all are controlled by the central sun. Why should there not also be harmony and concord in that spiritual world, the Church of God, the grandest conception of His omnipotence, and the most bounteous manifestation of His goodness and love for mankind?

"Hence, it is clear that Jesus Christ intended that His Church should have one common doctrine, which all Christians are bound to believe, and one uniform government, to which all should be loyally attached. Where, then, shall we find this essential unity of faith and government? I answer, confidently, nowhere save in the Catholic Church."

Pastor Russell Agrees With Cardinal.
I am pleased to say that I can agree most heartily with Cardinal Gibbons' presentation in almost every particular. Unquestionably sectarianism is wholly out of accord with the teachings of the Scriptures. St. Paul declares that it is a proof of carnality, of

a fleshly mind, of an unspiritual state. (1 Corinthians 3:3-7.) All Christians—both Catholic and Protestant—are coming to realize this fact, although but a few years ago some claimed that sectarianism led to a greater zeal and energy in the Divine service.

All agreement with history will understand what I mean when I say that God has been pleased to permit an illustration—first, a united Christendom, and second, a divided Christendom. For long centuries there was in Europe practically but the one Church—Roman Catholic. The results were not all that could be desired. That unity brought neither secular nor religious education, nor did it bring to the world the Millennium. Rather, throughout that long period ignorance and superstition held sway. During the last few centuries we have had the division of Christendom into various sects and parties. While the results are not satisfactory, not what the Word of God prompts us to desire and expect, nevertheless this divided condition has certainly tended toward greater freedom of thought, greater liberty from ignorance and superstition.

Which is the True Church?

Agreeing with all the Scriptural premises laid down by Cardinal Gibbons, we must, nevertheless, dispute his conclusion that this one Church, which Christ declared He would build upon the rock of Truth, and which would grow to a glorious Temple composed of living stones, of which St. Peter was one, is the Roman Church. Equally we disagree with our Baptist, Presbyterian, Methodist, Lutheran and Congregational systems when they each profess to be the one Church. Our contention is that all who turn their backs upon sin, accept the Lord Jesus as their Savior, approach the Heavenly Father in full consecration through Jesus and who receive the begetting of the Holy Spirit of God—all such are sons of God, whether or not they join the Roman Catholic, the Congregational, the Methodist, the Presbyterian or other human systems.

Furthermore, our contention is that not one of these human systems, Catholic or Protestant, is recognized of God. They are all human institutions—originated by men and maintained by men. Sometimes good men and sometimes bad men have had to do with their organization and maintenance. Indeed, we hold that each consecrated believer is a child of God wherever he may be—inside or outside of all denominational walls or creeds.

In the Scriptures the true Church of Christ is described as "the Church of the First-born, written in Heaven." (Hebrews 12:23.) Will our Protestant friends claim that their church roll corresponds to "the Lamb's Book of Life"? (Revelation 21:27.) Would Christians of any denomination dare to make such a claim? Most assuredly, No! We all realize that at the very most the various sects and parties of Christendom are composed of wheat and tares; and that, so far as human judgment can discern, the tares are vastly in the majority.

Christian Union Never Lost.

From this standpoint we perceive that the great masses, Catholic and Protestant, never were the Church of Christ. They have been children of this world, not spirit-begotten New Creatures in Christ, not living stones in the Temple, nor branches of the True Vine, nor members of the "little flock." They have been worldly people with religious sentiments and good desires, who misunderstood the Bible teaching that only the sanctified are in Christ Jesus, called to be saints. (1 Corinthians 1:2.) What these large numbers of well-meaning but mistaken people have done in the way of organizing churches, lodges, banks, etc., has had nothing whatever to do with the great organization which God effected eighteen centuries ago and which has persisted as a unit ever since.

The True Church has never been divided. Each member is united with the Lord, the Head, and through Him to every other member of His Body, which is the Church. In this one Church there has always been maintained one Lord Jesus, one faith—His Word of Promise—and one baptism—consecration into His death.—2 Timothy 2:11, 12; Ephesians 4:4-6.

Does some one say, "Where is the history of this Church?" We answer, in the words of the Apostle, "The world knoweth us not, even as it knew Him not." (1 John 3:1.) The world of Jesus' day were the professed religionists. Yet they knew not the great Redeemer whom God had sent; and they crucified Him. Similarly, all down the Gospel Age, the great religious teachers of the various systems have not recognized the members of the Body of Christ.

This is the very point which St. Paul emphasizes. He declares that the fact (and the philosophy of the fact) that the Church are members of Christ is to the world—both the religious world and the irreligious world—a hidden mystery. It is outside of their theory, their understanding. Hence it is that the most saintly characters, both Catholic and Protestant, have been martyrs, as Jesus was, as St. Stephen was, as all the Apostles were, as all the faithful were during the intermediate centuries; and as some yet may be if an outward union be effected such as once prevailed—in the Dark Ages.

Counterfeiting the True Church.

If we now declare that to a certain extent the True Church has been counterfeited by both Catholics and Protestants, let no one suppose that we wish to speak unkindly. We do not charge that these counterfeiters of the True Church were made intentionally, but merely that the Church, coming under the control of brilliant minds not spirit-begotten, followed their misrepresentations of God's Word.

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For instance, the average Roman Catholic does not know that he is not a member of the Church. But Cardinal Gibbons will not deny the fact, neither will any other ecclesiastic. Their teaching, most explicitly, is that the Pope and the other religious instructors compose the Church, and that the people are the children of the Church. Thus the Catholic Church appropriates the words of Jesus respecting the "little flock," etc., and applies them to the clergy, not to the congregation. This is the secret of Papacy's great mistake. In their ecclesiastical system they have a counterfeit of the True Church. Because the Scriptures declare that the Lord's faithful "little flock," "the Church of the living God," will reign with Christ, therefore Papacy claims the right to reign with Heavenly authority over the kingdoms of earth. Papacy's endeavor to carry out this erroneous reasoning has led to many grievous persecutions and wars.

If Papacy has the counterfeit of the True Church and the True Reign of Christ, what does the Bible teach respecting the genuine? This: That the experiences of the unknown, despised, saintly followers in the footsteps of Jesus constitute their preparation for a share in the Kingdom with their Lord. When the full number of the elect Church, predestined of the Father, shall have been gathered out of the world and glorified, then God's Kingdom shall be established on earth, and they shall be joint-heirs with the King of kings—Jesus Christ. His Kingdom will rule the world, not by guns and swords, not by burnings at the stake and inquisitorial tortments, but by Heavenly power.

What our Catholic friends have is merely a foreshadowing of the Truth respecting the Church as a mother. The Scriptures teach that when Christ shall institute His Millennial Kingdom for the uplifting of mankind, He shall have a Bride—the Church (Revelation 19:9)—and shall figuratively beget children. That is, during the thousand years of His Reign the glorified Jesus will be the Everlasting Father, Giver of everlasting life on the earthly plane, to Adam and all of his children who will accept it on the Divine terms. Then the Church will be the mother, the caretaker, of all mankind, to bring the willing and obedient up to full human perfection and life everlasting. All who refuse this grace of God will be destroyed in the Second Death.

Are There Protestant Counterfeits?

Although Protestants repudiate the Catholic idea that the clergy alone constitute the Church, nevertheless in many denominations we see this insidious error in a slightly different form. This is notably true in the Episcopal Church, which puts the government into the hands of the clergy and treats the laity to a considerable extent as children. The Methodist Episcopal Church follows closely the same line of procedure. The Presbyterian and Lutheran systems also differentiate the clergy from the laity, even though the laity be given some recognition on the ecclesiastical boards, usually for the purpose of securing financial or legal advice.

Congregationalists, Baptists and Disciples most nearly recognize an equality between clergy and laity—that the entire Church of God is a Royal Priesthood. Yet even with these congregational bodies an attempt is made to separate clergy from laity and to hold all the spiritual power and authority in the hands of the clergy. In the Con-

gregational Church this is done along financial lines through the Congregational Union. In the Baptist Church the Baptist Ministers Association holds reins over the people and tells them whom they may call for a pastor—whom the Association will ordain and whom refuse. Thus the same spirit is manifested in all these earthly systems and distinctly differentiates them all from the One True Church and her Scriptural regulations, which declare, "All ye are brethren; One is your Master, even Christ"; and One is your Pope, or Father, even God.

We ask Cardinal Gibbons to consider with us the Scriptural teachings which we have presented; namely, that the Royal Priesthood is composed exclusively of saints, whether clergy or laity; that this One Church is indivisible; that the Heavenly Father, the Husbandman of this True Vine, permits none to remain as branches, members of the True Church, unless they bring forth the true fruit of the Vine. We ask the Cardinal to consider the Scriptural teaching that this saintly class is now the Espoused Virgin mentioned by St. Paul (2 Corinthians 11:2), and that these are now awaiting the completion of their number, when the Heavenly Bridegroom, at His Second Coming, will receive them to Himself. By the power of the First Resurrection they will "be changed in a moment, in the twinkling of an eye," to be like their Lord. Then, as the Scriptures declare, will come the Marriage of the Lamb. (Revelation 19:7.) Shortly after that event will come the Millennial Kingdom and the regeneration of Adam's race—the giving to them of new life from the Life-Giver.

As for the great human institutions which more or less counterfeit Christ's Kingdom, these are also called vines in Scripture—the vine of the earth, in contrast with the Vine of the Father's right-hand planting. It is not for us to determine how much good and how much harm these earthly churches, vines of the earth, have accomplished. This our Lord will declare in His own season. But He tells us that the grapes borne by these vines—anger, malice, hatred, envy, strife, evil-speaking, etc.—will overflow the Winepress of the Wrath of God in the near future, and bring upon mankind that great Time of Trouble which our Lord declares will be such as never was before known.—Matt. 24:21; Daniel 12:1.

Drop Hermits.

Cream one-half cupful of butter; add one and one-half cupfuls of brown sugar and cream; now add two eggs; beat in one at a time until very light; sift three and one-half cupfuls of bread flour with two heaping teaspoonfuls of baking powder and one-half teaspoonful of soda (scant) several times; alternate with one and one-half cupfuls of milk to first mixture. Flour two cupfuls of raisins (the seedless are best). Beat all together five minutes and drop on flat buttered biscuit tins and bake in hot oven until a nice brown. If butter is lightly salted put in a pinch of salt.

Russian Sauce.

Yolks of two eggs mixed with one teaspoonful of dry mustard, same amount of sugar and salt and a dash of cayenne pepper. When this is thoroughly mixed add one-half cupful of olive oil and either lemon juice or vinegar to taste. To this may be added one teaspoonful of chopped pimento and two of chili sauce. In making rub the inside of bowl with garlic or onion before making the dressing.