

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

THE COST OF CHURCH FEDERATION TO BAPTISTS, ADVENTISTS AND DISCIPLES.

"Say Ye Not, A Confederacy, to All Them to Whom This People Shall Say, A Confederacy; Neither Fear Ye Their Fear, Nor Be Afraid" (Isaiah viii, 12).

Sunday, Jan. 23.—Numerically Baptists, Adventists and Disciples represent more than one-third of the Protestants of the United States. What they must yield for Church Federation is therefore an important question.

speaking it will be greatly advantaged by a liberal pruning. But caution should be used. The Bible should be consulted. We offer the suggestion that too hasty a rejection of water immersion would be a mistake—that the proper course for our Baptist friends is to study the Scriptures afresh on this subject.

What Must Adventists Concede? The doctrine of the Second Advent of Christ is common to all denominations. And the Adventist belief that at that time the earth will be burned up is also a feature of all the various creeds.

Doctrinal Surrender of Baptists.

Baptists will find little to dispute with their co-religionists of the Federation along general doctrinal lines; their chief difficulty will be in the matter of what constitutes Christian baptism—the necessity of water immersion to admission to Church membership.

In a word, faith and reformation are steps of justification, but water immersion is the door into Christ. Only those who pass through this door are members of the Church of Christ from this viewpoint; hence, consistently, none others are invited to partake of the Eucharist—the Lord's Supper.

Like the rest of us, our Baptist friends have been in the past rather illogical in all matters religious and doctrinal; so much so that many of them have never realized the full meaning of their doctrine. The meaning was grasped in the long ago, but has generally been lost sight of within the last fifty years. It is this: Since water immersion is the evidence of obedience to Divine instruction and since all of "the elect" are not only instructed of God but obedient to him, therefore those not baptized in water are not of God's elect—are not members in his Church.

To our Baptist friends who meet unimmersed Christians of other denominations in the walks of life from day to day really believe that the latter are on their way to an eternity of torments? Most assuredly they do not! But this is merely because they are illogical like the rest of us.

As a week ago we suggested to Presbyterians, Congregationalists and Methodists a union of heart and head as better than federation, so now we suggest to the denominations whose doctrines we are considering today. What we shall suggest respecting baptism will apply to all Christians.

All Christians agree that Jesus and his apostles taught baptism and that there are but "one Lord, one faith and one baptism" (Ephesians iv, 5). We cannot here elaborate, but merely suggest that nowhere in the Scriptures is infant baptism commanded or urged.

Who will dispute that St. Paul's words of Romans vi, 3-5, are the clearest presentation of the import of baptism furnished us in the Bible? The passage is cited in proof of every theory of baptism, yet it supports only one—the true one. Notice that it does not say, as many suppose, so many of us as were baptized into Jesus Christ were baptized into water.

Disciple Doctrines to Be Voided. Undoubtedly Alexander Campbell was a good man with a great head. And undoubtedly many of a similar class following his lead are today known as Disciples or Christians. Undoubtedly these are following closely to apostolic customs in the matter of Church organization, which in many respects is beautiful in its simplicity.

Do our Disciple friends act as though they believed this teaching? Do they spend all of their time and energy and money in seeking to bring fellow-Christians into water baptism for the remission of sins and escape from eternal torture? Are assuredly they do not. Hence we are justified in supposing that like our Baptist friends they have not taken seriously and logically their own doctrine.

To assist them out of their difficulty we remind them that all the Scripture they cite in support of immersion for the remission of sins belonged to the Jews, and none of it to Gentiles. The Jews were exhorted by John the Baptist and others to renounce sin, to return to harmony with Moses' Law, and to show this change of character by water immersion.

Baptist Union Not Federation. As a week ago we suggested to Presbyterians, Congregationalists and Methodists a union of heart and head as better than federation, so now we suggest to the denominations whose doctrines we are considering today. What we shall suggest respecting baptism will apply to all Christians.

Subsequently immersion was declared to be unnecessary and sprinkling became its substitute with all. The thought of preservation from eternal torment thereafter attached to the sprinkling. Although our minds have broadened, so that comparatively few believe St. Augustine's presentation, nevertheless the custom of infant sprinkling continues with more or less of fear to abandon it for the child's sake.

Consider the passage critically. First, immersion into Christ signifies to the justified believer his immersion into his burial into the Body of Christ as a member of "the Church which is his Body" (Ephesians I, 22, 23). The Apostle sets forth clearly a distinction between the Church and the world and between the salvation of the Church and the salvation of the world.

Plaster Figures. Cover plaster of paris figures with a thick coating of starch and water, let it dry on the surface, and the dirt will brush off with the dry powder.

Devonshire Cream. Devonshire cream, which is eaten in London with strawberries in season, is made by skimming the skin and foam off luscious shallow pans of simmering milk.

A Problem. The problem may much doubt provoke. A nose moral sense is more contracted. The man who wrote it, or the tongue, who so and pay to give it acted?

LIVE STOCK AND GRAIN

CHICAGO—Cattle: Beef, 14 10/16 60; western steers, 14 09/16 60; stockers and feeders, 13 09/16 25; cows and heifers, 13 09/16 40. Calves—57 09/16 00. Sheep and Lambs—Native sheep, 14 09/16 00; western, 14 09/16 00; native ewes, 13 09/16 25; 75; wethers, 13 25/16 70; yearlings, 16 75/16 00. Hogs—Light, 13 20/16 55; mixed, 13 25/16 65; heavy, 13 30/16 70; rough, 13 30/16 45; pigs, 13 10/16 15. Wheat—No. 2 red, 1 21 1/2 25. Corn—No. 2, 68 1/2 06 1/2. Oats—No. 2, 49 1/2 06. EAST BUFFALO—Cattle: Export cattle, 14 15/16 75; shipping steers, 13 50/16 10; butcher cattle, 13 35/16 75; heifers, 13 00/16 75; fat cows, 13 25/16 25; bulls, 13 00/16 50; milkers and springers, 13 50/16 00 00; Calves—19 50/16 25. Sheep and Lambs—Mixed sheep, 13 25/16 00; wethers, 13 30/16 40; ewes, 13 00/16 00; lambs, 17 00/16 40; yearlings, 17 25/16 55. Hogs—Heavies, 13 00; medium, 13 00/16 2 70; Yorkers, 13 30/16 85; pigs, 13 30; rough, 13 35/16 40; stags, 13 25/16 60. CLEVELAND—Cattle: Prime dry-fed cattle, 15 25/16 00; fat steers, 15 00/16 25; heifers, 14 00/16 50; cows, 13 25/16 00; bulls, 13 00/16 40; milkers and springers, 13 50/16 00. Calves—19 25/16 25. Sheep and Lambs—Mixed sheep, 15 00/16 50; ewes, 15 25/16 50; lambs, 18 00/16 25. Hogs—Heavies and medium, 13 70; Yorkers, 13 85; pigs, 13 00; mixed, 13 65 1/2 70; rough, 13 80; stags, 13 50. PITTSBURGH—Cattle: Choice, 16 75/16 7 00; prime, 15 50/16 70; tidy butchers, 15 50/16 50; stags, 15 50/16 50; fresh cows, 15 50/16 00. Calves—19 25/16 25. Sheep and Lambs—Prime wethers, 15 10 06 25; good mixed, 15 70/16 00; lambs, 18 00/16 80; yearlings, 18 00/16 50. Hogs—Prime heavy hogs, 13 85; medium, 13 85; heavy Yorkers, light Yorkers and pigs, 13 80. CINCINNATI—Wheat: No. 2 red, 1 21 1/2 25. Corn—No. 2 mixed, 65 06/16 00. Oats—No. 2, 49 1/2 06 1/2. Bulk Meats—12 12 1/2. Bacon—12 87 1/2. Cattle—13 25/16 2 25. Sheep—13 00/16 00. Lambs—13 00/16 00. TOLEDO—Wheat, 1 21 1/2 25. Corn, 60; oats, 61; 17 1/2; clover seed, 13 14.

Whoever fails to be thus immersed into Christ's death will fall of the membership in his Body will fall of his elect Church, the Bride, the difference between being dead with Adam and being dead with Christ is very great. By nature we are all dead with Adam. He was a sinner, condemned. We as his offspring are the same. It was necessary therefore that

we should by faith be lifted out of this condition of death with Adam, in order that by consecration of all earth by Christ, thus we might become dead with Christ. Thus we share with him his sacrifice, death and, by participation in "his resurrection," also become sharers of his Kingdom glory. Ridding ourselves, then, of the unscriptural theory of an eternal torment awaiting the non-elect, may not all Christians perceive the reasonableness of the Divine proposition to bless them through the elect? As Jesus by his sacrifice was made Head of the Church, so all who will be his members must share his spirit of self-sacrifice—death to the world and earthly interest. Only such may share with him in his Millennial Kingdom work of blessing, uplifting, instructing, assisting all of the non-elect. Many of the non-elect under the fuller light and better opportunities of the Millennium will turn from sin to righteousness, from death to life eternal. This "baptism into death" with his blessed reward excludes no denomination of elect. It includes in the Church of the elect those of every denomination and of no denomination who comply with its conditions of faith and obedience and consecration unto death.

Was not this our Lord's baptism as he described it? Just before his crucifixion he said, "I have a baptism to be baptized with, and how I am straitened (troubled) until it be accomplished!" His baptism dated from his consecration at Jordan, but it was not fully "accomplished" until on the cross he cried, "It is finished"—his baptism into death was finished. Was not this baptism into death what he referred to when speaking to his disciples? James and John requested that they might sit on his right hand and left hand in the Kingdom. In reply Jesus said, "Are ye able to be baptized with the baptism that I am baptized with?" Surely he did not refer to a water immersion! Surely he did refer to his baptism into death, and meant his apostles to understand that only by sharing in his baptism into death could they hope to sit with him in his Throne (Mark x, 37).

With this reasonable, logical, Scriptural view of baptism before our minds which of us would be inclined to dispute over the form of the symbol or in respect to the class of persons who should properly use the symbol? Surely none would claim that infants could thus believe and thus consecrate to death! Surely all would agree that a symbolical immersion into water such as was practised by the early Church, according to all the records, would be the most reasonable, most beautiful, most appropriate method of symbolizing the real baptism into Christ—into his death. Let us then, dear friends, not be content merely to federate! Let us unite our hearts and heads and hands as members of the Body of Christ; let us be baptized with his baptism, into his death!

LIGHT PLANT BLOWS UP

One Fatally and Eight Seriously Injured as Result.

Paterson, N. J., Jan. 22.—One man fatally injured, eight seriously injured, panic in theaters, passengers in elevators imprisoned and the cities of Paterson and Passaic in darkness for three hours are the results of an explosion in the Edison electric light works, which supplies all the electric light and power for Paterson and its suburbs.

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LIFETIME

J. B. Is Not Half Bad Says A Mt. Vernon Man

James C. Scott Interviewed By Columbus Paper

And Tells How He Holds His Position

As Messenger In House Of Representatives

Several Cartoons Illustrated The Interview

The Columbus Citizen of Thursday contained a series of cartoons of Mr. James C. Scott of this city, messenger in the house of representatives Columbus, and the following article concerning Mr. Scott and his work: About the House of Representatives they call Jimmy (James C.) Scott, Ramezes II., because they say he looks like an Egyptian mummy. But Jimmy Scott doesn't care what they call him as long as he is on the legislature pay roll. He has been there 15 years, and proposes to stay there as long as he is able to get about. He has an abiding faith that he can hold onto his job as long as he lives. Scott is a messenger in the house.

Guesses as to Scott's age range anywhere between 60 and 70 years. He is short, slender and has silver gray hair and always dresses in a black suit with a cut away coat. He first landed a job in the legislature in 1894 when John R. Malloy was elected clerk of the house the first time. Scott had been a bank clerk and a grocer in his home town of Mt. Vernon, Knox county. Malloy says there never was a better, more faithful, nor more accurate message clerk in the Ohio legislature.

Scott was re-elected message clerk in 1906, after having received a caucus nomination, but he does not bother about the caucus anymore. When the legislature meets, he comes to Columbus, goes to work in the house, and waits for the psychological moment. Then he asks one of the members to introduce a resolution employing him as a messenger at \$5 per day. It passes and he is fixed for the winter.

Scott explains his system this way: "When the legislature meets I just go in and make myself useful. The holdover members know me, and they know I can put my hands onto anything they want in the line of records or law books. The new members soon ask me to do things for them and as soon as I get acquainted with enough of them I get somebody to present my resolution. It has never failed. In 1906 I had to wait four weeks before I was ready to have the resolution go in, but I got 74 out of the 90 votes cast. When Burgess McElroy was elected clerk of the house in 1900, the caucus knocked me out for message clerk. McElroy asked me to stay a week or ten days and help the new message clerk out. He didn't tell me to quit when the ten days was up, so I just stayed and drew the salary of a messenger."

TRAVELING

Salesman From Mt. Vernon Had To Settle The Bill

(Mansfield Shield)

A young traveling man from Mt. Vernon who was ready to go away on a B. & O. train Thursday morning was notified to come to the city prison and talk over the matter of a board bill of \$14 at the Southern. Landlord Berry stated that the traveling man had stood good for another man's board and lodging and that he owed \$14. He settled the bill and the incident was closed.

BUSINESS CHANGE

The Plaza bowlin alleys partially changed proprietorship Thursday afternoon when Mr. Elmer Collier sold his interest to Mr. Charles Snow, ex-county recorder. The firm is now Popham & Snow.

CASTORIA For Infants and Children The Kind You Have Always Bought Bears the Signature of In Use For Over Thirty Years CASTORIA

Removal Notice

To the Depositors, Customers and Friends of the Guaranty Savings Bank and Trust Company. Having consolidated with The Farmers and Merchants National Bank, we beg to announce that on and after Monday morning, January 17, 1910, our business will be conducted in the banking house of The Farmers and Merchants National Bank, northwest corner of Main and Vine Streets.

Our Cashier, Mr. W. E. Grant and assistant, Miss McFarland, will be with the consolidated bank to welcome you and take care of your business as heretofore.

The Guaranty Savings Bank & Trust Co.

By F. V. OWEN, President.

The \$50 Check That Was Worth \$100

A man handed a dry goods merchant a check for \$50 to apply on account. The merchant neglected to give the proper credit, and about six months later rendered a statement to the customer.

The customer called the merchants attention to his error in failing to credit the check, which the merchant denied having received.

When the customer produced the cancelled check, bearing the firm's endorsement, there were abject apologies—but no arguments.

Without that check as evidence of payment, the customer would have been enforced to pay again.

IT PAYS TO PAY BY CHECK. THE GAMBIER BANKING CO.

Overcoats, Suits & Trousers At Cost

All overcoats, suits and trousers now in stock, will be made up to your measure at cost, all through January to make room for our spring goods, which will be in February. Come and have them made to fit you. By your Reliable Tailor and Cutter

John R. Doelfs Practical tailor and cutter Opera House Block

BANNER WANT ADS PAY.