

IN THE CROSS OF CHRIST WE GLORY

LUTHERANS, BAPTISTS, CATHOLICS, EPISCOPALIANS, CONGREGATIONALISTS, PRESBYTERIANS, METHODISTS, DISCIPLES AND

CAVCA FEDERATION

DISCOURSES BROOKLYN ACADEMY OF MUSIC. FOUR SUNDAY AFTERNOON MEETINGS.

EVERY PERSON BELIEVING IN THE CROSS OF CHRIST SHOULD INFORM HIMSELF REGARDING POINTS YIELDED IN GREAT CHURCH FEDERATION

TOPIC FOR SUNDAY JAN. 23 WHAT BAPTISTS AND DISCIPLES MUST YIELD.

JAN 16TH 3 P.M.
JAN 23RD 3 P.M.
JAN 30TH 3 P.M.
FEB 6TH 3 P.M.



PASTOR C.T. RUSSELL of BROOKLYN TABERNAACLE

COMPLETE REPORT OF THIS DISCOURSE WILL BE PUBLISHED IN THIS PAPER WHEN DELIVERED. THE PASTOR RUSSELL SERMONS NOW REACH APPROXIMATELY TEN MILLION HOMES WEEKLY.

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Every family in this section should read the Brooklyn Tabernacle Sermons appearing regularly each week in this paper. Pastor Russell's life endeavor is to help every Christian to a better knowledge of God's Word so that his every effort in serving the Lord may be the more effective, no matter to what denomination he may belong.

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PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

THE COST OF CHURCH FEDERATION TO CONGREGATIONALISTS PRESBYTERIANS METHODISTS

Brooklyn, N. Y., January 16.—Today began a series of Christian Mass Meetings, which are to continue during four successive Sunday afternoons in the largest Auditorium of Brooklyn, the Academy of Music, under the auspices of "People's Pulpit Association." The topic for the day was:—

"What Congregationalists, Presbyterians and Methodists must surrender in the interests of Church Federation."

Pastor C. T. Russell of Brooklyn Tabernacle delivered the address. The spacious and elegant Auditorium was crowded so that an overflow meeting with another speaker was deemed advisable. On the platform behind the speaker were several hundred men, including a number of ministers. The audience as a whole was a very intelligent one. The Honorable J. F. Rutherford, Attorney-at-Law, introduced Pastor Russell, who said:—

I take for my text the Word of the Lord through the Prophet, "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).

The desirableness of oneness in the Church of Christ is beyond dispute. The impropriety of sectarianism or division is now generally conceded, although twenty years ago many defended the divided condition of the Church as being helpful. They pointed to our Lord's words, I am the Vine and ye are the branches; every branch in me that beareth not fruit my Father, the Husbandman, taketh away. And every branch that beareth fruit he pruneth, that it may bring forth more fruit (John xv, 1-5). They claimed that the denominations were the branches. The evident teaching of the Master here is that his people are related to him in an individual sense and not as parties, sects or denominations, and that they are dealt with from the individual standpoint as one Church and not many.

St. Paul enunciated the same great truth (I Corinthians xii, 13), declaring that the Lord Jesus is the Head of the Church, which is his Body, and that as the human body has many members under the full control of the head, except when diseased, so the Church, as members in particular of the Body of Christ, are all to be subject to the Lord as their Head. They are all to be so connected with their Head, and thus with each other, that when one suffers, all suffer with it, and when one rejoices, all rejoice with it, because they all have fellowship in the one spirit of the Head. Hence the eye cannot say to the hand, nor the hand to the foot, I have no need of you, for every member is necessary to the prosperity of the Body as a whole. And as the joint supports and strengthens the limb and is joined thereto by sinews, etc., so individually God's people are united to each other in the bonds of grace and truth and love.

It must be conceded that Church Federation or Confederacy is in many respects quite a different thing from the Church's oneness illustrated by our Lord's parable of the vine, and the Apostle's illustration of the human body. Nevertheless since a Federation is proposed as the nearest possible approach to the spiritual enjoined Union, it is proper that we and all Christians everywhere should enquire carefully the cost and the gain implied in the Federation movement. As the program shows, this series of meetings will consider impartially the cost of Federation to the creeds of the most prominent denominations. First in the list today we consider the sacrifices of Congregationalism, Presbyterianism and Methodism.

(1) As to church government very slight concessions will be required of any of the federating denominations. Denominational liberties as respects forms of worship and methods of government and discipline are to be permitted very loose rein. The Federation proposes chiefly the regulation of home and foreign mission work and a general watch-care over the interests of the federated systems along the lines of political influence. The expectation is that the political power of the Federation will have considerable to do with moulding of legislation favorable to the Federation, and later on, unfavorable to the smaller denominations not associated in the Federation.

(2) It is along doctrinal lines that the sacrificing in the interest of Federation will be chiefly demanded. Doctrinally Congregationalists and Presbyterians are one; hence we may consider their sacrifices of doctrine in the interests of Federation as the same. They both accept the Westminster Confession of Faith with its Calvinistic foundation—that God, before the foundation of the world, foreordained whatsoever comes to pass; that he predestinated an elect, saintly few to heavenly glory, and equally foreordained that the remainder of thousands of millions of non-elect should be maintained in eternal life to all eternity, in order that they might suffer excruciating pains, both mental and physical, never-ending, as a part of the supposed penalty of the "Original Sin" committed by our first parents in Eden.

Evidently there will be few people in these highly intelligent Christian bodies ready to insist, as our forefathers did, that this element of faith is essential to salvation. Few of us would agree with Brother John Calvin, the great architect of this creed, that fellow-Christians rejecting this doctrine should be burned at the stake, as Brother Calvin decided in respect to Brother Servetus. No, thank God! We have outgrown some of the narrowness which so terribly fettered some of our brethren during the dark ages.

Few any longer believe that there are "infants in hell not a span long," because non-elect. Even where the doctrine of Election is still blindly held, few have the temerity to state their belief that any innocent infant was predestinated to everlasting torture. But Brother Calvin's contention expressed in the Westminster Confession is that there are no innocent infants—that the condemnation of the Original Sin was to eternal torture and that Adam's children, "born in sin and shapen in iniquity," were therefore not innocent, but guilty—born under the sentence of eternal torment and salvageable from it only through membership in the Church of Christ. Indeed we may say that this theory was still older than Calvin, for did not St. Augustine first declare the danger of infants to eternal torture and the necessity of their being brought into the Church of Christ by baptism in order to escape eternal torture? And is not the force of this teaching still manifest amongst both Protestants and Catholics, as evidenced by their fear to have an infant die unbaptized—so that some, in extreme cases, even practice "baptism in utero?"

Doctrinally Methodism is indirectly opposed to Calvinism in every sense of the word. Possibly Methodists will have less to concede than Calvinists, because, although in Wesley's day the doctrine of Free Grace was combatted on every hand, it is now the tacit faith of the vast majority of Christendom. The doctrine that God had premeditated and irrevocably foreordained the eternal torture of our race except a handful of the Elect was too horrible a one to stand. So the Methodist doctrine of Divine Love for all and Free Grace as respects salvation has appealed more and more to the growing intelligence of mankind. Nevertheless we cannot do otherwise than concede that it will matter little to the thousands of millions which all "orthodox" creeds consign to eternal torture whether they shall suffer eternal agonies as a result of Divine lovelessness in foreordaining their sufferings or to Divine inability to outwork for their benefit the supposed advantages of Free Grace arranged for them by Divine Love.

The More Excellent Way.

Our suggestion is that now, in the lapping time of this Gospel Age with the oncoming Millennial Age, as the arc electric light casts the candle of the past into the shadow, so the clearer light now shining from the pages of God's Word casts into the shadow all the doctrines of the "dark ages," relieving us of the horrible nightmare which once bedclouded our hearts and lives and made us fearful of our Creator as an all-powerful, but merciless sovereign. In this blessed light now shining from God's Book have we not a basis for Christian Union? Let us see! If we can find in God's Word that the doctrine of Election and the doctrine of Free Grace are both true, both Biblical, but that one belongs to the Church in this Gospel Age and the other to mankind in general in the coming Millennial Age, will not this solve our problem and give us doctrinal union instead of a mere federation based upon the ignoring of doctrine? We can all assent to this, therefore let us examine the facts.

The Bible assuredly declares a Divine election according to a Divine purpose foreordained—but not such an election as Brother Calvin outlined. God foreordained the selection of a Church, predestinating the number who would constitute its membership and the character of each one who would be acceptable as a member. He foreordained tests of the worthiness of these members and the glorious reward that should be theirs and a great work which they shall be privileged to do for mankind—limitedly now, fully during the Millennium. Accustomed to the election of fellow-citizens to the Presidency, to Congress, etc., where they will have the opportunity of blessing the non-elect, we should have carried this same thought to the Divine election of the Church. We should have discerned that the elect Church, the "Seed of Abraham" (Galatians iii, 29), is specially intended to be the channel of Divine blessing to "all the families of the earth" (Genesis xxviii, 14).

How strange that we overlooked this and the assurance that with the completion of the Church Messiah would exalt her in the "First Resurrection" to be his Bride and joint-heir in his Millennial Kingdom, to be established for the blessing of all mankind! How strange that we did not notice that every text of Scripture used by our

Methodist brethren to substantiate their doctrine of Free Grace belongs to the Millennial Kingdom! As for instance, the Bible, after telling us of the completion of the Church now espoused to the Lord and after her marriage or union with him at his Second Coming, as "the Bride, the Lamb's Wife," tells that then "the Spirit and the Bride shall say, Come and whosoever will may come and take of the water of life freely" (Revelation xxii, 17).

Ah, yes, we failed disastrously to keep the Apostle's command, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth" (II Timothy ii, 15). We failed to thus divide the Truth and to note the portion applicable now and the other portion applicable during the Millennium. Thank God, we are not yet too old to learn. We surely have been thoroughly sickened by our mistaken interpretations of the past, which made nonsense of both the doctrines—Election and Free Grace—and worse than this, defamed and vilified our Heavenly Father, "the God of all Grace."

In the light now shining we may see that the terms of the Divine election of the Church are in every sense of the word without partiality, except as regards character and faithfulness. Those now called with the heavenly calling to be of "the elect" are indeed invited to eternal life on the spirit plane, to be like unto the angels, but more exalted, while the opportunities to be granted to the world in general during the Millennium will be inferior, earthly, restitutionary—yet grand (Acts iii, 19-21). But this difference of reward is counterbalanced by the severer trials and testings of those now called to be of the elect. They must walk by faith and not by sight. They must take up their cross and follow the Lamb whithersoever he goeth. They must count their lives not dear unto them, but willingly sacrifice their earthly interests that they may be participators with their Redeemer in glory, honor and immortality, and in his great work of the Millennium—the blessing of the world of mankind with a mental, moral, social and physical uplift.

Cannot we all, Congregationalists, Presbyterians and Methodists, and all others of God's people, unite as one body upon this Scriptural hypothesis? Are we not satisfied with the terms of this election—that they are sufficiently stringent to exclude all except the saintly? Hearken to the Apostle's declaration, which we once so grievously misunderstood: He says of God's election, "Whom he did foreknow he also did predestinate to be conformed to the image of his Son." In other words, when our Heavenly Father foreknew and predetermined to gather an elect Church as the Bride of Christ, he also predetermined that none could be members of it unless they attained through faith and obedience in the School of Christ character-likeness of Jesus—heart likeness to him—hence, as nearly as possible, an obedience of the flesh to his Law.

Surely no one will claim that any but a little flock has ever attained to this honored condition; hence our former ideas respecting the non-elect would consign the majority of our families, neighbors, friends and all the heathen, to endless woe. But now how differently we see in God's Word that the elect class is selected in advance, that in God's due time, with the Redeemer, it may bless every creature with fullest opportunity to return to human perfection in a Paradise regained—restored during the Millennium. This proposition of the Scriptures includes those who have gone down to the prison-house of death—into Sheol, into Hades, both the evil and the good. All shall then know, from the least to the greatest, that "Jesus Christ, by the grace of God, tasted death for every man." They shall know that the redeeming blood was not shed in vain, but will secure to each member of Adam's race, not eternal life, but an opportunity to attain eternal life—either on the heavenly plane during this Age or on the earthly plane during the Millennium.

I address you, dear friends, not from a sectarian standpoint, but from a Federation standpoint; yea, more than this, from the standpoint of those who desire to be doctrinally, as well as outwardly, in agreement with the Lord and with each other. Have we not, in this beautiful election of the Bible, the basis for the grandest of all hopes, the highest of all ambitions—to be "heirs of God and joint-heirs with Jesus Christ our Lord?" Can we want more than this for ourselves? And does it not enhance the glory of this prize to have the prospect of conquering the world for Jesus and for the Father during the Millennium, in the only way in which it ever can be conquered—God's way?

Is it not for this Kingdom that our Redeemer taught us to pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven?" Is it not for this Kingdom that he taught us to wait, saying, "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom" (Luke xii, 32)? Is it not for this Kingdom that the world waits? "Unto him every knee shall bow and every tongue confess." "The knowledge of the Lord shall fill the whole earth." "All shall know him from the least to the greatest." "And it shall come to pass that every soul which will not bear that Prophet shall be destroyed from amongst the people" (Acts iii, 23). Shall we, then, stop merely with an outward federation or confederacy? Shall we not rather unite our hearts and hands and hands along the lines of the Divine promise given to us—"In thee and in thy Seed shall the families of the earth be blessed?" (Galatians iii, 29).

PEACE REIGNS IN CONGRESS

Insurgents Agree to Sever Democratic Alliances

ULTIMATUM OF THE PRESIDENT

It Results in Patching Up Difficulties That Threatened Life of Republican Party—Caucuses Will Be Attended by All Republicans and Future Harmony Is Assured—"Whip" Dwight's Valuable Services

Washington, Jan. 16.—Issuing an ultimatum to the "insurgents" to the effect that the only proof of their Republicanism he would accept was attendance upon party caucuses and the breaking of their alliance with the Democrats, President Taft has now succeeded in ending the bitter party war that threatened the very life of the party in power.

For the remainder of the present session, unless something entirely unforeseen shall arise, "stand pat" and "insurgent" Republicans will enter party caucuses together, decide upon party politics and action and abide by the decisions. President Taft insists upon this and the "insurgents" have yielded.

To Taft belongs the chief credit for patching up the difficulties that had widened so alarmingly in the Republican majority of the house. Next to the president, Representative Dwight of New York, the Republican "whip" of the house, is receiving praise for the accomplishment of peace. It was he who first suggested caucuses and obtained the adherence of the speaker and the president to that plan. A share of the credit is also due to Representative Hayes of California, the leader of the "insurgents," through whom the president carried on practically all his negotiations with those men.

It was upon the immediate issue—namely, the elections of six men to represent the house on the committee which is to investigate the Interior department and the forestry bureau—that the basis of settlement was reached, but it goes further than that. Not content with their memorable victory over Speaker Cannon and his followers last week, when they prevented the speaker appointing the house members of the investigating committee, the "insurgents" held out for a "fair committee," which, they admitted, meant that they expected to be recognized by the Cannon Republicans to the extent of being permitted to have a representative on the committee. This was the situation when Dwight, in his capacity of "whip," undertook to bring about peace and please everybody concerned.

The Cannon men have promised the "insurgents" a fair committee, which will be composed of three regular Republicans, one "insurgent" Republican and two Democrats. This is perfectly satisfactory to the "insurgents."

A VOLUNTARY INCREASE

Boston Elevated Employees Will Benefit to Extent of \$100,000 a Year
Boston, Jan. 14.—An increase in wages amounting in cold cash to \$100,000 a year is announced by the Boston Elevated road. About 5000 motormen and guards of the elevated trains, conductors and motormen of surface lines, and inspectors, starters and carhouse masters will benefit. This is the third increase of the kind in the past seven years. It was not requested and is entirely voluntary on the part of the company. The last previous increase was on Jan. 1, 1907.

IMPORTED BEARS' NOSES

Indian Did a Thriving Business in Collecting State Bounty
Calais, Me., Jan. 17.—Joseph Lacoot, a Passamaquoddy Indian, who from time to time has been bringing in bears' noses and paws and collecting the \$5 bounty, has been sent to the Machias jail for ninety days. His last lot of twenty-three noses was his undoing.

A detective discovered that Joe did his hunting in a fur dealer's place in St. Stephens, N. B., buying the noses and claws and smuggling them across the line.

Bank Treasurer Sent to Prison
New Haven, Jan. 14.—One to five years in state prison was the sentence given Robert D. Muir, late treasurer of the People's Bank and Trust company, upon his plea of guilty of having converted to his own use \$106,000 worth of the bank's securities.

Saw Clips Off Aged Man's Arm
Middleboro, Mass., Jan. 16.—Augustus D. Soule, 82, had his right arm severed at the shoulder by a circular saw at his shingle mill here. Soule slipped upon some ice and fell directly in the path of the fast revolving teeth.

Mills Estate Over \$60,000,000
New York, Jan. 17.—The will of D. Ogden Mills, who died last week, was offered for probate today in the surrogate's office in this city. The estate is said to amount to over \$60,000,000.