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THE PRUDENTIAL

THE KINGDOM OF HEAVEN—NO COMMON LEVEL THERE.

"As Star Differeth From Star"—"Greatest and Least in the Kingdom"—John the Baptist's Humble Position.

Berlin, Germany, March 25.—Pastor Russell delivered three addresses here today—one of them to the Jews on "ZIONISM IN PROPHECY"; another on "HERE-AFTER," and the third, which we report, from the text, "Of those born of woman there is not a greater prophet than John the Baptist, but the least in the Kingdom of Heaven is greater than he" (Luke vii, 28). Very large and interested audiences attended. He leaves tonight for Copenhagen and Stockholm. Crowds of Jews are reported to have heard him during the last three days in Vienna, Budapest, Lemberg and Krakow.

There can be no better illustration of the sharp line of distinction between the earthly and the heavenly classes and their calling than is shown by our

text, said Pastor Russell. The great Teacher freely attested to the loyalty and courage and saintliness of his cousin John, as shown by the words of our text. But if so great and honorable a Prophet, why could not John be a member of the Bride class? Why could he not be numbered with the disciples of Jesus and be an Apostle, or at least a footstep follower? The answer is that he was not called to the heavenly plane, but to the earthly.

A Friend of the Bridegroom. Jesus had a two-fold mission:—(1) He came "that the world through Him might be saved"—that He might "give Himself a ransom for all, to be testified in due time."

(2) Incidentally His mission was to proclaim the acceptable year of the Lord—the time in which God was willing to accept the sacrifices of such as desire to walk in the Redeemer's footsteps and to constitute these the Bride and Joint-heir of Messiah.

John the Baptist referred to the latter feature of our Lord's work, saying, "He that hath the Bride is the Bridegroom, but the friend of the Bridegroom heareth His voice and rejoiceth greatly. This, my joy, therefore, is fulfilled (John iii, 29). It was not for him to be a member of the Bride, but to be a friend of the Bridegroom. As His forerunner he announced the Bridegroom.

Greatest in the Kingdom. We must remember that the Church

is the Kingdom of God—now in a formative or embryonic state, but in the end, by "the resurrection," to be spirit beings and glorious and partakers with Jesus their Bridegroom in His wonderful glory, honor, immortality and Kingdom work. This Kingdom class is not reigning now but merely forming. It is joined on probation—after the Methodist style. If the probationary period of the present life be faithfully used the full induction into the Kingdom, its glories, honors and immortality, will surely follow—by participation in the First Resurrection.

Amongst the faithful followers of the Master there will still be a difference; as St. Paul explains, "as one star differeth from another star in glory (I Corinthians xv, 41). We cannot know, and it is not necessary for us to guess, as to who shall occupy the chief places in the Kingdom. These shall be given to those whom the Father prefers, as the Redeemer explained to His two earnest followers, who asked that they might sit, one on His right hand and the other on His left hand in the Kingdom (Matthew xx, 21).

John the Baptist Class. To what class does John the Baptist belong, and what will be his share in the Kingdom, according to our text?

Since the call of God began with the call of the Church, and since it began at the First Advent of Jesus, it follows that no one was called of God to salvation prior to Jesus' time—none until

forty-one hundred and fifty years after sin entered the world. Their faith and obedience were pleasing to God; as St. Paul relates—"all these died in faith, not having received the things promised (them), God having provided some better thing for us (the Gospel Church), that they without us should not be made perfect" (Hebrews xi, 13, 40).

Moreover these Ancient Worthies, while not members of the Kingdom, per se, which will be spiritual, will be members of that Kingdom in its earthly phase. They will be the Kingdom's earthly representatives, princes or rulers, in all the earth, as the Scriptures declare (Psalm xiv, 16). We remember the words of Jesus to this effect. Foretelling His Kingdom he declared, "Ye shall see Abraham, Isaac and Jacob and all the Prophets in the Kingdom," but He said not a word about Himself or His disciples being seen; properly so because they, being spirit beings, will be invisible to men.

With such glorious hopes before us, with such appreciation of our heavenly Father's glorious character and wonderful Plan, with such a grand view of our Savior's work, with such a hope of a share with Him in His Kingdom, what manner of persons ought we to be in holy conversation and godliness? Nor should it be thought strange that any of the spirit-begotten now, or the restored of the future who would turn their backs upon the gracious provisions made for their salvation, would be unworthy of further favor or blessing at the hands of God and would die the Second Death—annihilation.

Look at the "prices of things" as advertised in today's paper. If you know values, and have a care for your purse, these prices will interest you.

Advertisement for Choice Oxfords by Joseph Bruck. Includes an image of a shoe and text: "We are showing new SPRING OXFORDS that will be very pleasing to any woman that appreciates handsome Footwear. The sort of Oxfords that are the guide post to women's shoe fashions. Brilliant, dull finish and tan leathers, satins and velvets. Two, three and four eyelets. All the new toe shapes and handsome perforations. \$2.50 to \$3. We ask special consideration of our splendid Oxford values at \$1.50 and \$2.00. JOSEPH BRUCK 140 SMITH STREET. PERTH AMBOY, N. J."

PULPIT TOPICS



PRESBYTERIAN

FIRST. The First Presbyterian church. Rev. James Henry Northrup, minister.

Church services, 10:30 A. M. and 7:30 P. M. Sunday school: Bible classes 9:30 A. M.; main school, 2:30 P. M. Endeavor meetings: Juniors, 3:45 P. M., Seniors, 6:40 P. M.

Saturday night at 8 o'clock in the chapel the Hon. Elmer H. Goran will deliver an address to men, under the auspices of the Men's Society.

After the morning service the pastor will meet in the parlor any who wish to talk with him about joining the church.

Worshipping God Without Knowing It. Text of morning sermon, Wmcm, therefore, ye ignorantly worship, him declare I unto you. Acts 17:23.

How to Overcome. Evening text, Rev. 12:11. And they overcame because of the blood of the Lamb, and because of their word of testimony.

Morning Music. Organ, Andante Religioso, Rom-bury. Anthem, "Still, Still with Thee," Speaks, the choir.

Duet, "Come Holy Spirit," Wiegand, Misses Boughton and Crowell. Organ, Fugue, A minor, Weber.

Evening Music. Organ, "Elevation," Concone. Anthem, "Softly Now the Light of Day," Lorenz, the choir.

Soprano solo, "Land So Fair," Wooler, Miss Osterhout. Organ, Aria, Handel.

Notices. Tuesday, 3 P. M., April meeting of the Home Missionary Society in the chapel. Subject, "Freedom."

Tuesday, 8 P. M., business meeting of the Endeavor Society in the parlor.

Wednesday, 7:45 P. M., preparatory service, in view of the Holy Communion April 9.

Thursday, 8 P. M., congregation meeting and party. Election of trustees. Music. Social hours.

Sunday, April 9, celebration of the Lord's Supper.

Thursday, April 20, Grown-up Kindergarten.

METHODIST

SIMPSON. Simpson M. E. church, Sunday, April 2. 10:30 A. M.

Organ Prelude—Andante Pastorale. Response—By choir. Anthem—"The Lord God Reigneth."

Offertory—"Meditation," Brewster Sermon—By Rev. W. R. Neff, of Newark, N. J.

Organ Postlude—"Postludium in A Minor".....Calkin 7:30 P. M.

Organ Prelude—"Pastorale in A Flat".....Wilson Response—By choir.

Anthem—"Sermon on the Mount," Offertory—"Cantabile".....Thompson Sermon—By Rev. W. R. Neff.

Organ Postlude—"Wely Notices. Sunday, 10 A. M., Members of the official board are requested to be at the church.

Sunday, 4 P. M., meeting of Board of Control of the Men's Club at the church to elect officers.

Sunday, 6:30 P. M., Epworth League song and praise service. Topic, "Temptation." Leaders, George T. Woglom and Lester Heyer.

Monday, 7:45 P. M., Sunday School Board meeting in the lecture room.

Tuesday, 7:45 P. M., Epworth League business meeting and social in the lecture room.

Wednesday, 7:45 P. M., regular prayer service at the church. Let all who can attend this service.

Sunday, April 9th, will be celebrated as Palm Sunday in this church. Paul Rodney's "Calvary" will be sung by the choir; also "Jerusalem," by Parker, and "Mission Eldridge" will sing "Palm Branches," by Faure. Program will appear in next Saturday's issue.

DANISH. Services at the Danish M. E. church, Carl W. Hanson, pastor.

Class meeting Sunday, 9:45 A. M. Preaching, 10:30 A. M. Sunday school, 2:30 P. M. Epworth League, 6:45 P. M. Song and praise service, 7:45 P. M.

Sick benefit Society Tuesday, 7:45 P. M. Prayer meeting Wednesday, 7:45 P. M.

Junior League Friday, 3:30 P. M. Catechism class Saturday, 2:30 P. M.

CONGREGATIONAL

SWEDISH. A. E. Elmquist, pastor; house of worship, 136 Gordon street.

Order of services Sunday: 10:30 A. M., devotional service. 12 M., Sunday school.

7:30 P. M., devotional and song service. House of worship, 136 Gordon street.

Order of services Sunday: 10:30 A. M., devotional service. 12 M., Sunday school.

7:30 P. M., devotional and song service. Monday, 8 P. M., Sunday School Union will meet in the church. The officers and committees from each church are invited to attend.

Tuesday, 7:30 P. M., Congregational business meeting. Wednesday, 7:30 P. M., prayer meeting and mid-week service.

Notice. Our friends are all invited to participate in our Easter offering, which will be taken up Easter Sunday April 16th. We need your help and hope that you will gladly lend us a helping hand.

LUTHERAN

ST. STEPHEN'S DANISH. Location, Broad street. Rev Alfred Dorf, pastor.

Services Sunday at 10:30 A. M. and 7:30 P. M. Sunday school, 2:30 P. M.

Notices for Week. Wednesday, 8 o'clock, a lecture will be rendered by the pastor. The

subject is "Life Among the Sioux Indians." All are invited.

If you want to be a member of our church then go and see the pastor, No. 182 Madison avenue, or one of the trustees, and we will be glad to welcome you.

OUR SAVIOURS. Services tomorrow at 10:30 and 7:30 o'clock. Sunday school at 2:30 P. M. Young People's Society on Thursday night. Saturday, confirmation class.

ST. PAUL'S GERMAN. Sunday school at 2 P. M. Service at 8 P. M.

REFLECTIONS

By WILLIAM H. BAUDEN.

PARTISANSHIP. Sometimes we surround the early Christian church with an aureole of glory, looking back upon it as something well-nigh perfect. In doing so we simply shut our eyes to the testimony of the records left us. In the apostolic church were the same divisions and factions as exist today, the same tendency to forget the church as a whole and to emphasize out of all proportions some small fraction thereof.

For instance, the Apostle Paul, in his letter to the church at Corinth, clearly reflects the situation of the church in that Paris of the ancient world. "For it hath been signified unto me concerning you . . . that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ," he wrote. In other words, in one of the very churches founded by his own efforts, within a short time afterwards there were a number of different parties, each one thinking of its own success rather than of the welfare of the church as a whole. The modern tendency is to emphasize those things which the different sections of the church all have in common, and to keep in the background those things that tend to divide.

There is a growing similar tendency in the world of politics that augurs well for the future of our country. It seems to be the established, although unwritten law, that these United States shall be divided into political parties, parties which know no State boundaries, and which bind together those of otherwise dissimilar sentiments. Each party has its own shibboleth, and to the beho of the Republic. Yet in each party has thought more of its own success than of the welfare of the country at large. They are really but means to an end, but have actually become ends in themselves.

But the growing independence of the citizenship at large, the insistence on the part of the voter of the right to think for himself, is working havoc with the parties, such to the disgust, not to say the alarm, of those professional politicians who have fattened themselves at the expense of the public welfare. More and more men are standing by principles, rather than adhering to parties; or rather, perhaps new parties are forming, nucleating around some new principle as a center, just as the present but effete parties themselves did a generation or more ago.

The two leading parties, for instance, are recognized as the Democratic and the Republican. Yet in each party there is an ever increasing number of independent political thinkers who find that they have far more in common with each other than they have with the members of their own parties. These independent, sometimes called "insurgents," real salt of the political earth, and will become the salvation of the country.

A few days ago the Philadelphia North American voiced the following striking sentiments: "We read our title clear to Republicanism. And for that reason we say without reservation, that after two years of Taft we have no kinship with or toleration for the miscalled Republicanism which this administration—with the exception of a lamentably few commendable acts—has represented and does represent.

"This administration came into power for the sole reason that the country demanded the continuation and perfection of the Roosevelt policies. It was pledged absolutely to opposition to special privilege, the perverter of Republicanism and the filcher of the name. And this administration surrendered at the very outset to those forces, known as 'Cannonsim, Aldrichism, Balmingerism and Wall Street mastery of our foreign as well as our domestic affairs are to be construed as Republicanism, THEN WE ARE NOT REPUBLICANS. For by that test we never have been.

"But at last, as at first and always, we stand for the Republicanism of Lincoln, Roosevelt, Pinchot and La Follette.

"We shall preserve our freedom. WE SHALL STICK TO NO PARTY LABEL that masks a secret alliance with the forces that oppress the people's industrial and political freedom. And we shall uphold a WOODROW WILSON, wherever we find him against a Harmon or a Bailey IN EITHER PARTY as the best evidence of our Republicanism, that to us is the synonym of patriotism and government 'for the people.'

It is the same in municipal and state as in national affairs, things as they are run too much by the few and for the few, and these few those professional politicians who are at once the ruin and the shame of our country. But the handwriting is on the wall, to be read by all who can interpret. It may be perceived on the walls of the City Hall of Perth Amboy no less than on the walls of the State House at Trenton and on the walls of the Capitol at Washington.

CHRISTIAN SCIENCE. The Christian Science Society, of Searaven, meets at the residence of Gorham L. Boynton, in West avenue, Searaven, every Sunday morning at 10:50 o'clock and every Wednesday evening at 7:50. All are welcome.

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SPRING OPENING

Grand Spring Opening

MILLINERY, SUITS, COATS, WAISTS

In comprehensive scope, as well as in artistic treatment, the Reynolds Collection of Women's Apparel this season eclipses all past efforts. Never before have we shown such a vast array of high grade fashionable raiment for all femininity.

In our beautiful Millinery Department you will find an unrivaled presentation of the modes of the hour.

The original Millinery Creations, from the simple street hats to the more gorgeous Parisian adaptations, will be seen here in elegant profusion. The low price range is a decided feature.

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Perth Amboy, N. J.



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