

THIS SERMON IS A REGULAR WEEKLY FEATURE

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."

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.

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).

St. Paul enunciated the same great truth in 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.

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 price implied in the Federation movement.

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.

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 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 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 aspect 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 one hand, it is now the tacit faith of the vast majority of Christendom. The doctrine that God had predestinated 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 appeared 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 Millennium 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 beclouded 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 Millennium Age, will not this solve our problem and give us doctrinal unity 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 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 for 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 Millennium 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 Millennium Kingdom. As for instance, the Bible, after telling us of the completion of the Church, now enjoined upon the Lord and after her marriage of union with him at the Second Coming, as the Bible, 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).

Alas, yes, we failed disastrously to keep the Apostle's command, "Stand to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth" (1 Timothy ii, 15). We failed to thus divide the Truth and to use 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 doctrine—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, restorative—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 elect? 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 predestinated to gather an elect Church as the Bride of Christ, he also predestinated that none could be members of it unless they attained through faith and obedience in the full 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 should consider 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; yes, 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 "peers 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 hear 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).

REBEKAS HAVE PLEASANT TIME AT DISTRICT CONVENTION

GRANTS PASS, Jan. 24.—The Rebekah district convention held at the I. O. O. F. hall in this city and was one of the most successful as well as most thoroughly enjoyable affairs which has occurred in lodge circles for some time. The lodge rooms had been decorated in honor of this event and presented an attractive appearance when thrown open to members and visitors for the afternoon session.

Delegates from several other towns in this district were present, including the president of the Rebekah assembly, Carrie Hubbard of Independence, from Gold Hill there were nine delegates, including five past noble grands, as follows: Mrs. Nellie Darling, Mrs. Kellough, Mrs. Maud Stickle, Mrs. Nellie Reed and Mrs. Maggie Harvey. Glendale sent two past noble grands, Mrs. Ladd and Mrs. Van Guilder, and one other delegate. Kirby sent two delegates, and Jacksonville five, four of whom were past noble grands, as follows: Mesdames Ulrich, Taylor, Prim and Dunford. Most of the visitors arrived on the morning train and were welcomed by a committee of local Rebekahs.

Notice.

Articles of incorporation have been filed with the secretary of state by D. L. Day, J. E. Day, F. S. Day, H. W. Gooddale and C. E. Powers of Medford, with D. L. Day, J. E. Day and H. W. Gooddale as board of directors and D. L. Day and president, H. W. Gooddale vice president and F. S. Day secretary-treasurer; amount of capital stock, \$10,000; for the manufacturing of sash, doors, cabinet work and general job carpenter and mill work; place of business, Medford, Oregon; location for the present will be corner of Ninth and Fir streets, formerly known as Day's Planing Mill.

EMPLOYMENT AND BUSINESS CHANCES

3-room house for rent. 7-room house, furnished. FOR SALE—4-room bungalow. 6-room house, lot 79x254. FOR SALE OR TRADE—10 acres improved 5-year-old vineyard located in California. FOR SALE—A restaurant, the only one in town. Half interest in a good restaurant. Restaurant for \$550. Restaurant for \$1000. Two other businesses in town. 4-room house, \$1150. 6-room house. Have other houses to sell. Lots to sell.

WANTED. Two women for general housework, \$1 per day; one woman, boarding house, \$20 per month, room and board; two men and their wives on ranch; one woman to work on ranch \$1; five ranch hands; one girl for dining room work out; one girl for general housework. Have other work for men and women; woman to wash, 30c per hour. 20 acres for sale near Eagle Point. For sale—Lot on Oakdale avenue. For sale—2 lots on Oak street, fine location. For sale—One lot on Grape street. E. F. A. BITTNER, Prop. ROOM 208, PHIPPS BLDG. PHONE MAIN 4141.

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LADY RICHARDSON GETS IN TROUBLE WITH EDWARD

LONDON, Jan. 24.—Lady Constance Stewart Richardson, whose barefoot dance has drawn thousands to a local music hall during the last week, never again may bask in the radiance of the royal presence. Although she has been a favorite of King Edward, she has been commanded never to appear before him again because she persisted in appearing in diaphanous drapery for her \$1,000 a week.

When the royal edict was delivered to the titled exponent of the barefoot terpsichorean art she collapsed. Later she even attempted to cancel her contract with the music hall, it was reported, but was informed that such a course would not serve to lift the kingly ban.

It was whispered here today that the king first became displeased with Lady Constance when, after concluding her Salome dance for him, she dropped to her knees before him and said:

"Sir, give me the head of Sir Ernest Cassel." Sir Ernest Cassel is the financial advisor of the king and is known to be a favorite with him.

Attorney Harvey of Ashland was in Medford Monday on his way to Jacksonville to attend the adjourned meeting of circuit court.

Notice.

Is hereby given that the undersigned will apply at the regular meeting of the city council of Medford, Oregon, on February 1, 1910, for license to sell malt, vinous and spirituous liquors in less quantities than one gallon for a period of six months, at lot 11, block 20, in Medford, Oregon. W. M. KENNEDY. Dated January 21, 1910.

WANTED. A Chocolate Dipper, or a girl to learn the business. RUSSELL'S. The man who makes the high-grade goods. 129 EAST MAIN STREET.

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