

THIS SERMON IS A REGULAR WEEKLY FEATURE

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

FEDERATION VALUE

The Church Militant's Surrender to the Church Triumphant.

"Say ye not, A Federation, to all them to whom this people shall say, A Federation; neither fear ye their fear, nor be afraid" (Isaiah viii, 12).

Brooklyn, Feb. 6.—The fourth and final meeting for the consideration of doctrinal surrenders necessary to Church Federation was held today. Brooklyn's largest auditorium, the Academy of Music, being crowded. Pastor C. T. Russell, of the Brooklyn Tabernacle, delivered the address as follows:—

Having viewed during the past three Sundays what the leading denominations would need to sacrifice in the interest of Federation, we come today to the final discussion of this series—The Church Militant and Triumphant and her interest in the Federation movement. Let us endeavor to take so broad a view of this subject that there will be no room for disagreement on the part of true Christians of any denomination.

Unnecessary as it may be to explain to this large and intelligent audience the significance of our topic, The Church Militant and The Church Triumphant, I must think beyond the thousands present of the millions who to-morrow will receive reports of this discourse from that great channel of the world's progress, the secular Press. Hence I explain that the term Church Militant signifies the Church in warfare, struggling with the powers of evil, while the Church Triumphant signifies the Church victorious, glorious, and with her Lord, the Heavenly groom, as his Bride and Queen a great Millennial Kingdom soon to be established.

I should further add that while in this discussion we have considered the various denominations of Christendom and their creeds, we must today ignore all human systems and creeds. We must take the broad, general ground of the Scriptures and recognize only one Church.

Nor may we make the mistake of saying that the one Church is one Sect. No sect, no denomination, however great and influential and numerous and rich, either in sordid or historic wealth, can be conceded the right to appropriate the name which our Lord gave to all truly his disciples. Surely none of us is sectarian enough to dispute this premise. We must learn to recognize the Church of Christ from the same viewpoint as does the Head of the Church. We must learn the force of St. Peter's words to Cornelius, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him" (Acts x, 34, 35).

Taking, therefore, the Scriptural view of the Church, we recognize it as the "Body of Christ" of many members, over which he is the Head. It is composed of consecrated followers of Christ irrespective of all denominational lines—those who, turning from sin, accept Jesus as their Redeemer, through whom they have forgiveness of sins and reconciliation to the Father. Those who have become disciples of Christ, taking up their cross to follow him and who have received the bequest of the Holy Spirit. Who could put these as the Church of Christ? Who shall say that they must belong to this Communion or that, or lose their relationship to the Head, Christ Jesus? The apostles never referred to Baptist Christians, Methodist Christians, Catholic Christians, Presbyterian Christians, etc., but merely to those whom we have described and whom they styled saints—"the Church of the living God, whose names are written in heaven" (Hebrews xii, 23; I Timothy iii, 15). Let us keep strictly within the lines of God's Word and avoid the errors of the past. Let us today consider this Church as the Church Militant and prospectively the Church Triumphant.

The Church Militant. If we all agree that we have before our minds the real Church, the Church of the New Testament, let us notice that there is a nominal Church also and that we are not competent to fully determine which are the real and which are the nominal Christians except by the test which our Lord has given—"by their fruits ye shall know them." While the real Church of fully consecrated believers, faithful to the Lord and his Word and the principles of righteousness, is represented by a very small number, there is a nominal Church related thereto as is a shell to the kernel of a nut. The nominal Church includes those whose manner of relationship to Christ without having the length of a full faith-acceptance of him in sacrifice, perhaps without having fully turned from sin even their hearts, and without having a full consecration to serve the Lord. This nominal class may be subdivided into believers who are favorably disposed toward Christ and righteousness; others who regard the Church as merely a moral club designed for social and moral benefit or influence upon the world, by counteracting sinful influences; still others, bitter at heart, sinful and selfish, having no faith whatever in Jesus and no care whatever for morality and as

ing the name of Christ hypocritically, merely as a garment to deceive, that they may the better gain their ends. Thus we find the nominal Church to consist of:—

- (1) Hypocrites; (2) Moralists; (3) Indifferents; (4) Seekers after godliness; (5) The true Church, "the sanctified in Christ Jesus" (I Corinthians i, 2)—"members of the Body of Christ"—prospective members of the Church Triumphant.

Fightings Without and Within. Every member of "the Church of the first-born" was called "to suffer with Christ" that he may be also later glorified with him in the Millennial Kingdom. Only those who will stand the test of faithfulness under sufferings, trials, crosses, self-sacrifices, have the promise of sharing with Christ the glories of the Church Triumphant. "If we be dead with him, we shall also live with him; if we suffer with him, we shall also reign with him; if we deny him, he also will deny us" (II Timothy ii, 11, 12).

But why should the Church fight? Is she not commended to live peacefully with all? Are not Christians exhorted to war not with carnal weapons and to be smitten on both cheeks, rather than to return evil for evil? Where, then, comes in the fight? Who are the foes? Surely none would assail a non-resistant!

We reply that the facts do not bear out that suggestion. Our Lord and his apostles were peaceable and non-resistant, obedient to kings and laws, and yet they suffered violent deaths, as well as stripes and imprisonment. And those who persecuted and malign them verily thought that they did God service. All who follow in the Lord's footsteps must expect similar treatment, because, as Jesus said, "The servant is not greater than his Lord." "Marvel not, if the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John xviii, 18, 19). The Master said, "The darkness hateth the light," which explains why the chief religionists of his time, being of wrong condition of heart, instigated his crucifixion. They were of the darkness, living outwardly holy, while in heart they were far from consecrated to God. The very holding up of the torch of Truth was painful to them, reproved them and excited their animosity. Human nature is the same today. Notwithstanding the fact that heretic-roasting has become unpopular and intolerable to the world, there are methods of privately and symbolically roasting, slashing, wounding and killing practised by those estranged from God, though sometimes highly esteemed of men and wearing vestments only slightly less glorious than those worn by Caliph and Pasha.

Who Scourgeth Every Son. The Scriptures explain that there is a two-fold reason why Jesus and all of his followers are required to suffer for righteousness' sake. (1) It is requisite to their own character-development that they should not only profess absolute loyalty to God and to Truth, but that this loyalty should be put to the test. Thus we read of our Lord that though "holy, harmless, undefiled," he was proved perfect in his loyalty by the things which he endured—by his obedience even unto death, even the ignominious death of the cross. The same principle, the Scriptures assure us, operates in connection with all whom God is now calling to be Emmanuel's associates in the Millennial Kingdom. They must suffer with him if they would reign with him. They must walk in his steps (Galatians v, 11; vi, 12; II Thessalonians i, 5; II Timothy i, 12; II, 9, 12; III, 12).

(2) These experiences are designed of God to qualify us to be judges of the world during the Millennial Age—that the Christ, Head and Body, may be merciful and faithful towards the people of earth. Likewise it is proper that the world should know that its judges have thus been tempted and tried, and are able to sympathize with them in their weaknesses and in their endeavors for righteousness—and more willing to help them up, up to human perfection than to consign them to the Second Death.

Although this conflict has lasted for more than eighteen centuries it has not been long for any single individual. With the Master himself the trial period was only three and a half years. On the whole, as compared with eternity, the entire Gospel Age of Sacrifice, as the Master said, is but "a little while." And as for the afflictions and testings themselves, St. Paul gives the proper thought, saying, that at most they are "light afflictions but for a moment and not worthy to be compared with the glory that shall be revealed in us," the overcomers (Romans viii, 18).

The Church Triumphant. The Church in glory and in power will contain no hypocrites and no merely nominal Christians—only the

true, the saintly, the "sanctified in Christ Jesus." Nevertheless it will be composed of two classes, as illustrated by the Priests and the Levites in the type. (1) Jesus glorified, the antitypical High Priest, and his faithful footstep followers, the antitypical under-priesthood—otherwise his "Bride." Together these are styled a Royal Priesthood or a Kingdom of Priests. St. Paul tells us that Melchizedek, who was a priest upon his throne, merely typified the Church Triumphant—Head and Body—The Christ. "A priest forever after the order of Melchizedek"—a priest upon his throne. During the Millennial Age that glorious Priest, Head and Members, will bless and uplift, rule and judge, the world of mankind, with a view to recovering as many as possible, as many as will obey him, from the ruin of sin and death. During the thousand years of the Melchizedek reign all the families of the earth will be blessed with opportunities of return to human perfection and to earthly Paradise. The willing and obedient will be destroyed in the Second Death. At the close of the Millennium, Christ's Mediatorial Kingdom will terminate. As the Levites were much more numerous than their brethren, the priests, so there is another class in the Church corresponding—styled "a great company, whose number no man knoweth." In that they were not specially predestinated. These less earnest, less zealous than the faithful "little flock," will reach a plane of glory through tribulation also, but with less joy. These, we are told, will be with the Bride as her companions. As Levites they will serve God in his temple, but not be members of the temple class, the Priesthood. These will have palm branches and be before the Throne, while the Royal Priesthood will have crowns and be in the throne as members of the Body of Christ.

JAPANESE STIRRED BY HAYES BILL

Press and Politicians of Nippon Excitedly and Adversely Discuss New Alien Measure.

TOKYO, Feb. 12.—Seeing retaliation in the action of the house immigration committee in considering favorably the Hayes anti-alien bill, Japanese press and politicians throughout the empire today are excitedly and adversely discussing the measure.

The Hayes bill, which here appears likely to become a law, provides that no alien shall be admitted into the United States if he is found ineligible to become a citizen. This is considered as paramount to the exclusion of all Japanese and Asiatics. The press is a unit in denouncing as a retaliation aimed at Nippon because of the Japan refusal to accede to terms of Secretary Knox's Manchurian plan.

Anglo-Jap Celebration. TOKYO, Feb. 12.—The eighth anniversary of the ratification of the Anglo-Japanese alliance will be celebrated here tonight.

The British ambassador here, the premier and leading Japanese dignitaries, will be entertained at a banquet by Minister Komura who will make the principal speech.

CURED WITHOUT A KNIFE. About eight years ago, after having consulted several physicians who failed to cure my wife, I called in Dr. H. J. Atwood, 725 J street, Sacramento, Cal. After making an examination, he pronounced it a case of abscess of the bowels, for which he accomplished successfully a cure without a knife. About a year ago he also treated her for heart trouble, with which he had the same success. Some time back he cured me of a case of kidney trouble. Anybody wanting any reference can address me at No. 528 Oak avenue or Antelope, Sacramento county.

H. J. ATWOOD. January 8th, 1910.

MEDFORD TIME TABLE.

Table with columns for Northbound and Southbound routes, including destinations like Portland, Oregon, and Ashland, and corresponding times.

PACIFIC & EASTERN RAILWAY.

Table with columns for train numbers and destinations, including Medford, Eagle Point, and Ashland, with departure times.

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Advertisement for CALIFORNIA THE MECCA FOR WINTER TOURISTS. Includes details about the Shasta Route, Southern Pacific Co., and Medford to Los Angeles and Return, \$47.50. Text: 'Its attractive seaside resorts, famous medical springs, magnificent tourist hotels, picturesque scenery, delightful climate, and opportunity for all kinds of outdoor pastime... SHASTA ROUTE... SOUTHERN PACIFIC CO. Medford to Los Angeles and Return, \$47.50.'

Advertisement for Best Groceries at Allen & Reagan. Text: 'Best Groceries At Prices Strictly in Keeping with the Quality of Our Stock which is Unexcelled A Trial will Convince You Allen & Reagan The Square Deal Grocers'