

DID WE GIVE THANKS? TO WHOM DID WE DO SO?

The Celebrated Brooklyn Pastor Back From Britain.



Oklahoma City, Nov. 27.—Pastor Russell of Brooklyn Tabernacle addressed large audiences here twice today in his principal Auditorium. We report one of his addresses from the following text:

"O, give thanks unto the Lord, for he is good; for his mercy endureth forever."—Psalm cvii, 1.

Thanksgiving Day appeals to all of us, and we are glad that the Pilgrim Fathers long years ago started the custom. They placed it at the end of the harvest and in recognition of the same. The keeping of such a day appeals to all civilized mankind in a considerable degree, because our Great Creator so organized us that the quality of reverence, of worship, lies prominently on the top of our heads. The man or woman, rich or poor, educated or ignorant, good or free, who has not this organ of veneration developed in considerable measure cannot be appreciative and deferential toward his Creator, and hence would not enjoy Thanksgiving day. We are glad that these are comparatively few. We are glad to suppose that the majority of this great nation of civilization looked up to God with grateful hearts and rendered him thanks for blessings manifested.

Hindrances to True Reverence. Nevertheless, the numbers increase yearly of those who are losing their reverence for the God of the Bible and vaguely turning towards a God of Nature, of whom they profess to know comparatively little. These irreverent and unthankful fellow-creatures are not generally the most ignorant of our race, nor the least favored in temporal merites and blessings. Among them are many learned, wealthy, influential. Their condition is well represented by that of a young woman who called at my study recently. In substance she said, "I have lost my God. I am unhappy. I am hoping that you will be able to assist me in finding him again." Thank God, we were able to assist her, and now she is able to give thanks to God in all sincerity.

I am not speaking to the irreverent in this audience, nor to those of this class in my larger audience of millions all over the world, to whom I speak through the public press. I am speaking to others who, while not yet fully in the faith, are still disposed to give thanks. I speak to these because I realize that each day is bringing to the world greater intelligence, more independent thoughtfulness, in a wider use of reason. I speak because my experience teaches that unless these be fully armed with the Truth and awakened to independent thought, they are almost certain to fall into unbelief—Evolution, Higher Criticism, and a mere form of godliness, which denies the real power thereof.

The Truth Shall Make You Free. The Great Teacher prayed for his followers, "Sanctify them through thy Truth; thy Word is Truth (John xvii, 17). To be fortified with the Truth is to be safeguarded against the error. To be ignorant of the Truth is to fall a prey to the error—especially in this "evil day," when "a thousand shall fall at thy side and ten thousand at thy right hand" (Psalm xci, 7). The difficulty with us has been that many have supposed that the conversion of the world and its sanctification can be better accomplished by misrepresentation of Divine Character and Justice. Unconsciously we have learned to twist and interpret our Bibles to fit the erroneous creeds which were handed to us by our well-meaning forefathers. The Day of Judgment upon these false creeds is upon us. Unless we learn that they do not properly interpret the Bible, we will reject the Bible when we reject the creeds—and that must be very soon for all thinking people. "To the Law and to the testimony; if they speak not according to this Word, it is because there is no light in them" (Isaiah viii, 20).

Causes For Ingratitude. "Come, let us reason together, saith the Lord!" If our creeds tell us truly that we were all born damned, either to Purgatory or to eternal torment, should we give thanks on this account? If our creeds tell truly that an elect handful of saints will escape the torture, how do we know whether or not we belong to that elect handful? Have we sufficient information on this subject to give thanks therefore? If our creeds tell truly that nearly all the members of our families, being unsanctified, not "sanctified in Christ Jesus," not followers in the footsteps of Jesus, not of those "who walk not after the flesh, but after the spirit"—these all, except a mere handful, are doomed to more horrible torture than the worst earthly sufferings we could possibly imagine for them, and are doomed to these for centuries in Purgatory, according to the Catholic; or for all eternity, according to our Protestant theories, can we honestly thank God for any of these conditions, if we believe them to be true? Can we "worship in spirit and in truth" a Creator who would make such an atrocious plan? And could

we respect his honesty if he made it "good tidings of great joy to all people"? Assuredly we can not. If the foregoing things which have come down to us from the "Dark Ages" be true, of what consequence, in comparison, would be the material favors of earth, which would merely encourage and stimulate the being into being of larger numbers of our race to experience those tortures? If these things be true, rather should we give thanks for famine and pestilence, which would obliterate our race entirely and thus save future thousands of millions from the horrors of eternal torture. These thoughts will come to all intelligent beings sooner or later. We bring them forward now, in order that we may offset them with the Truth—that we may show the fallacy of these "doctrines of devils," as St. Paul designates them (I Timothy iv, 1). We bring them to your attention so that we may not only demolish them, but give you instead the true, satisfactory portion, the Truth, the Bread that came down from heaven to give life eternal, not merely to the saintly few of the Church, but to mankind in general. Those who get the proper view of our Creator and of his glorious Plan for human salvation will be forever protected from such fears and doubts respecting Divine goodness. Getting the proper view of the Heavenly Father's character, through the discernment of his Plan of the Ages for spiritual Israel, natural Israel and the world in general, they will hereafter be able to celebrate every Thanksgiving Day much more abundantly, much more intelligently, much more happily than any in the past. More than this, to these every day will be a happy day if, rightly exercised by the goodness of God, they shall give him their hearts. Then truly they may say,

"O happy day that fixed my choice, On thee, my Savior and my God! Well may this glowing heart rejoice, And tell its raptures all abroad."

God's Mercy Endureth Forever. In the Psalm from which our text is taken the Prophet David repeats this sentiment of Thanksgiving to God because of the ever-continuance of his mercy, twenty-six times. Our English translation does not give us the exact thought, however. Properly translated it would read, "O give thanks, for his mercy endureth ever." The word *ever* more nearly represents the thought of the Hebrew, which signifies *not for ever, but to a completion*. As long as there is any use for mercy, God's mercy will continue. When the Great Divine Program shall have been accomplished, when "every creature in heaven, and in earth, and under the earth, shall be heard saying, Praise and glory and honor, dominion and might be unto him that sitteth upon the Throne and unto the Lamb forever" (Revelation v, 13), then there will no longer be need for mercy; mercy will have accomplished its work.

Mercy signifies the setting aside of justice in some manner, for some reason. Justice is the foundation of God's throne—the foundation of the Divine Government. Justice had control of Father Adam and offered him eternal life in an Eden home, as a reward for obedience; or death, extinction, as the penalty for disobedience. As Divine Wisdom had foreknowledge, man disobeyed and the penalty of justice, "Dying thou shalt die," was executed. Through heredity all of Adam's race became involved—all inherited sinful tendencies and dying constitutions.

For more than two thousand years death reigned under the edict of justice, and our race as a whole were subject to it. A little later the Law Government was made with Israel—one nation out of many. It seemed to offer mercy, but did not. They were placed under the Law and were merely offered eternal life if they could keep, because of inherited blemishes, moral and physical.

It was over four thousand years from the time justice struck the fatal blow, until Divine mercy stepped forth with the healing balm. God's mercy is his love in active operation for the relief of the condemned. Although God is Love, and hence must always have been loving and kind and merciful of disposition, yet this quality of his character was held in restraint as respects condemned men for more than forty centuries. So the Apostle explains, saying, "Herein was manifested the love of God, in that he sent his only-begotten Son into the world" (I John iv, 9; John iii, 16). But meantime the darkness of sin and the misrepresentations of Divine character by the Adversary had so operated upon the fallen race—that eyes had they, but they saw not; ears had they, but they understood not; hearts had they, but they comprehended not, the message of Divine mercy. They fulfilled the Scriptures in slaying the One sent for their relief. And they have misunderstood, slandered, maligned, "killed" his followers—the few blessed with the hearing ears and the understanding hearts and the eyes of faith. These few constitute what the Scriptures designate the true Church of God, including the Apostles and all the faithful throughout this Age—the household of faith, "the Church of the First-Born, whose names are written in heaven" (Hebrews xii, 23). These constitute the Little Flock, to whom it is the Father's good pleasure to give the Kingdom, which shortly (Messiah's Kingdom) is to bless and uplift the world, operating through natural Israel.

Mercy Rejoiceth Over Justice. Man's necessity became God's opportunity for the display of his glorious character—perfect in Justice, Wisdom, Love and Power. While love could not clear the guilty, it could provide

a Redeemer to suffer, "the Just for the unjust." But Divine Justice could not allow this, unless with the consent of the sufferer. Hence we read that God set before his only-begotten Son a glorious Plan and invited his co-operation therein. The Son assented, left the heavenly glory, was made flesh and "offered himself" as an acceptable sacrifice, "the Just for the unjust"—for the redemption of Adam and his race. The Father honored him by raising him from the dead to a still higher glory and honor than he had before, to immortality—the divine nature. Now, from his glorious station, he is empowered to be the Mediator between God and men—between Divine Justice and fallen humanity. He is empowered to give the earthly rights which he sacrificially laid down for Adam and his race—to so many of them as will accept the perfection of human nature and its rights and privileges upon terms in harmony with the Divine Law—the remainder he will destroy, annihilate "as brute beasts" (I Peter ii, 12; Acts iii, 23).

As though all this were not sufficiently wonderful; as though with all this the Heavenly Father's Wisdom, Justice, Love and Power would not be sufficiently illustrated, exemplified, God added another feature. Before beginning to deal with the world as a whole, to give back to the willing and obedient of the race human perfection and an earthly Eden Paradise and eternal life; before commencing this work of restitution (Acts iii, 19), the Father made known to the Son another feature of his Plan. He would give to the Son a Bride, a class selected from amongst the fallen race—called, chosen, faithful overcomers. These, as the Joint-Heirs of the Second Adam, will share with him in the uplifting of those of Adam's race who will become the children of Christ through obedience and adoption.

The trials and testings of all those who will become the Bride of Christ must be similar to those of the Redeemer. They must suffer with him if they would reign with him. As he sacrificed his earthly life and rights and interests, so must they. "Present your bodies living sacrifices, holy and acceptable to God, a reasonable service" (Romans xii, 1). True, there is a difference between these followers of Jesus and the Captain of their salvation. He was brought into the world holy, harmless, undefiled and separate from sinners; hence his sacrifice is a perfect one. Those accepted as his members, as his Bride, belong to the race of sinners. They were "children of wrath even as others" (Ephesians ii, 3). Their acceptance as sacrifices, therefore, was not possible except as the great Captain of their Salvation imputed to those sacrifices a sufficiency of the merit of his sacrifice to compensate for their defects and to make their sacrifices acceptable to the Father with him and as a part of his—they being counted in with him as "members of his Body."

My dear friends, those of us who have the eye of faith and the hearing of faith to appreciate this, the Message of God's Word, may surely be thankful to the last degree. What more could our Heavenly Father do for us than he has done—redeeming us, inviting us to a new nature, giving us the aids by the way, and making us sharers in the Kingdom glory of his Son? More than this, he has been blessing our friends, our children, our parents, our neighbors, the heathen—all of mankind, of one family.

Thanks Because God is Good. "O, give thanks unto the Lord, for he is good; for his mercy endureth forever!" During this Gospel Age his mercy has been manifest to all those who take up their cross and follow Jesus. By and by these will be glorified by the "First Resurrection." Then his mercy will return to natural Israel, under the New Covenant (Jeremiah xxxi, 31), of which Christ and the Church are "Able Ministers," Servants, priests and Kings. Could all the world discern, through the trials and tears and sorrows and imperfections and dying of their present experience, the glorious outcome which God is providing for the whole world, they would be filled with praise to him who loved us and brought us back from the penalty of death and who ultimately will complete his glorious work through Messiah's Kingdom.

Have we not, as followers of the Lord, as Christians, misrepresented the facts of the case and endeavored to have people give thanks to God for unkindness, injustice, lovelessness—to a God whose mercy never reached us and would never reach any but a small proportion of our race through the knowledge of Christ; to a God whose mercy, even to the one-tenth of those who had ever heard of him, he said, would endure only for the present life and even among these bring a blessing only to a mere handful of the elect? Let us go back to the Word of God and free our minds of the prejudices of superstition and misinterpretation handed down from the Dark Ages. Let us see the glory of our God, as revealed in the Bible. Let Christians give thanks that, by the grace of God, their eyes and ears of understanding are opening to a better knowledge of him. Let them give thanks, not only for redemption from the death sentence, but also for their call to sainthood and its consequent suffering in this present time and its promise of reward of glory on the spirit plane by and by!

Let the world give thanks in proportion as it is able to discern God's goodness and mercy for Adam's race—that eventually through the channel of the glorified Church the Divine blessing will be extended to every member of Adam's race, giving opportunity to all to attain life everlasting with full human perfection and an everlasting Eden upon this now sin-cursed earth.

SUIT Filed By John Cooper Against The Executors Of The Estate Of The Late Charles Cooper In Which He Asks For An Accounting Verdict For Defendant Returned By Jury Board Of Review Granted Extension Of Time

John Cooper has commenced suit for an accounting in the court of common pleas of Knox county against De-sault B. Kirk, Louis A. Seeberger and Charles M. Stamp, executors of Charles Cooper, deceased. The plaintiff states that on February 25, 1895, the plaintiff, Ellen Cooper Whiteside and John Cooper Whiteside entered into a contract with the said Charles Cooper for the transaction of certain business deals involving a large sum of money. The plaintiff states that he repeatedly requested the defendant for an accounting of any kind whatsoever. The plaintiff states there is due him a considerable sum of money, the exact amount of which he is unable to state, and therefore asks for an accounting and that he may secure a judgment for the amount of money due him with interest from February 25, 1896. George Coyner represents the plaintiff.

Verdict For Defendant.—In the case of Mose Raymond vs. the Home Insurance Co., which was tried in the court of common pleas Wednesday, the attorneys for the defendant offered a motion that the jury return a verdict for the defendant and the motion was sustained by Judge Seward.

Common Pleas Court.—In the court of common pleas, Judge Seward on Friday heard the case of Smith vs. Hawkins. The members of the petit jury were excused at 10 o'clock Friday morning until Monday morning at nine o'clock.

Administrator Appointed.—William M. Edgar of Democracy has been appointed administrator of Mary C. Lea, giving bond in the sum of \$1,500 the sureties being F. W. Loney and Albert Doup. The appraisers are F. W. Loney, Albert Doup and C. K. Dows.

Appeal Case.—An appeal case has been filed in the court of common pleas from the court of Squire R. J. Grossman of Pike township, in the case of William Balcom, an infant by W. S. Gilmore, guardian against John J. Harris, wherein the plaintiff secured a judgment in the sum of \$60.65.

Inventory and Appraisement.—In the matter of the estate of A. J. Rinehart, an inventory and appraisement has been filed, showing the following: Personal goods \$36, monies \$370.44 securities \$1,137.50. Total, \$1,563.94.

Marriage Licenses.—Avery E. Zolman, farmer, Franklin township, Morrow county, and Stella Irene Fiddler, Middlebury township, The Rev. H. M. Hancock. Commodore Perry Deck, farmer, Butler, O., and Ida Bernice Simpkins, Pike township. George S. Harter, Justice of the peace. John Dudley Smith, farmer, and Ethel Maud Oswald, both of Pike township. The Rev. Thomas Gee. Roy H. Hunter, attorney-at-law, Cleveland, and Clara Myrtle Workman, Danville. The Rev. C. J. Workman.

William Edward Lemmel, farmer, Greer, and Earnestine Wilhelmina Juergens, Greer. The Rev. Luther Cortman. James Bradrick, molder, Fredericktown, and Glenna Welker, Howard. Rev. J. T. Black. George S. Hardesty, machinist, Akron, and Julia Corvenka, Mt. Vernon, Rev. Ira J. Houston.

Deeds Filed.—James Dickson to Ray B. Dickson, parcel in Wayne, \$1. J. B. Waigt to J. D. McArdle, 200 acres in Pike, \$7,000. John Love to Mattie A. Love, one-

half interest in 30 acres in Berlin, \$600. Clinton Workman to Chester Workman, 40 acres in Brown, \$1. Granted More Time.—The Mt. Vernon board of review has been granted an extension of time by Auditor of State Fullington for 60 days from November 21, in order to complete their work.

DEFEATED By A Close Score Were Local Fraternity Boys In The Football Game At Coshocton Thursday

The Lambda Chapter of Phi Sigma Chi, Coshocton, defeated the local chapter in football at Coshocton Thursday by the small score of 5 to 0. Coshocton's touchdown came only in the last quarter of play, a few minutes before time was called. McCabe of Coshocton had punted, Mt. Vernon fumbled and the ball bounded to Shippis who carried it over for a touchdown. The game was played in Coshocton's territory and their goal was continually threatened. In the 3rd quarter of play, Wythe of Mt. Vernon had his nose broken. He was replaced by Anderson who played one of the best offensive games of the afternoon. Meltzer, was knocked out when the touchdown was made and had to be carried from the field. He was brought to Mt. Vernon in an automobile, internal injuries being feared. In the evening, the Coshocton chapter entertained with a dance and banquet.

NOTICE TO TAXPAYERS

The tax books are ready for the 1910 collection. All delinquent and dog tax, together with one-half of all other tax for the year, should be paid in the December collection. All persons who failed to pay their taxes last June should see that they are paid on or before December 20, 1910, in order to avoid having them advertised as delinquent and the property sold. All unpaid tax on real estate at the end of each half year collection incurs a penalty of 15 per cent, and all unpaid chattel tax at end of June, 1911, collection a penalty of 10 per cent. In asking for tax by letter of office, state in whose name it appears on the tax duplicate. In what township, section, and special district, if in any, and number of acres. If in town, give name, number of lot, ward if any, and addition. Any inquiry requiring a written reply or payment of tax requiring mailing of receipts should be accompanied by a self-addressed stamped envelope. Property on the tax books stands in the name of the owner on second Monday of April, 1910. Office open from 7 to 11:30 and 1 to 4. JOHN E. STONEBROOK, County Treasurer.

THANKSGIVING Day Observed By The People Of Mt. Vernon

The usual observance of Thanksgiving occurred in Mt. Vernon on Thursday. There were the usual number of family reunions and family dinner parties. Many attended the football game in the afternoon at Lake Hiawatha park between Donne academy and the Mt. Vernon High school. A number of persons witnessed the Kenyon-O. S. U. game in Columbus. Many visited friends out of the city over the day and there were an unusually large number of visitors in the city during the day.

PLEADED NOT GUILTY

Lorin Dial was arrested on the St. Wednesday evening for drunkenness and disorderly conduct. He was placed in the county jail until Friday morning when he was arraigned before Squire Harry Koons. His hearing was set for Saturday morning at nine o'clock before Justice Koons. He was released on his recognizance.

Mr. and Mrs. George Dunham of Detroit, Mich., formerly of this city, will sail on November 31 from New York City on the Oceanic for an extended trip abroad.

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TIMES FOR HOLDING CIRCUIT COURTS FOR THE YEAR, A. D. 1911

It is ordered that the time of the beginning of the terms of the Circuit Courts of the several counties in said Circuit for the year 1911, be fixed as follows, to-wit: Ashland County on the 21st day of March and the 17th day of October. Coshocton County on the 23rd day of May and the 23rd day of October. Delaware County on the 12th day of June and the 21st day of November. Fairfield County on the 3rd day of January and the 20th day of September. Holmes County on the 18th day of April and the 12th day of November. Knox County on the 7th day of March and the 3rd day of October. Licking County on the 28th day of March and the 12th day of September. Morgan County on the 18th day of May and the 28th day of November. Morrow County on the 31st day of May and the 12th day of December. Muskingum County on the 2nd day of May and the 24th day of October. Wayne County on the 25th day of April and the 15th day of November. Richland County on the 10th day of January and the 6th day of September. Stark County on the 14th day of February and the 25th day of September. Tuscarawas County on the 5th day of June and the 5th day of December. Wayne County on the 31st day of January and the 19th day of October. Said terms to begin at 9 o'clock a. m. FRANK TAGGART, CLERK OF CIRCUIT COURT. MAURICE H. DONAHUE, R. M. VOORHEES, Judges. September 20th, 1910. State of Ohio, Knox County, ss. I, Chas. L. Berront, Clerk of the Circuit Court within and for said county and state, do hereby certify that the above and foregoing is a true copy of the order fixing the times for holding the Circuit Courts in the Fifth Judicial Circuit of Ohio for the year 1911, and that the same now appears of record on the Journal of said court. In witness whereof I have hereunto subscribed my name and affixed the seal of said Court at Mt. Vernon, Ohio, on the 15th day of November, A. D. 1910. CHAS. L. BERRONT, Clerk of Circuit Court.

Professional Cards Attorneys-at-Law

L. B. HOUCK ATTORNEY AT LAW Office Rogers building, No. 111 S. Main street, Mt. Vernon, Ohio. Rooms 2 and 3, second floor.

FRANK O. LEVERING ATTORNEY AT LAW All business of legal nature given prompt attention and especially to practice in the Probate Court. Office, No. 9 East High street, Mt. Vernon, O. New Phone, Office 104; Residence, 354

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WILL J. "DOC" WELSH THE FIRE INSURANCE MAN 18 E. Gambler St. Mt. Vernon, O. Citizens' Phone 231 Red

E. C. BEGGS DENTAL SURGEON Office in Arnold block corner of East High street and Monument Square, Mt. Vernon, Ohio.

C. K. GONARD, M. D. HOMEOPATHIC PHYSICIAN AND SURGEON Office and residence, 18 East Vine st. Citizens' phone, 52. Office hours: 9 to 4 and 7 to 8 p. m.

KNOX CO. TEACHERS' EXAMINATIONS 1910-1911 Meetings for the examination of teachers will be held at the

CENTRAL SCHOOL Bldg. Mt. Vernon, Ohio. The first Saturday of every month Pupils' Examination The third Saturday of April and the third Saturday in May. Examination will commence at 8:00 o'clock, a. m. Address all communications to the Clerk of Board of Examiners. Organization of Board: W. W. BORDEN, President, Fredericktown, O. A. L. MURRY, V. President, Jelloway, O. C. M. BARBER, Clerk, Mt. Vernon, O.

Better than a theatre At the theatre you pay for each person and each performance. With a Victor, the entire family can enjoy as many performances as they desire and you're always sure of the best artists. Get one for your home today. \$10 to \$250. Easy terms to suit. Mardis' Music Store On the Square MT. VERNON, O. KENYON BADLY DEFEATED Kenyon was overwhelmingly defeated Thanksgiving afternoon at Columbus by Ohio State University by a score of 53 to 0. Most of the contest was played during the rains.