

# PEOPLE'S



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

# PULPIT...

## 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 as 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, joined with her Lord, the Heavenly Bridegroom, as his Bride and Queen in the great Millennial Kingdom soon to bless and uplift the world of mankind. 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 worldly 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).

Talking, 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 begetting of the holy Spirit. Who could dispute that these are 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; 1 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 which there are in a world to the kernel of a nut. The nominal Church includes those whose manner or whose attitude on worship implies a relationship to Christ without having one the length of a fall faith-acceptance of him in sacrifice, perhaps without having fully turned from sin even in their hearts, and without having made 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 us-

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 atypical High Priest, and his faithful footstep followers, the antitypical under-priesthood—otherwise his "Elder." 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—Heavenly Body—The Christ, "A priest forever after the order of Melchizedek"—a priest upon his throne. During the Millennium, the Church Triumphant, 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 to return to human perfection and to earthly Paradise. The willful 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.

The Church Militant's Surrender. All the soldiers of the cross, experiencing fightings without and within against the powers of sin and darkness and their own weaknesses, surely long for the time of their "change" in the "First Resurrection." They long for the time when this mortal shall put on the immortality; when this corruptible shall have put on incorruption; when we shall be like our Redeemer and see him as he is and share his glory. Gladly, therefore, do all of God's consecrated people wait for the blessed change promised at our Lord's Second Coming, when that which is sown in weakness shall be raised in power; when that which is sown in dishonor shall be raised in glory; when that which is sown an animal body shall be raised a spiritual body (1 Corinthians xv, 42-44, 53, 54). Surely such, having prayed, "Thy Kingdom come; thy will be done on earth as in heaven," are waiting for the King and God's time for establishing his Kingdom for the blessing of the world. No wonder the Apostle wrote of them, "Ourself also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our Body"—the Body of Christ, the Church, through the power of the "First Resurrection" change. This will be our glad surrender to the Church Triumphant, when we shall hear the Master's voice saying, "Well done, good and faithful servants; enter ye into the joys of your Lord. You have been faithful over a few things, I will make you ruler over many things"—participants in the Millennial Kingdom glory and its dominion of earth for the uplifting of mankind (1 Corinthians vi, 2; Revelation ii, 26).

Union or Federation—Which? I ask you, my hearers, and indirectly I ask the millions of my larger congregation whom I address weekly through the public prints,—What advantage will accrue to the Church Militant through the on-coming Federation? I reply that great advantage will come to the saintly few, not in the manner expected, but along the lines of the Divine promise that "All things shall work together for good to them that love God—to the called according to his purpose." The Church Federation, which the Scriptures distinctly show us will be effected, will include the various classes already indicated:—(1) Hypocrites; (2) Moralists; (3) Followers afar off; (4) Saints.

But in the Federation the Moralists and Higher Critics will be dominant forces. The saintly will less than ever be in evidence and appreciated. The outward and apparent success of the Federation will seem wonderful for a moment, but the results will be disastrous. The saintly few, guided by God's Word and holy Spirit, will awaken to the true situation and become separated from the nominal mass. Their misguided hopes as respects the bringing about of a spiritual Kingdom on earth will be thoroughly shattered, and, more than ever, they will look to the Lord as the source of help and wait for his Kingdom to come through the Redeemer's advent and the Resurrection "change."

In a word, God's saintly people need no outward Federation, even as they need no creedal fences. So far as these are concerned, the sooner all barriers between them are leaped and they come together as members of one body, joined to the one Heavenly Head and Lord, the better. Let Churchianity produce its Federation and see its folly and failure, as outlined in our text. But let the saints of God draw near to him and to each other in a spiritual Union and realize to the full the meaning of the Apostle's words, "One faith; one Lord; one baptism"—"one Church of the living God whose names are written in heaven." This condition cannot be attained through outward bonds, but can be attained only through drinking into the one Spirit obtainable through the proper understanding of the Word of God.

# FAUS

and Fashions that Are In Vogue in New York

urs in Every Form Are As Popular

And Whole Dresses Of Fur Are Being Worn

Suits Of Liberty Satin And Silk Will Be Worn

Very Extensively The Coming Spring Months

(By Florence Fairbanks)

New York, Feb. 4.—The winter has been rather severe so far, but that does not prove by any means that the worst is over. There is pretty sure to be one more month of winter, perhaps two, which means that at least for one month to come winter styles will practically monopolize the attention of all fashionable women. There will be ample time a month hence to think of early spring and summer fashions.

It is difficult to decide whether it was the severity of the weather this winter or merely a whim of fashion which made furs in every form so popular this winter. Even at this time, with the season half over, the interest in fur garments is undiminished. Among the many seasonable things made of fur are whole dresses fashioned of seal or "near-seal," Persian lamb, moleskin or other short-haired furs. The dresses are made with the hairy side out and are not lined. For reasons of weight, perhaps also of cost, these dresses are cut with as little fulness as possible, and the pelts are seamed in the usual way. The underside is remarkably neat, there being not even a hem, but a firm, though narrow, Russian binding hemmed against the lower edge on the under side.

The skirt is almost tight-fitting, opened at the side and connected with the slightly bloused bodice by a belt of crushed satin fitted perfectly to the figure and fastened at the left of the front with a jeweled clasp. The collar resembles the belt, and there is a graceful fall of creamy lace at the neck and wrist; the bodice is dress and coat in one.

And now there is heralded corded silk for the street costume, whether it be dress or coat suit. This is a likely fashion, called forth, no doubt, by the present Russian coat, which would, indeed, be too warm for spring, if made of rough cloth, or even smooth, and by the coming of the Eton coat or jacket, which is so admirably adapted to silk of the corded variety.

Without a doubt suits of liberty satin and silk will be worn in the spring. Taupe and dull green are the favorite colors for these. One very chic model shown the other day in a fashionable shop, was made of very heavy taupe satin. The coat was a redingote, opened at the side. Braid was extensively used on sleeves and upper bodice, while a deep border of braid edged it.

The mode of wearing top-blouses is gaining ground more and more, and it is only right to encourage such a charming and practical fashion. Over any kind of lingerie blouse as long as it is worked and inset with lace, you slip a mousseline de soie blouse the same color as the skirt; this is generally braided or embroidered. The little bodice is much cut down and the sleeves are short or long, and some even have no sleeve at all, forming simple fronts and backs. Not only are these bodices worn over linen blouses, but the latest novelty is "erouonne do Jouy", of a rather vivid tone and which is veiled with a somber mousseline de soie of the same color as the costume. Naturally, the collar, the chemise and wristbands are of white tulle, or of light-colored and embroidered mousseline de soie.

The invisible collar and yoke are highly favored for blouses and dresses. They are made of flesh-colored tulle or chiffon, without a vestige of ornamentation. This absolutely plain style gives the effect of a collarless dress. Most of the afternoon blouses are made collarless, even when worn with a tailored suit. The neck is protected by the huge collar of fur, which usually adorns the coat.

Just now most of the women one

meets in New York of a morning wear with their tailored suits crisp jabots of fine batiste and Irish lace, with a flat bow of dark velvet just under the chin, and usually this bow repeats the color of the hat. There is a fad at present for the one-side jabot with a frill of lace and batiste extending down one edge of a straight strip of Irish insertion. These one-sided frills all point the same way—toward the left—so that they may peep out along the coat opening. The cream lace jabot is extra smart just at present, though pure white batiste and linen are always in exquisite taste. The lace jabot is really a big soft tie of point d'Alencon, Brussels, or some other lace, which tumbles over the edge of the stock and falls on the bust. Sometimes there is added the perle little bow of dark velvet which makes the lawn neckwear distinctive.

The very newest hats are of immense size and the vogue still continues for flowers and bows of dull metallic ribbons and jeweled ornaments. Crowns are made of immense flowers with fur brims. This winter all the hats, no matter of what size, are set far down on the head, coming to the tops of the ears at the side and well over the forehead in front, the hair being pulled down about forehead and temples to show beneath the hat brim. If the headgear is a jaunty turban mode or a small tricorne, it may be tipped the least bit to one side; but the larger hats are usually worn straight on the head, one side being rolled upward a bit, so that the wearer may be able to look out. No matter how big a hat is, it is not too big to wear with a veil, and it takes a clever knack to adjust a veil smoothly over some of the big affairs one sees everywhere. The veil is thrown loosely around the hat and pinned to the center front of the brim. Then it is pinned beneath the hair at the back of the neck, after which the ends are drawn up and neatly fastened at the back of the brim. No stray ends being allowed to hang loose.

Some years ago the fashion wind veered from the suede glove to the smooth lace kid glove, and for a long time even our evening gloves have been of the polished kid sort. Now suede is once more in favor and glace kid gloves may be picked up for a third of recent prices. With the tailored morning suit loose gray mocha leather gloves are the proper thing, or the washable chamols gloves in natural color. Buff-colored gloves are considered quarter non than pure white ones, even for dressy wear, and many of the dressy evening gowns are accompanied by long gloves in the new creamy yellow shade. Gloves for street wear should be loose in fit and not too thin. The hand kept constantly in a muff is very sensitive to cold and will become chapped and red in a few moments if exposed to the cold air in a thin kid glove. Hands encased in tight gloves also chafe more easily than when the glove is loose and comfortable like a man's.

Tan boots are little worn by the smart dressers this season. The correct walking boot for general street wear is of dull-finished black calf, in either laced or buttoned style, and these shoes are daintified by perforated band trimmings and heavy stitching. The very short vamp is now left exclusively to the chorus girls. The very smart boot has a moderately short toe with a smart swing under the ball of the foot; a graceful instep arch and a Cuban heel not too high. For dress wear in the afternoon one may match one's costume with all manner of dainty boots and slippers in suede, bronze, velvet and patent leather. For evening the chic slipper is of gold leather, and these little gold slippers are worn with cobwebby silk hose to match and look charming.

Large handbags are now out of style. The newest are small, and made of undressed kid.

# SOCKMAN

Chosen Coach Of Debate Team At O. W. U.

The announcement at Ohio Wesleyan university, at Delaware, Thursday, that Mr. R. W. Sockman, of this city, has been chosen as coach of the sophomore debate team in the coming class debate with the freshmen, added another honor to those Mr. Sockman has already gathered in this line. Mr. Sockman is a junior and will speak against Oberlin in the inter-collegiate debates. The coaching place is one of much importance, as the inter-class debates rank high in interest at O. W. U.

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Notice is hereby given that the undersigned has been appointed and qualified administrator of the estate of HANNAH FRAVEL late of Knox county, Ohio, deceased, by the Probate Court of said county January 29, 1910. E. C. HOWELL, Bladensburg, O.

KNOX CO. TEACHERS' EXAMINATION 1909-1910  
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 second 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: C. M. BARBER, President, Mt. Vernon, O. W. W. BORDEN, V. Pres., Fredericktown, O. C. M. GRUBB, Clerk.

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