

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY PASTOR C. T. RUSSELL.

Subject: Centre of the Divine Revelation is Jesus Christ.

Providence, R. I.—Pastor C. T. Russell, of Allegheny, Pa., preached twice here Sunday in the infant hall to large audiences. His evening discourse follows:

The Bible may be said to be a revelation of Jesus, who in turn is a revelation of the Father. Its opening pages tell us of the fall of the first human son of God, Adam, point to the divine need of a Saviour and Redeemer; and, more than this, inferentially promise such a one as the seed of the woman, who ultimately shall bruise the serpent's head—crush, subdue all evil. Its intermediate chapters and the work He would accomplish as a Redeemer, and later as a deliverer of the race. And further on it records His birth, His ministries, His death, resurrection, glorification, and the message that we should honor the Son as we honor the Father—also that we should recognize Him as the Father's representative, through whom He is working all things according to the counsel of His own will. The apostle explains to us that although our Lord occupied the chief position next to the Father before He came into the world to be our Redeemer, yet He now occupies a still higher position. He tells us that He was obedient to the Father and humbled Himself even unto death, even the death of the cross.

Although the reformers did valiant service in dispelling much of the gross darkness and in lifting the true light of God's Word, they evidently overlooked the fallacy called the Trinity. We have in the Bible the standard authority by which the reformers were guided, and it is our duty as well as our privilege to hear what the Lord God hath spoken upon this subject and to conform our faith thereto. The Scriptures do indeed teach, as we have seen, that there is an Almighty One, "The God and Father of our Lord Jesus Christ." (Romans, xv. 6.) They do also teach that the only begotten Son of God, highly exalted by the Father, is to be revered even as we reverence the Father; also that the Scriptures do teach that there is a Holy Spirit of God, which, proceeding from the Father and from the Son, is also to be the Spirit of the sanctified church.

But some one inquires in astonishment: Is not the doctrine of the Trinity particularly set forth in the Bible? We answer, No. Everything as we have shown is to the contrary, the word Trinity, trinitarian, etc., is not found even in our common version of the Bible, which was made by those who held this as the scriptural position and who would have been glad to translate any Hebrew or Greek word if they had found any such word capable of such translation.

The passage referred to is omitted in the revised version of the Bible, although all the members of the committee were professedly trinitarian in their views. They were so conscientious to give further publicity to that which was recognized as a fraudulent interpolation intended to deceive and to support the trinitarian view. The words not in the original, added in the seventh century, are not found in any earlier date than the seventh century—you should note in your Testament by striking them out, namely, beginning with the words, "in heaven, the Father, the Word and the Holy Ghost, and these three are one. And they are three that bear witness in earth." If those fraudulent words be struck out the passage reads as it did originally, with beautiful simplicity and clearness. There are three that bear records, the Spirit, the water and the blood, and these three agree in one testimony.

The absurdity of the passage as it stands in the common version can be seen at a glance. The interpolation would make the passage say that the Father, the Word and the Holy Ghost are three are one, and that they are bearing record in heaven that Jesus is the Son of God. How unreasonable to suppose that such a witnessing in heaven should be necessary. Do not the angels know that Jesus is the Son of God? Why, then, the statement that the Father, the Son and the Holy Ghost are witnessing in heaven that Jesus is the Son of God? Every interpolation, and we are glad that they are few, marks itself as an absurdity, and is not harmonized with the inspired portions of the Word. This is a further evidence to us that the Scriptures as given by God are of divine inspiration, and that nothing should be added to them nor taken from them. Evidently, however, it is the duty of every child of God to erase from his Bible any portion, such as this one, that may be found to be an addition not to the words of the inspired apostles.

This passage would not suggest to any reasonable mind that the Father and the Son are one in person, as the Scriptures clearly show, that the followers of Christ were accepted of the Father as sons when begotten of the Spirit at Pentecost and since. (John, i, 12-13).

The divine announcement of our Lord Jesus before His birth was, "Thou shalt call His name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever, and of His Kingdom there shall be no end." In explanation of His miraculous birth we read, "The power of the highest

shall overshadow thee (Mary); therefore also that holy thing that shall be born of thee shall be called the Son of God." (Luke, i, 31-35).

Here we have the title, the Son of God, officially applied to the man Christ Jesus before His birth, and this title He constantly approved, saying: "As the Father hath sent Me, even so send I you." "I came not into the world to do Mine own will, but the will of Him that sent Me." "The Father worketh hitherto and now I work." (John, xx, 21; John, ivs., 34, v. 17).

Let us look back and note the scriptural declaration to the effect that the logos, who subsequently became the man Christ Jesus, was the beginning of the creation of God. These are not Lord's own words and are in full accord with the Apostle Paul's statement that our Lord is the image of the invisible God, the first-born of every creature (more literally, the first born of all creation), for by Him were all things created that are in heaven and that are in earth, visible and invisible. \* \* \* all things were created by Him and for Him, and He was before all things and by Him all things consist.

Our Lord Himself pointed out to us that He is the heavenly Father's will that we should honor the Son as we honor the Father—also that we should recognize Him as the Father's representative, through whom He is working all things according to the counsel of His own will. The apostle explains to us that although our Lord occupied the chief position next to the Father before He came into the world to be our Redeemer, yet He now occupies a still higher position. He tells us that He was obedient to the Father and humbled Himself even unto death, even the death of the cross.

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ARRANT NONSENSE.

If you saw a pink pug puppy playing ping pong with a pig. Or a great gray goose a-golfing with a goat.

Would you think it as funny as a big, brown Belgian bunny Blowing bubbles with a bishop in a boat?

If a gormazing gobber gobbles goobers by the gross. Which he pilfered from a peanut peddler's pack. Could he earn his absolution by an act of restitution.

If he gave the Dago man his full crop back? If a singing stegomyia stung a Jap upon the jaw.

And injected venomous virus in his veins, Would the microbe not prove sterile, since each one's a Yellow Peril. If the homeopathic theory obtains?

If a gentle jokemith jabbbers nutty nonsense in a way. That causes you brain softening to dread, Would you send him to a college where they're created that are in heaven and that are in earth, visible and invisible.

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SABBATH SCHOOL LESSON

INTERNATIONAL LESSON COMMENTS FOR DECEMBER 31.

Review of the Lessons for the Last Quarter of the Year—Read Psalm cxvii—Golden Text, Psa. lxxv, 11—Summaries.

Lesson I. Topic: Divine judgment against sin. Place: Babylon. Belshazzar, only sixteen or seventeen years old, was the ruling king in the city of Babylon. In his drunken folly and shabby vessels which had been taken from the temple at Jerusalem that he might drink from as a token that his gods had given victory over the God of the Jews. During this profane revelry a hand appeared and a king with tears, and he declared that the wise man who should interpret the meaning should be clothed with scarlet and have a chain of gold and be third ruler in the kingdom. When his father failed, the present mother of Belshazzar came in and persuaded her son to send for Daniel, to whom, when he came, the king repeated his promise made to the wise men.

II. Topic: Divine deliverance of the righteous. Place: Babylon. Daniel's enemies knew that he was accustomed to pray to his God, and they were assured that no decree and no danger could stop him, and by foul means they could secure his sentence to be thrown in the den of lions. His charity persuaded the king to make a decree that no one should ask a favor of God or of man except of the king himself for a month, on penalty of being cast among the lions.

III. Topic: Gracious life of the righteous. Place: Jerusalem. When the Jews from Jerusalem were led captive by Nebuchadnezzar, Babylon was the world kingdom. In the year B. C. 538, the Medo-Persian kingdom was under Cyrus and conquered Babylon. Cyrus sent better with the captives. But a change of government was not the only help, for the prophets warned and entreated the people. Ezekiel, who himself was taken captive in the second siege against Jerusalem, preached to the people upon the need to be a new heart and changed life. Daniel's example and influence helped to turn the hearts of his people to God. Isaiah's prophecies gave inspiration and hope.

IV. Topic: Building the house of God. Place: Jerusalem. After a long, hard march from Babylon, a distance of 600 to 700 miles, the exiles reached Jerusalem, where they found the city in ruins as it had lain since its destruction by Nebuchadnezzar. Their first step was to rebuild the altar of sacrifice.

V. Topic: A study of the Holy Spirit. Place: Jerusalem. Zerubbabel was building the second temple at Jerusalem amid difficulties and discouragement. At this time God gave the promise, "I will be with you and prosper you, and I will build you a temple, and I will dwell in the midst of you, and I will be your God, and you shall be my people." Zechariah a series of visions, that he might encourage the people. He spoke to Zerubbabel of the golden candlestick and the olive trees. He assured him that he should finish the temple.

VI. Topic: Fidelity to duty. Place: Shushan. The history contained in the book of Esther belongs in the time between the dedication of the second temple and the coming of Ezra to Judea. The great danger of the Jews, at this time, was the decree of Haman, the wicked enemy, to annihilate the Jews. Esther, a Jewess, was chosen to be queen of Persia. She risked her life to go to the king's banquet and to plead for her people. Her courage and faithfulness saved the Jews from destruction.

VII. Topic: Vital principles in life's journey. Place: Jerusalem and Babylon. In this lesson we have Ezra's account of his mission to Jerusalem. By prayer and fasting he prepared for the journey. He set apart priests to have charge of the valuable vessels and money. The journey was made under God's guidance.

VIII. Topic: A study of prayer. Place: Shushan. Nehemiah was a noble example of Christian patriotism. He was a man of profound piety, meeting everything, great and small, with the will of God. His prudence was equally marked, and there is no better example of constant dependence on God united with practical forethought. He was unselfish.

IX. Topic: Self-sacrifice for the good of others. Place: Ephesus. The church was founded in A. D. 52, 53, by Paul while on his second missionary journey. The church was a little band in a city of 400,000 inhabitants, a gem in the midst of a dark and heathen world. The church was famous for its gentleness, made it difficult to live a true Christian life.

X. Topic: Important principles in life's battle. Place: Jerusalem. Nehemiah had the cause of his people at heart. He had left his position of trust to go with the despised and persecuted Jews who were struggling to protect their city by a secure wall. He established prayer among the laborers, and thus kept the work going on regardless of opposition.

XI. Topic: How to study the Bible. Place: Jerusalem. When the city was enclosed by a wall, though it had been built under great difficulties, the people turned their attention to God's word. The coming Messiah. Place: Jerusalem. The history of the Jewish nation shows how often they were allured into sin. Severe chastisements were sent upon them. They were reduced as a nation to a state of darkness.

XII. Topic: Vision of Christ the Messiah. Place: Jerusalem. The people of Judah were at this time under a two-fold darkness: 1. The darkness of outward trouble. 2. They were in a state of moral darkness. But the prophet saw into the future when Christ should come and His gospel should be preached and all nations be blessed.

Beer Statistics. The beer which is consumed throughout the world in a single year would make a lake six feet deep, three and three-quarter miles long, a mile wide, or 239 acres in area. In this vast lake of beer we could easily drown all the English-speaking people to the number of 120,000,000 throughout the entire world; or we could give a beer bath to every man, woman and child at the same time in the entire continent of America.

In many parts of the Alps girls wear trousers when coasting.

EPWORTH LEAGUE LESSONS

SUNDAY, DECEMBER 31.

What Have I Learned This Year?—Deut. 8, 2, 20.

Our last lesson for the year is a solemn review on the part of Moses of the merciful dealings of Jehovah with the people of Israel. It is a splendid thing to be brought up standing before our life and forced to "count our blessings." To take an inventory of the events, actions, and purposes of a whole year is advantageous. Business men do this in taking account of stock. So the Christian ought. This lesson recognizes that there is a peril in prosperity, and not always safety in success. There was danger to these Israelites in getting to their goal in the Promised Land. There is danger to us in temporal prosperity. We sometimes lose spirituality when the past year has been to us spiritually as well as in a worldly sense.

"Looking backward" may not always be a healthy nor profitable employment. But at the end of a year, as a review of the results of a life, it may lead to new resolves, new efforts, and new departures. It is natural that we should do this at the New Year. The business man balances his ledger; the employee often begins a new engagement; the affairs of men are at this time adjusted to new conditions.

Our successes should teach us to expect great things in the future from God. It should be a matter of great encouragement to count up the victories of the past twelvemonth. Our goals were high as we started out in 1905. We have realized some of them. We have had success in the Christian life. We stand at the end of the year with new courage and new hope to begin another year. Let us learn the lessons of courage, hope, trust and faith which they should teach us.

Our failures should be warnings that will be valuable to us in future years. Wrong methods, wrong plans, and even fairly good ones should be abandoned for better and more effective ones. Learn the lesson, and then resolve upon new plans which will succeed.

Surely it has been a year of blessing—to you and to yours; to the church and the League; to the community and the nation. Count up your blessings. Let them teach you greater love, more ardent zeal, a new consecration, a better service. Remember, as our Scripture teaches us, that here are dangers in success, and a constant peril in our forgetting God. Redouble your diligence, and become more frequent and earnest in prayer.

CHRISTIAN ENDEAVOR NOTES

DECEMBER THIRTY-FIRST.

Looking Backward—What Have I Learned This Year?—Deut. 8: 2, 20.

If God's leading of our lives is not worth our grateful remembering, it is not worth His faithful performing.

Many of the blessings God has sent us during the past year we have recognized, but how many more have we forgotten? How many more have we recognized in disguise, whose blessedness will be understood some day? God has chastened us this past year, but never in anger, always in grief and love, "as a man chasteneth his son."

We cannot see the year that lies before us, but we know it is "a good land," because Christ has gone ahead of us, "preparing a place for us."

If we have learned nothing this year, it has not been worth our living through it.

If we are not more sure of God's goodness than we were at the beginning of the year, it is not because we have not received more of God's goodness to assure us.

Are you more confident of your self than you were a year ago? Then the year has not been a thoughtful one. Are you more confident of God? Then you have grown wiser.

Carry over into the next year your successes—but only to better them—your failures—but only to avoid repeating them.

Experience without meditation is life at simple interest; with meditation, it is life at compound interest.

A lesson is not well learned until it is reviewed, nor is a year well lived until you are ready for an examination on it.

The waters of a mineral spring build up a stony structure simply by their flow. It is thus with the flood of years—they erect their own memorial.

Heaping up books does not make one learned, and heaping up experience does not give one experience.

Judging from the past year, what mistakes am I likely to make the coming year?

What have I gained this year in the spiritual life?

What definite purposes of improvement have I for the coming year?

COULDN'T BE OUT. I'm looking for Miss Passay," said the stranger to the man in the half-dresser's shop. "I understand she occupied the upper floors here."

"So she does," replied the man, "and she's in now."

"But I got no answer to the bell. Are you sure she's in?"

"Positive. This is her hair I'm dressing."—Philadelphia Public Lead.

SOMETIMES. The man who has to toil and slave Throughout a humdrum life Is apt to think he'd like to have A Chadwick for a wife.

KEYSTONE STATE CULLINGS

ORDERED FROM COUNTY

Man Who Pleads Guilty to Attempt to Vote Illegally Is Banished from Fayette County.

George McBeth, alleged to have attempted to vote illegally in Connellsville last November and who pleaded guilty and gave drunkenness as an excuse for his crime, was sentenced by Judge Robert E. Umbler at Uniontown, McBeth must pay the costs of prosecution, and is to leave Fayette county and never return to it, drunk or sober, this under penalty of the limit of the law. McBeth was born in Fayette county. He is well connected in Connellsville. He tried to vote there while intoxicated, under the name of Frank Leonard. The court said it would deal severely with violators of election laws at all times.

The Pennsylvania railroad has applied to the school officials of Altoona, to equip the High school in this city with complete appliances, enabling young men and boys to make a systematic study of the work required of railroad men. The proposition has been accepted by the officials. The equipment will cost \$18,000 and will be installed at once at the expense of the company. Everything will be done to insure that a pupil on leaving the High school will be fit for practical railroad work.

Alarmed at the protracted absence of his father, Arnold Lentz, who left Ebensburg for his uninhabited farm in Allegheny township to inspect the buildings, John, his eldest son, started out to look for the parent. He found the body of his father crushed to death under the old barn on the farm, the structure evidently having collapsed while the unfortunate man was inspecting its foundations. He leaves a wife and six children at Gallitzin, where he resided.

Before the board of trustees of Washington and Jefferson college at the annual meeting, J. V. Thompson of Uniontown, announced he would increase his endowment for the president's chair of the institution from \$100,000 to \$140,000. The endowment was a voluntary one. President Moffatt in his annual report announced endowments and donations to the college during the year to the amount of \$169,710.62.

The following fourth-class Pennsylvania postmasters were appointed: Alexandria, Huntingdon county, Charles P. Hatfield; Pollock, Clarion county, Harrison M. Desjardins; Pottsville, Luzerne county, William G. May; The Senate confirmed the nominations of Albert J. Matson to be postmaster at Delta, York county, and Oliver E. Mayhew, postmaster at Export, Westmoreland county.

Mrs. Mamie Conrad, of Altoona, who has been working as a scrub-woman to earn a livelihood for herself, an invalid husband and several children, received word she is heir to \$45,000. The money comes through the death of an uncle at Oakland, Cal. She is making preparations to leave within a few days with her family.

Senator Penrose again introduced the bill offered by him in the last Congress, authorizing the Secretary of War to grant a Congressional medal to Joe Reisinger of Franklin, Pa., for extraordinary bravery on the field at Gettysburg, where he continued in his place as corporal of the color guard after he had been twice wounded.

The Fayette county commissioners and the school board of German township have offered a reward for the apprehension and conviction of the negro who assaulted Miss Margaret Hopwood, a teacher, near Mason-town. John Keenan was arrested. Miss Hopwood could not identify him. At a congregational meeting of the First Baptist church of Beaver Falls, it was decided to extend a call to Rev. J. R. Campbell, of Arber, O., to become pastor, to succeed Rev. H. McKimley, whose resignation takes effect January, and who will retire from the active ministry.

General orders were issued from the headquarters of the National Guard of Pennsylvania, announcing that the several organizations of the Guard will be inspected in their respective armories, beginning January 15 next, under the supervision of Inspector General Frank G. Sweeney. Deputy Factory Inspector Gambia has been directed by Chief Factory Inspector Delaney to make a special investigation of the conditions at the Edgar Thomson plant of the Carnegie Steel Co., Braddock, where "Joe" Stempel was killed recently by falling into a cinder pit.

A divorce case was tried, a verdict rendered and a decree granted by Judge J. Sharp Wilson, in exactly one hour, at Beaver. The case was brought by Estella Conner of Rochester against her husband, J. S. Conner, on grounds of desertion five years ago. Bishop James McGorlick, of Duluth, has been invited and will assist at the dedication of Pittsburgh's \$1,000,000 Catholic cathedral, early in February. Apostolic Delegate Falcomi and Cardinal Gibbons will also assist at the dedication.

After being on a strike for a week, the 250 miners employed at the Manifold mines near Washington, have returned to work, having failed to get a concession from the company. Thomas Lucas, of Trafford City, has been arrested and sent to jail for trial on credit, it being alleged that he attempted to kill William Butler, of Larimer, by throwing him under a train.

The finding of the coroner's jury following an inquest into the death of the three people who were killed in the trolley accident at Meadville, fixes the blame upon the two trolley companies. Jacob Surgler, a Hungarian, was killed by a fall of slate in Edna mine No. 2 near Irwin.