

PEOPLE'S PULPIT...



Preacher by
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Most Comforting
Words,
Words of Life

"Comfort one another with these words" (1 Thessalonians iv, 18).

Utica, N. Y., Aug. 21.—Pastor Russell of Brooklyn Tabernacle preached here twice today to large audiences. We report one of his discourses from the above text. He said in part:

One of the wonderful things about the Bible and the Christianity founded upon the Bible's teachings is the fact that it contains so much sympathy—comfort for the bereaved, the sorrowing, the troubled. This is not true of any other book or any other religion in the world. And who is there that does not at some time in life need sympathy, need encouragement, need a powerful and loving friend such as our Bible assures us our God is to all who will accept his favor?

But our great Adversary, Satan, seeks to make the light appear dark and the darkness appear light. He seeks to negative the testimonies of God's Word, and to a very great degree, his deceptions have been successful, as is witnessed by the creeds of Christendom. Practically all of our creeds, even though they assert that God is gracious, merciful, kind and loving, contradict this description of him and his Plan for humanity in monstrous terms, fiendish in the extreme. The majority of creeds tell us of his foreordination and pre-arrangement of whatsoever comes to pass and that this signifies that a saintly handful will gain eternal life in joy in heaven, and that the unsaintly thousands of millions of heathendom and Christendom are equally foreordained to spend an eternity of torture foreknown, foreintended and provided for before their creation. Is there comfort in this? Is such a plan God-like or Satanic? Could any intelligent and good being rejoice in such a plan of damnation or sincerely worship an Almighty God who would so misuse his unlimited power to distress his creatures, "born in sin, shapen in iniquity; in sin did their mothers conceive them?"

The minority of Christian creeds declare the same results, but that they were not designed of God, not foreknown by him, not predestinated. They tell us in other words that we have an incompetent God, well-meaning, but deficient in wisdom and in power. Is there any comfort in this? Would it assuage the grief and pain of those suffering in eternal torment if they could be assured that their lot was such, not because of Divine premeditation and design, but because of Divine incompetence? Surely there is no comfort to be had from such a view!

After all, we Protestants did not make much of an improvement upon the theory held by our forefathers against which we protested in the sixteenth century. Surely purgatorial tortures of a few centuries are no worse, no less comforting than our Protestant conceptions of an eternity of torture for all the non-elect. Our Catholic forefathers manufactured Purgatory without a shred of Scripture upon which to base the theory. They built it in their imaginations; they invented its fires and tortures. Our Protestant forefathers, using their imaginations, gave us an eternal torment hell—not more tangible, not more Scriptural than Purgatory. They did indeed use a Scriptural term—sheol, hades, hell—but, overlooking the fact that these words all signify the state of death, the condition of the dead, they wrested the language and warped it in an unscriptural manner to signify torture. The penalty or "wage of sin is death." They made of it torture everlasting, without the slightest authority of Scripture except a misinterpreted and misapplied parable, which, rightly understood, teaches a totally different lesson. The false Gospel has surely lost its power. People are becoming too intelligent to endure it. As a consequence attendance at Churches is decreasing and reverence for God is diminishing. Infidelity, called Higher Criticism, etc., is increasing.

The need of the hour is the Gospel of comfort. St. Paul declares what we all know, namely, that "the whole creation groaneth and travaleth in pain together until now waiting for the manifestation of the sons of God." Here we see the necessity for this Gospel of comfort. We see also that God has provided it and that it is coming to the world in the end of this Age, in the dawning of the new Age. It will come to the world in general as soon as the elect Church shall have been selected and, by the "First Resurrection" power, glorified with her Lord as his Kingdom class, as the glorified sons of God, whose mission it will be to bless all the families of the earth.

"Father of Mercies—God of All Comfort."

When St. Paul says, "Knowing the terrors of the Lord," he evidently refers to the fact that our Creator has declared that "the wage of sin is death" (not eternal torment); that "the soul that sinneth, it shall die" (not live in torment); that "all the wicked will God destroy" (not preserve in fire); and that only such as come into vital relationship with the Redeemer can have everlasting life. Knowing these things respecting the Divine govern-

laws and regulations of Messiah's Kingdom will begin to rise up, up, up, out of their fallen, degraded condition of sin, and be brought back to all that was lost in Adam and redeemed at Calvary. In proportion as they will retrace their steps and come back into Divine fellowship their shame will decrease and their contempt also. Finally in the consummation of that age all who will may have attained full restoration and regeneration and freedom from shame and contempt. The unwilling and disobedient and rebellious will be destroyed in the Second Death—"twice dead, plucked up by the roots"—without hope of any further resurrection or restitution.

"Comfort With These Words."

St. Paul urges that Christians should not be ignorant concerning those who are asleep—that they "sorrow not even as others who have no hope." It is bad enough to think of millions of the heathen as being totally extinct, hopelessly dead, without any prospects of a resurrection. The same would be true respecting our neighbors and friends, parents and children, brothers and sisters, who are not saintly, who are not in "Christ Jesus," who are not walking after the Spirit, who are not heirs of God and joint-heirs with Jesus Christ our Lord. And if it would be a sore trial to think of them as utterly destroyed in death and without hope of resuscitation, resurrection, how much worse would it have been when, in our misunderstanding of God's plans, we thought of them as being in either Purgatory or eternal torture. Such a false conception of the Divine plans is even worse than to believe them without hope and extinct.

The Apostle proceeds to point out the basis of this hope in these words, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring (from the dead) with (by him)" (1 Thessalonians iv, 14). So, then, the Apostle declares, the resurrection hope is the Christian hope, and the basis of the hope of this resurrection is that Jesus died that he might be man's ransomer—that he arose from the dead that he might be the great Deliverer of mankind, the Prophet, Priest and King of God, and that he might gather to himself the elect Church, the Bride, the Lamb's Wife, as his joint-heir.

Christians, of course, in thinking of the resurrection of the dead, would primarily, chiefly, consider their dear ones of the household of faith; hence the Apostle continues his argument, saying, that those of the Church living at the time of the Second Advent will not precede or hinder those members of the Church who have died during the past centuries, for the dead in Christ shall arise first—shall be awakened first from the sleep of death.

"Them That Sleep In Jesus."

We cannot think that the Apostle refers merely to the Church in this case, for uniformly, in speaking of the resurrection of the dead, he refers both to the Church and to the world, the "resurrection of the just and of the unjust." So in this case he evidently refers both to the Church and to the world as "asleep in Jesus." The expression will be noted as different from another one of his respecting those who "sleep in Christ." The latter expression evidently refers to the Church as the glorified members of The Christ. But in speaking of those asleep in Jesus he evidently has reference to the whole world of mankind. The whole world died in Adam without having a voice in the matter of their birth or trial or condemnation. "Condemnation came upon all because of one man's disobedience." Likewise justification is to pass upon all of our race through the precious merit of Christ's sacrifice. The fact that he "died, the just for the unjust," constitutes his death a satisfaction price for the sins of the whole world.

From this standpoint, therefore, the whole world not only died in Adam, but now sleeps or waits unconsciously for a resurrection of the dead through the merit of our Redeemer's sacrifice. If we believe that Christ died for our sins and laid the foundation thus for his great work of blessing the world of mankind, including the Church, the first-fruits, let us believe also that God who began his good work will not stop until he shall have brought forth judgment unto victory—until all the redeemed world shall be brought to a knowledge of the Redeemer and of the Heavenly Father and to an opportunity for life everlasting through obedience.

The world died in Adam—"In Adam all die." Jesus is the Redeemer of the world. "Even so all in Christ shall be made alive."

The message has reached the Church only, as yet. In due time it will reach every member of the race. The Church is already reckonedly quickened from the dead by the holy Spirit and will shortly be born from the dead in the "First Resurrection." The world, therefore, from the Divine standpoint is not dead in Adam now, but merely asleep in Jesus, waiting for the glorious time when, his Kingdom established, he shall call all mankind from the prison-house of death from the tomb, that each may learn to the full of the grace of God in Christ, and have opportunity for attaining life everlasting.

These are the words in which we are to comfort one another—words of hope respecting the resurrection of the dead, both the just and the unjust—words of sympathy, words of assurance, words that show that God is better than all our fears; that yet in a little while he that shall come will establish his Kingdom—first the Church in glory and secondly Israel and all the families of the earth through them. Everything connected with the Divine message is full of hope, full of encouragement, full of blessing, to those in the condition to receive it.

All who will render obedience to the

PASSING OF MADRIZ REGIME.

The State Department Receives Official Notice—Promise of Preparation for Execution of Groce and Cannon.

Washington, D. C., Aug. 23.—The final word of the passing into history of the Madriz Government at Managua was received at the State Department to-day in an official dispatch from American Consul Olivares stationed at Managua.

The message was dated 11 p. m. Saturday. It told of the disorder that preceded the downfall of Madriz at Managua; the escape of the defeated president from the city as shots were fired at his train and the assumption of the presidency and the command by Revolutionary leader, Gen. Juan Estrada.

NORFOLK SOUTHERN RAILROAD

New Short Route Through Eastern North Carolina, Via Raleigh-Norfolk—Schedule in Effect Aug. 15.

No. 12—Daily, except Sunday. Leave Raleigh 6:15 a. m., Wilson 8:20 a. m., Greenville 9:40 a. m.; arrive Washington 10:40 a. m. New Bern 11:35 a. m., Norfolk 4:05 p. m. Connect with A. C. L. at Wilson for Rocky Mount and the North.

No. 18—Daily, except Sunday. Leave Raleigh 3:00 p. m., Wilson 5:00 p. m.; arrive Greenville 6:30 p. m., arrive Washington, 7:25 p. m. Receives connection at Raleigh from Southern Railway, S. A. L. Ry., and R. & S. Ry.

No. 6—Daily "Night Express," Pullman Sleeping Cars. Leave Raleigh 9:00 p. m., Wilson 11:15 p. m., Greenville 12:41 a. m., Washington, 1:40 a. m.; arrive Edenton, 3:55 a. m., Elizabeth City 5:10 a. m., Norfolk 7:00 a. m. Receives connection at Raleigh from Southern Ry., S. A. L. Ry., and R. & S. Ry.; at Wilson from A. C. L. R. R. from North and South. Trains Arrive Raleigh Union Station.

No. 5—Daily "Night Express" from Norfolk at 7:30 a. m. Connects with all lines.

No. 19—Daily, except Sunday, from Washington and intermediate points at 11:20 a. m.

No. 11—Daily, except Sunday, from Norfolk, New Bern and intermediate points at 7:25 p. m.

N. B.—Above schedule figures published as information only, and are not guaranteed.

For further information as to reservation of sleeping car space, apply to any Ticket Agent, or H. L. Lipe, U. T. A., and D. W. Conn, S. P. A., Raleigh, N. C.

H. C. HUDGINS, W. W. CROXTON, G. P. A. Norfolk Va. A. G. P. A.

NORFOLK SOUTHERN RAILROAD

Saturday-Sunday Special Train Between Raleigh, Wilson, Greenville, Morehead City, and Beaufort, Via Norfolk Southern Railroad Discontinued.

With last train leaving Raleigh Saturday, August 13th, and last train leaving Beaufort, Sunday, August 14th, the Saturday-Sunday Special Train Service between Raleigh and Beaufort will be discontinued.

SPECIAL CAMPAIGN RATES.

The Caucasian will be sent to new subscribers from now until December 1st, in clubs of four or more, for 25 cents to each subscriber. This will give you all the news through the campaign, including the election returns in November. The Caucasian has been enlarged to eight pages, and will be unusually interesting from now until after the campaign.

Write us for sample copies and special subscription blanks.

Try to get up a large club before our next issue.

Half Rates to Fuquay Springs, Fayetteville and Raleigh From All Stations on Raleigh and Southport Railway.

Effective Saturday and Sunday, July 2nd and 3rd, and each Saturday and Sunday thereafter until further notice, the Raleigh and Southport Railway, will send round-trip tickets from all stations to Raleigh, Fuquay Springs and Fayetteville at rate of one fare for the round-trip, minimum 25 cents.

Tickets will be good to return only on date of sale, and will not be transferable.

All other round-trip rates are withdrawn.

JOHN A. MILLS, President.

Business Locals.

WANTED—Several good agents to solicit subscriptions for The Caucasian. Write at once for terms. Address The Caucasian Raleigh, N. C.

FOR SALE—A Sun typewriter at a bargain. Has been used only six months. Address "F." care The Caucasian, Raleigh, N. C.

FOR SALE CHEAP.—A \$40 scholarship in Draughons Business College. Will dispose of it to person making the best offer. Write at once for particulars. Address P. O. Box "O", Raleigh, N. C.

DAVID SPENCE
R. D. F. No. 2, - - Holly Springs.

HERE IS YOUR CHANCE

If You Want the Best Weekly Newspaper and the Best Farm Paper in the State for the Price of One Paper.

We are still striving to secure 10,000 subscribers to The Caucasian.

Our list is steadily growing, but we must have more new subscribers to reach that number. Here is our offer:

We will send The Caucasian and The Progressive Farmer and Gazette, to new subscribers, both one year, for only \$1.00. Remember that you must be a new subscriber to each paper.

To any of our old subscribers who will get us a new subscriber to

The Caucasian and The Progressive Farmer and Gazette, both one year for \$1.00, we will send a 25 cent package of needles (115 in number) as a premium.

Remember, the old subscriber will receive the premium for his trouble.

Address: THE CAUCASIAN.

Raleigh, N. C.

Atlantic City Excursion, via Southern Railway, August 23rd.

Don't miss this opportunity to visit the most popular summer resort of the world with its thousands of attractions.

Very cheap rates will apply as follows:

Leave—

Raleigh, 4:05 p. m. \$11.00

Durham, 5:05 p. m. \$11.00

Gibsonville, 6:42 p. m. \$11.00

Chapel Hill, 4:00 p. m. \$11.00

Same rates from all stations Raleigh, inclusive.

Tickets good returning on any train leaving Atlantic City within 11 days, including date of sale.

Stop overs will be allowed on return trip within limit at Philadelphia, Baltimore or Washington. On stop over at Philadelphia you can visit New York.

Separate care for colored people.

For further information ask your Agent or write

W. H. PURNELL,

Traveling Passenger Agent,

Raleigh, N. C.

NORFOLK SOUTHERN RAILROAD

Announces improved train service. New train between Raleigh, N. C., and New Bern, N. C., without change, daily, beginning August 14, 1900.

DAILY	READ DOWN	SCHEDULE	DAILY
6:15 a. m.	Lv.	Raleigh Ar	7:25 p. m.
8:20 a. m.	Lv.	Wilson Lv	8:31 p. m.
9:12 a. m.	Lv.	Farmville Lv	4:39 p. m.
9:40 a. m.	Lv.	Greenville Lv	4:14 p. m.
10:15 a. m.	Lv.	Chocowinity Lv	3:35 p. m.
10:40 a. m.	Ar.	Washington Lv	3:20 p. m.
10:07 a. m.	Lv.	Washington Ar	3:00 p. m.
10:28 a. m.	Lv.	Chocowinity Lv	2:20 p. m.
11:35 a. m.	Ar.	New Bern Lv	1:45 p. m.

Travel via the direct route and avoid change of cars.

H. C. HUDGINS, G. P. A., W. W. CROXTON, A. G. P. A., Norfolk, Virginia.

NORFOLK SOUTHERN RAILROAD

NIGHT EXPRESS

PULLMAN SLEEPING CAR SERVICE BETWEEN RALEIGH, N. C., and NORFOLK, VA.

NIGHT	EXPRESS	SCHEDULE	NIGHT
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