

NEED OF GREAT CONFIDENCE IN THE PROMISES OF GOD

Light Should Not Be Hidden, but
Always Exposed.

Reward Will Be a Position in the
Mediatorial Kingdom to Be Set Up
In the World Shortly.



Hartford, Conn., Dec. 18.—Pastor Russell of Brooklyn Tabernacle was here today. He addressed large audiences in the Opera House. He had excellent attention. We report one of his discourses from the following text:

"Cast not away therefore your confidence, which hath a great recompence of reward."—Hebrews x. 35.

Our English word *confidence* is a synonym for faith. It is a very pretty thought that we should not cast away our faith, but hold firmly to it and gain a reward. This thought is expressed elsewhere in the Scriptures, but it is not the thought of our text. Here the word *confidence* more properly signifies *assurance* or *out-spokenness*, courageous presentation of a message not always kindly received. The Apostle is urging the followers of Christ to be of good courage, or, in the language of the Savior, that they should not put their "light under a bushel, but on a candlestick," where it would shine out for the blessing of men.

There is a practical side to the Gospel. Everything enjoined upon the followers of Christ and all their trying experiences in life are wisely intended to work out for them character-development of good, firm, fine texture. It is a mistake to think, as some of us have thought in the past, that it is the will of God that we should merely hear of Christ and give a nominal assent to the message of his death as our Redeemer and turn from outward forms of sin—and then, contented with our progress, help others to the same low standards.

The Father Does the Drawing. Quite to the contrary, the teachings of Jesus and his Apostles ignore the world as a whole and merely seek for a special class with hearing ears and appreciative hearts. The Gospel message set forth in the Bible knows nothing of the ordinary mission work of rescuing drunkards and harlots and the profane. While not refusing publicans and harlots it did not go about seeking them. It waited for them to seek for righteousness and, as the Master said, "No man can come unto me except the Father which sent me draw him"; "and whosoever cometh unto me I will in no wise cast out" (John vi. 37, 44, 65). As a matter of fact, those who came to the Master and those who have been interested in his message ever since, have not in any large proportion, been the rich, the great, the learned, the noble, according to the course of this world, but chiefly the poor, rich in faith to ward on God.

Take as an illustration St. Paul's course when he went to Athens. We do not find that he started a mission Sunday School and offered the children the prospects of a picnic or a Sunday School treat, in order to gather them for half hours talk about nothing. "To keep them off the street." Neither did he seek out the drunkards in the slums and establish a slum mission. On the contrary, he sought the ear of the intelligent classes, the thinking classes, irrespective of their wealth or station. Why? Because he had a message—a message which children could not understand; a message which drunkards were incapacitated from understanding; a message which should appeal, if at all, to the best people of Athens, whether rich or poor.

Have we not had, to a considerable extent, the wrong idea? Are we wiser than the Lord and the Apostles and able to give them pointers as to methods instead of following their example, as we were instructed to do? They proclaimed the Second Coming of Messiah and the establishment of his Kingdom. They preached that the very object of his Reign of Righteousness for a thousand years will be the putting down of sin in its every form and the lifting up of poor, fallen humanity. They taught that there was danger of attempting to make a proslavery, Satan-deceived people of God. He says, "Ye endured a great fight of afflictions, partly whilst ye were made a gazing stock both by reproaches and afflictions, and partly whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods" (verses 32-34).

St. Paul and others prominent amongst the Lord's followers naturally would receive the brunt of Satan's attacks. It is presumed that the Epistles of which our text is a part was written while St. Paul was a prisoner at Rome. Fellow Jews, so far from being sympathetic for a countryman, reproached him as a traitor, unorthodox, seeking to tear down the work of God and to ignore the Divine promises belonging to Israel and their sacred traditions. By the Romans, too, he was regarded with suspicion, as one giving allegiance to another King, Jesus, and not therefore disposed to use his Roman citizenship specially for the pride and glory of the Empire. St. Paul declares that this himself and those who espouse the cause of the

Epistles. They had gotten entangled with vain philosophies and their spirituality was at a low ebb. Conditions are very similar today. After eighteen centuries of Divine instruction and with the wonderful Bibles now at our command and with helps for Bible study, what manner of Christians might we be—in faith, in love, in obedience, in courage!

St. Paul points out the necessity for the Lord's people to assemble themselves together for fellowship and for the study of his Word and to provoke one another to love and good works. The necessity for this, he suggests, is that sin on the part of those who have received a knowledge of the Truth and been made partakers of the Holy Spirit is a much more serious matter than the same conduct would have been before they came into the precious relationship of spirit-begotten children of God. He says, "For we sin after that we have received a knowledge of the Truth, there remaineth no more a sacrifice for sins, but a certain fearful looking for of condemnation and fiery indignation which shall devour us as God's adversaries" (verses 26, 27).

Have we grasped the import of the thought? It signifies that those of us who have accepted the Divine terms and entered the family of God will have no future opportunity in another life. We must either make our "calling and election sure" under the terms of the call, as accepted, or be rejected as unworthy of life everlasting—as fit for the Second Death—annihilation. He who deserved Moses' Law died without mercy. But he who, having come to a clear knowledge of the Truth, shall find a willing sinner, will not only be cut off from a further opportunity in the present Age, but be everlasting cut off from life, destroyed. "God is able to destroy both soul and body"—the present life and our future hope. These thoughts should make very earnest, very diligent, all who have accepted Christ and been accepted by him.

Neverthings Be Not Discouraged.

These things were written, not only for the Hebrew Christians of St. Paul's day, but intended by the Lord for all the household of faith. We should not rock ourselves to sleep, nor give to each other oplates. While the world is not yet on trial for eternal life, the Church is now being tested—for life or death eternal. The thought should sober us. As the Apostle suggests, "Be diligent, be sober," be faithful, following in the footsteps of Jesus.

But St. Paul or, rather, the Holy Spirit through him, took cognizance of the fact that the Lord's people are in a world that is "no friend to grace to help them on to God." The Apostle recognized that we might become discouraged with our own faults and weaknesses. Hence, after earnestly exhorting to faithfulness and energy and after pointing out the dangers of slothfulness and of being over-charged with the cares of this life and thus losing the spirit of Christ, he turns from this threatening attitude and uses encouraging words.

He says, "Call to mind the former days in which, following your illumination of the Holy Spirit, you endured a great fight of afflictions." St. Paul's intimation is that at that time, while suffering persecutions, the brethren were really in a better, more alive, spiritual condition than later. The prosperity, privileges, freedom from persecution enjoyed, had made them slothful and less courageous. He would have them and us call to mind the victories won in the past, that we might have courage for the present and the future. How gracious, how helpful, are all the provisions of our God for those who now hear his call and seek to walk in Jesus' steps! To these he guarantees that every experience of life which his providence shall permit shall work for good, for blessing, for valuable experience and education along lines of righteousness and character-development.

Two Classes of the Faithful. He says, "Cast not away, therefore, your out-spokenness, which hath great recompence of reward." The Lord has not promised a great reward to us for merely believing, merely trusting, and in a cowardly manner keeping our light hidden, lest its exposure should bring to us persecution or reproach. He seeketh not such. Such will not be counted worthy of a place in the Kingdom which is to bless the world.

St. Paul elsewhere declares, "If we deny him, we will also deny us" (1 Timothy ii. 12). If we have accepted the Lord as our Counsellor, Guide, Captain, Teacher, Exemplar, Bridegroom, he expects of us courage to confess him as such and on all suitable and proper occasions to let our light shine. "For ye have been to the world as salt and light." The Apostle is urging that, however we may be represented by others, all who know us intimately will take knowledge of us that we have been with Jesus and have learned of him. They should also see that our courage, our boldness, our out-spokenness, is not a desire to preach ourselves, not vainglory in ourselves, but that, on the contrary, we preach Christ and the glorious message of his Word, which always has brought opposition and persecution from the Adversary and from all who are under his blinding influence.

Every faithful follower of Jesus must be a confessor—must show his colors. We do not mean by this that he must be belligerent and fight a carnal warfare, either with swords or spears or hands or tongue. On the contrary, like his Master, he must ever be alert to do good. His orders from the Captain are, "Speak evil of no man." What he must speak forth and show forth by his life is the doctrine of Christ—the Truth, the Light, in contrast with the prevailing Error and Dark.

The reward which the Scriptures hold before our eyes of faith is so great that, to the worldly, it seems foolish to believe in it. It is to consist of a share with our Lord in his glory, honor and immortality; in his kingdom, the world and all creation.

St. Paul and others prominent amongst the Lord's followers naturally would receive the brunt of Satan's attacks. It is presumed that the Epistles of which our text is a part was written while St. Paul was a prisoner at Rome. Fellow Jews, so far from being sympathetic for a countryman, reproached him as a traitor, unorthodox, seeking to tear down the work of God and to ignore the Divine promises belonging to Israel and their sacred traditions. By the Romans, too, he was regarded with suspicion, as one giving allegiance to another King, Jesus, and not therefore disposed to use his Roman citizenship specially for the pride and glory of the Empire. St. Paul declares that this himself and those who espouse the cause of the

Lord are despised and rejected by all. He says that we are counted as the filth and offscouring of the earth—that which nobody cares for or values, but which would like to get rid of, as the darkness always hates the light and seeks to quench it and reigns completely only when all lights are extinguished. Christians, far and near, either by expressing sympathy for the Apostle or fellowshipship with him, or by defending him from the unjust and malicious slanders circulated against him, thereby exposed themselves to similar reprobation and disesteem, opposition from their neighbors, etc.

History tells us of various terrible persecutions of the Christians by the Roman Emperors. It declares, for instance, that to gratify his depraved mind Nero, the Emperor, caused a certain portion of the city of Rome to be burned by incendiaries and that when he found how angry the people were he blamed the entire matter upon the innocent Christians—partly, no doubt, because these had no friends, either at court or amongst the people. They could be blamed with impunity and the Emperor's own vicious crime would thus be hidden. On this account hundreds of Christians were publicly and brutally put to death.

Great Recompence of Reward. Poor human nature finds it difficult to stand alone with God and with the few who are on his side—the side of righteousness and truth. When, additionally, there comes persecution it tries their hearts, proves their loyalty. This is exactly what the Lord designs. He is now seeking a special class of overcomers to be joint-heirs with his Son on the spirit plane as the Bride of Messiah. Through this he intends shortly to grant to Israel and, through Israel, to all mankind glorious blessings of instruction and restitution. He who deserves Moses' Law died without mercy. But he who, having come to a clear knowledge of the Truth, shall find a willing sinner, will not only be cut off from a further opportunity in the present Age, but be everlasting cut off from life, destroyed.

"God is able to destroy both soul and body"—the present life and our future hope. These thoughts should

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and her friend alternated the two Christmas trifles, thus fulfilling the convention without trouble and expense.

Worry and Fuss.

"Another bad thing about Christians is the worry and fuss people go through thinking up presents. 'What shall I give Jessie? I can't think of a thing for George,' are walls of woe going up from nearly every home these days, a uniform cry save for variations in the names. 'Men are much more sensible than women in the Christmas line. They give to their wives and their families and tuck a little away in the mite boxes of the Salvation Army for the less prosperous persons, but the sisters and their cousins and their aunts don't trouble them.

Children Love It.

"I wouldn't do away with Christmas, if only for the sake of the children to whom it is full of real joy, but I do think we need a cheap one on comment and that was to say that the act to come under consideration is compared with that already being made to produce give

promise of much freight.

Makes One Comment.

Forgoing are samples of the questions asked by Mr. Krutitschmitt and of course answered for him. He made only one comment and that was to say that the act to come under consideration is compared with that already being made to produce give

promise of much freight.

Mr. Strahorn was anxious to know

the sentiment of the community re-

garding the question of the franchise

and, whether in the opinion of the

scribe the city council was prepared

to come to final action on Monday

night next. He suggested that he

thought the city had driven a much

harder bargain than he had anticipated

but expressed himself as well

pleased with the agreement

which had been arrived at and hoped

that his franchise trials are over

with. He fully realized, he said,

that there were many interests to be ad-

justed and various details to be worked

out.

Many Visitors This Week.

With the Harriman people were

here they were in conference with C.

B. Woods, and after the departure

of Mr. Woods, Mr. Butler, Engineer Pittman and others had a second session

at the Tieton Hotel. M. S. Meeks,

general agent with Messrs Miller and Vandewater who came in Thursday

and who are somewhere in the valley

now make a plentitude of Harriman

people here this week.

**TEST IS MADE OFFICIAL
BY STATE SUPERVISION**

**ANIMAL WAS DOING BETTER THE LAST
DAYS OF THE WEEK THAN DURING
THE FIRST PORTION OF THE TRIAL
SEVERAL DAYS AGO.**

**CASCADE GRACE JOHANNA, A HOLSTEIN
COW OF THE HERD OF WILLIAM TODD &
SONS, OF NORTH YAKIMA HAS JUST UND
ERGONE A 21 1/2 POUNDS OF BUTTER**

**IN SEVEN DAYS AND ACCORDING TO THE
SUPERVISOR AND ALL OTHERS INTERESTED**

IN THE TEST SHE WAS DOING BETTER AT THE CLOSE

OF THE WEEK THAN SHE WAS DURING THE

FIRST TWO DAYS.

TEST IS OFFICIAL.

THE COMPANY IS VERY ENTHUSIASTIC OVER

THE PROSPECTS.

Mr. ROSS, J. R. MARSHALL AND R.

J. LOGAN, FORMER YAKIMAHS, NOW

AT SEATTLE, ARE IN THE CITY, IN THE

INTERESTS OF THE ROSE-MARSHALL COAL

COMPANY.

THIS COMPANY HAS ACQUIRED WHAT

PROMISES TO BE THE LARGEST COAL

MINING IN THE STATE.

IT IS LOCATED AT CUMBERLAND,

AND, ALTHOUGH IT IS IN A STAGE OF

DEVELOPMENT, IT IS NOW SHIPPI

200 TONS OF COAL PER DAY, AND HAS

IMPROVEMENTS THAT WILL ENABLE THEM

TO INCREASE THIS OUTPUT 200 TONS MORE

PER DAY.

THE COMPANY OWNS A STANDARD

RAILWAY AND EQUIPMENT WHICH

CONNECTS THE NORTHERN PACIFIC

WITH THE NORTHERN PACIFIC,

AND HAS SPENT THUS FAR IN

DEVELOPMENT WORK OVER A QUARTER OF

A MILLION DOLLARS.

MR. ROSE, THE PRESIDENT OF THE

COMPANY, IS ENTHUSIASTIC OVER

THE PROSPECTS.

ALLEGING CRUELTY, INHUMAN TREAT

MENT AND FAILURE TO PROVIDE,

MAUD L.

GREMLOW, SATURDAY FILED IN THE

SUPERIOR COURT, A COMPLAINT ASKING A

DIVORCE FROM CHARLES T. GREMLOW. THE

COPLE