

KEY HAUGHTON IS NOW WITH LOCALS

Clever Polo Player Will Be With Richmond in Lineup Of Tonight's Game.

HE IS ELIGIBLE TO PLAY

BEING RESIDENT OF THIS CITY THE CLEVER RUSH CONFORMS WITH REQUIREMENTS OF THE NEW LEAGUE.

Ikey Houghton is a Quaker once more. He will appear with the Richmond polo team of the Indiana league this evening at the Coliseum, against Anderson. He will rush with Bulla, and Red Marine will warm the bench.

Houghton has been playing in the interstate league, and is in excellent physical condition. He will go into the game with all the vim and energy that placed him in the front rank of western players in former years.

May Be Protested.

Houghton may be protested by other managers, but Secretary Clem Gaar of the Athletic association is confident that he is eligible to play under the league constitution, being a resident of this city, and having played in the same company with Quigley of Marion, Noland and Mays of New Castle, and other players now starring in the Indiana league.

The curtain raiser this evening will be between the Kibbey Juniors and the East End Specials, two teams of fast youngsters who have been practising regularly. The first game will be called at 8 o'clock. Red Williams will referee.

"WETS" AND "DRYS"

Two Picked Bowling Teams Will Clash Tuesday on the Liquor Question.

FIGHTING FIVE DIDN'T COME

The first contest between the "wets" and the "drys" in this county will be held Tuesday evening, when two bowling teams having these cognomens will meet and fight for a decision. The "wets" are composed of the following well known players: Barton, Middleton, Herbert and White. The "dry" will line up as follows: Hessel, Greene, Decker, Ringhoff and Scott.

Krollman's Fighting Five," a bowling team which has been going over the country playing exhibitions with picked teams and winning in most every instance was not here Saturday evening as announced. Word was received cancelling the date.

EARLHAM IS LOSER

Fast Miami University Basketball Team Won Saturday By Score 25 to 17.

QUAKERS WERE TOO TIRED

Oxford, O., Feb. 1.—Earlham college basketball team was defeated here Saturday night by the Miami college team 25 to 17. The visitors were not outclassed nor outplayed, but the effects of two games in succession is thought to have been the cause of their showing. The visitors played fast at first, but soon had to assume the defensive.

NO CIRCUIT COURT FRIDAY THIS WEEK

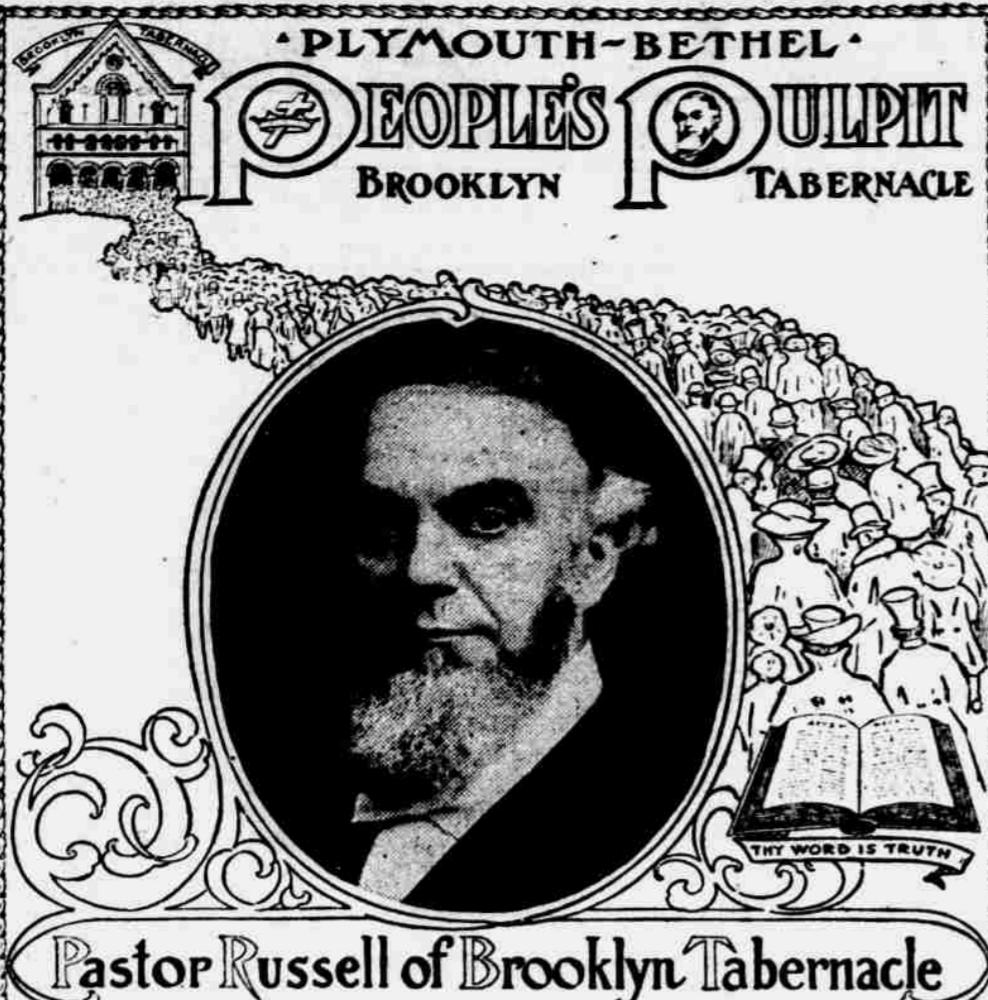
Adjournment Because Date Is Election Day.

As Friday will be special election day there will be no circuit court. The next day it will be necessary for the election commissioners to use the circuit court room for a place in which to count the ballots, so it would not be available for court purposes. The cases set for trial on the days mentioned will be continued until Monday. Among the cases is a number of suits for divorce.

WOMAN CHARGES CRUEL TREATMENT

Mrs. Lena Mitchell Asks for Divorce.

Lena Mitchell has entered suit in the Wayne circuit court for divorce from Patrick Mitchell and seeks also, the custody of three minor children. Cruel and inhuman treatment and failure to provide are alleged.



Pastor Russell of Brooklyn Tabernacle

The above is a very good portrait of Pastor Russell, who is perhaps the most widely known speaker on the American platform to-day, having spoken in nearly every large American city, as well as in many cities in Europe.

Pastor Russell treats popular themes of vital importance to the thinking Christians of this our day of wonderful enlightenment. He is a stickler on the claim that the whole Bible is the inspired Word of God and has a peculiar facility in presenting Orthodox subjects in an attractive and interesting light. Brooklyn is to be congratulated on its reputation as "The City of Churches" and on its galaxy of pulpit lights, amongst whom are numbered as of the past, Beecher, Abbott and Talmage.

THE HOUSE OF GOD AND THE GATE OF HEAVEN'

BETHEL TABERNACLE CHURCH.

Brooklyn, New York, Jan. 31.—Pastor Russell to-day addressed a large congregation in Brooklyn Tabernacle, otherwise known as Plymouth Bethel, from the text, "This is none other but the house of God and this is the gate of Heaven—Bethel; I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." (Gen. 28:17; 35:13.) The speaker said:

It is very customary in our day to speak of buildings such as this in which we are meeting as churches, but this is contrary to the Scriptural usage and, we believe, has its disadvantages.

The word church, as Scripturally used, signifies a congregation of the Lord's people, and has no reference whatever to the place in which they meet. Wherever two or three meet in faith in the name of their Lord and Redeemer, he declares that he is in their midst; and the Apostle assures us that they would constitute an Ecclesia, a Church, a congregation of the Lord. Thus in this city and elsewhere there are numerous congregations or ecclesias of God's people; yet as a whole, there is only one Church or company, in the sense that all Christians are brethren, and One is their Lord, Head, Master.

In speaking of this meeting-house as Brooklyn Tabernacle we have in mind the thought of the Apostle when he suggested that the Church in glory will constitute the Temple of the Living God, but that the Church on this side of the veil still in the flesh was typified by Israel's tabernacle of the wilderness. So, dear friends, let us more and more have this same thought, namely, that our present condition, as the Church of Christ, with all of its blessings and mercies, is merely a temporary one, merely a foreshadowing of the blessings we hope to share when the gathering of the "Elect" shall have been completed, when the last member of the "Elect," the Bride of Christ, shall have finished his trials and tests and been accepted and counted worthy of a share with the Bridegroom in the heavenly glory, honor and immortality, and in the glorious work of the Millennium—the uplifting of the world of mankind.

Under another figure each member of the Church of Christ is a living stone taken from the quarry of humanity by the call of God. Each consecrated one is receiving the chiseling, tooling and polishing necessary to fit and prepare him for his place in the glorious Temple beyond the veil. Like Solomon's temple, its type, it will come in an orderly, quiet manner, "Without the sound of an hammer." Then, beyond the veil, the Capstone, Jesus, shall be brought on and the glory of the Lord shall fill the Temple. Thereafter the Tabernacle condition will be no more. The New Dispensation will be ushered in and the Kingdom of God's dear Son, through which all the families of the earth shall be blessed with a knowledge of the Lord, will be inaugurated. "To him every knee must bow and every tongue confess."

Bethel, the House of God.

But, following our text, we remind you that this building is still more widely known as Plymouth-Bethel.

Forty years ago that renowned, noble hearted man, Henry Ward Beecher, dedicated this House, giving it the name Bethel. As you all know this name signifies God's House—Bethel being the Hebrew for house and El for God. Let us never lose sight of the significance of this name, for the thought of it will bring a blessing to us every time we assemble. Yet, more than this, it will bring a blessing to the tens of thousands who read weekly these Plymouth-Bethel sermons. Although but few of them can assemble with us in the letter to join in worship, many of them write to me that they are with us in heart and fellowship with the Father and with the Son and through the Holy Spirit, and that they, too, are hoping that the present tabernacle of God's Church in the flesh will ere long give place to the Temple condition of glory, honor and immortality.

I remind you of the origin of the word Bethel; that when Jacob, the grandson of Abraham, fled from home from the anger of his brother Esau, he slept the first night of his journey in a certain place with a stone for his pillow. Towards morning he had a dream of unusual significance, which he accepted as a vision from the Lord the Lord confirming that thought. He dreamed that he saw a ladder erected upon the earth and reaching to heaven. According and descending

up to heaven he came to Isaac and to Jacob with an oath, apportioned not only to the "Seed of Abraham," but also to "All the families of the earth," which will be blessed through Abraham's Seed during the Millennium.

That ladder of the vision was Abraham's seed and the angels traversing it represented the Divine blessings coming to all the families of the earth through the Millennium. And here we have it again stated that the Elect, the "High Sticks," the Royal Priesthood, the one hundred and forty-four thousand, who have their Father's name in their foreheads, are members of that Seed of Abraham, members of Christ, members of the Ladies. Remember the Apostle's words, "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise."

These are divinely called, chosen, and prepared for participation in God's great work of blessing all the families of the earth. In this connection let us remember that while the Scriptures clearly differentiate between the Church and the world, showing a heavenly calling and reward for the one and an earthly reward and restitution for the other, they most positively declare that the redemption work includes both. We quote, "He (Christ) is the propitiation (satisfaction) for our sins; and not for ours only, but also for the sins of the whole world."—John 2:2.

Rearring the Bethel Altar.

Our text tells us of the time, years after his vision at Bethel, when Jacob had returned. It tells us of the fulfillment of his vows. He had declared that if God would bless him, he would be his faithful servant, and return and build an altar there. The Lord did bless him and then, in our text, reminds him of his vow, and Jacob built the altar.

Likewise, dear friends, the same Lord has greatly blessed us in giving our sins through the merit of the sacrifice of Christ. He has given us the vision of the blessings and mercies which are ours through the Lamb of God, because we are his. Many of us vowed, consecrated, to the Lord,

asking his help. He has granted us that assistance, and now, with further maturity of Christian character, we have a still higher appreciation of the vision granted us than ever before.

The Lord calls us from grace to grace, from knowledge to knowledge, from one step of obedience to another, from spiritual attainment and joy to another. And so by his grace we realize ourselves again at Bethel, the house of God, the gate of heaven. Have we reared our altars here? Have we kept our vows to the Lord to the fullest extent? Can we not draw still nearer to this gate of heaven and have a still further blessing? We believe, dear friends, that this is our privilege day by day and that it is implied in the Lord's words, "Draw nigh unto me, and I will draw nigh unto you." We are, I trust, each of us and all of us, growing in grace, and growing in knowledge, and growing in love toward God and toward all others, as they are in harmony with him—even toward our enemies.

Let us each apply to himself the words of Jacob to his household: Search it ye have any image and put them away. If money is an idol, if honor is your idol; if your children are your idols; if you idolize yourself, never let idol or idols, you may find yourself secretly worshiping, put these away and be clean; having on clean garments, come near to the Lord, to the House of God, to the very presence of Jehovah. Do this not merely for the present hour, but establish yourself in your devotion of time, talents, influence, money, self, etc., that you have, all that you are, to the Lord's cause and service. See if he will not pour out a blessing more than you will be able to contain, a blessing which will overflow upon each other and upon your family, friends and others, in kindness, gentleness, meekness, patience—fruits of the holy Spirit.

The word "heaven" signifies higher.

Thus God and angels are heavenly beings and the elect Church will be also in heavenly class in some respects "like unto the angels."

In other respects they will be still higher than angels, "partakers of the divine nature."

(2 Pet. 1:4) the highest or most heavenly being.

"The gate of heaven" thus means the way to that divine nature.

How precious this thought to all who have heard the "heavenly calling" and are striving to "make their calling and their election sure."

Truly "no man cometh unto the Father but by me" and Christ the living way or ladder.

Let us not dream of another than this, "the only way."

But the word heaven will have another meaning to mankind by and by during the Millennium. Then it will stand for the higher in the sense of the holier and nobler, because God's Word tells us that "restitution" to human perfection is the blessing which is to be offered to all of Adam's race, then. The entire earth, as well as the entire race (if obedient) is to be lifted from the present low condition of sin and death to the higher (heavenly) condition of perfection.—Acts 3:19.

This is the essence of the word resurrection, to raise up again to a condition from which the race fell.

For many this will mean (1) awakening from the tomb and (2) restoration or uplifting to all that was lost by Adam's sin, all that was redeemed by Christ's sacrifice.

The offer of "change" of nature is the special offer of this age and will soon close.

But, as now Christ is the ladder by which the "called" the "elect" may

now obtain the greatest of all heavenly favors, so by and by he and his Kingdom of Heaven will be the way by which mankind in general may be uplifted to the higher plane from which man fell by disobedience.

There he spoke with us.

The thought centering in the name Bethel seems to be the fact that God spoke to Jacob there. He spoke to him first by the vision, then declared himself the God of Abraham and Isaac and Jacob, who would fulfil the original Covenant of blessing the world through Abraham's Seed. We read, "God went up from him in the place where he spoke with him." Again, "Jacob set up a pillar in the place where he spoke with him, and he called the name of the place where God spoke with him Bethel." The Lord through the Prophet Hosea (12:4,5) emphasizes the same thought: "He found him in Bethel, and there he spoke with us, even the Lord God of hosts."

It represents the Christ, the Mediator of the New Covenant between God and mankind. We are to recognize in the Scriptures this witness in God's mercy, like the witness of the son.

We are to discern that our Lord Jesus

who during this age has done a special work for believers, will, during the age to follow this, do a broader work for the world of mankind, with his Church in association. All the blessings of God, promised originally

to Abraham had come to Isaac and to Jacob with an oath, apportioned not only to the "Seed of Abraham," but also to "All the families of the earth," which will be blessed through Abraham's Seed during the Millennium.

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