

## Two City Pastors On "Beyond the Grave---What?"

**MAN HAS HIGHER DESTINY THAN DUST; REV. H. H. BINGHAM INDORSES VIEWS OF LODGE**

**'We Are Glad To Get the Latest Word From Science Emphasizing the Continuity of Life After Death,' Says Baptist Minister.**

"Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." It was from these words that Rev. H. H. Bingham, of Tallot Street Baptist Church, preached Sunday night on "Beyond the Grave---What?"

"There are two questions which ever fill the mind with curious interest," he said. "From whence come we? and Whither are we going? The latter



has always been the more fascinating of the two. Much has been written about our origin, but no matter whether one takes the materialistic evolutionary view, or the immediate creation view, the fact remains that here we are rational, acting beings accountable to God; our origin is in the past; it has happened.

**Enshrouded in Mystery.** But how about the future? That hasn't happened. It lies before us, largely enshrouded in mystery, and because so, has been extensively fascinating to the human mind. Instinctively man seeks to peer into the future. Consequently much has been written on the subject, and cults and sects have sprung up around this theme. Many men have gone to seed on the subject, and would make one believe there was scarcely any other theme to speak of, but 'Where are the dead?' Many seem to claim special knowledge along these lines, and are so certain about every phase of the future life. Their Platonic visions they would have us believe, have been very clear and very numerous.

**All We Know of It.** "Saner people have always had a little Christian agnosticism regarding certain things of the future life. All we know of the future is revealed in the Word of God, and the Word is remarkably silent on the subject, and deals not so much with where are the dead as the character of the dead. It

does not say 'It doth not yet appear where we shall be,' but what shall we be. Not where, but what; not so much place, as character. We have little to fear, or be concerned about the place, so long as we are prepared in heart to enter the place prepared. What we shall be is determined in what we are.

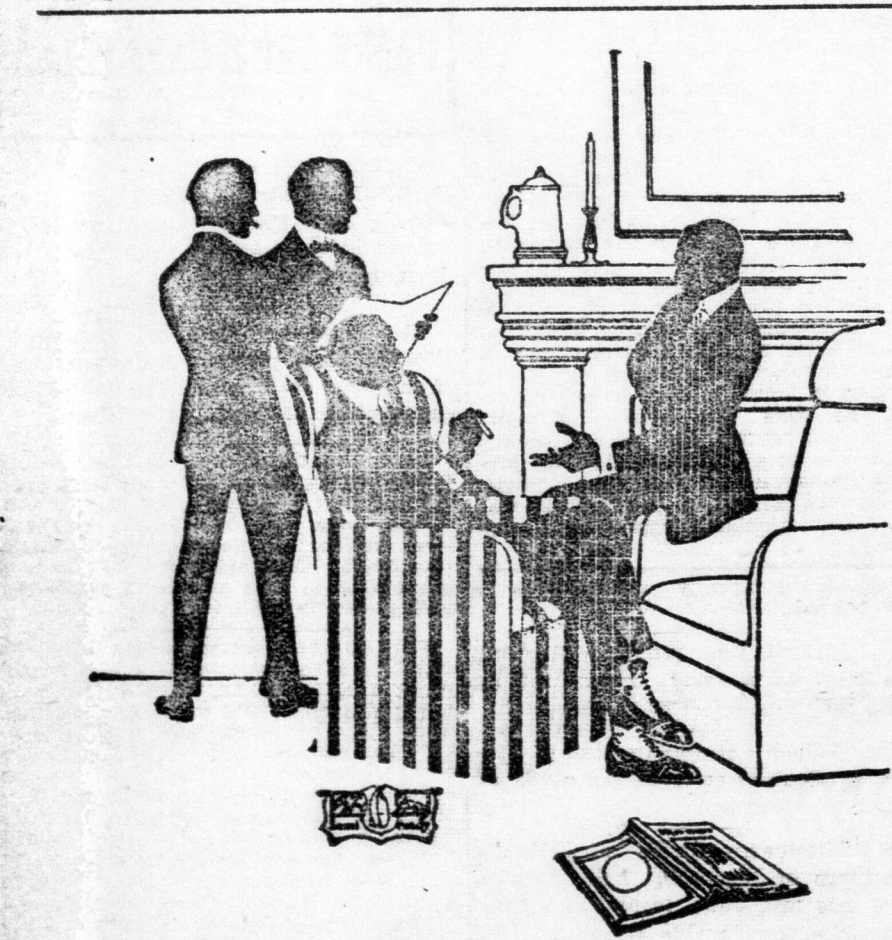
"To every trusting soul it can be said, 'Now are ye the sons of God.' Being sons of God here, we shall be sons of God there. God has created all, loves all, but all are not children in the spiritual sense. We become children of God by vital contact with Christ through the Spirit.

**Future Is Assured.** "If we have not the spirit of Christ we are none of his. Having his spirit, what we shall be is assured in what Christ is. 'We shall be like him.' The seed will grow to maturity; the bud foretells the flower; the immature shall be perfected. The child of God shall become like his Lord. The pure in heart shall see God. Beyond the grave, that wonderful transformation shall be completed.

**Sir Oliver Lodge's Views.** "We are glad to see the latest word from science," said the speaker; "from Sir Oliver Lodge, emphasizing the continuity of life after death, the endurance of memory and affection when dissociated with matter, that personality persists after this life. The Christian hope has always embraced these even amid ridicule and sneering of others. The Christian hope has always felt that the soul who can think beyond the stars and commune with God must have a higher destiny than the dust, and that by the power of the cross, the power of love, and the power of the Holy Spirit, character shall be transformed into the likeness of Christ. What we are and what we shall be needs our thought and decision vastly more than much teaching that amounts to little more than speculation, and does nothing but confuse the minds of the people."

### The Secret of Good Digestion

In perfect health with regular and healthful action of the liver and kidneys, you need not know there is such a thing as digestion or indigestion. Unfortunately, however, modern life is artificial, and not many people avoid suffering more or less from troubles of this nature. The great secret lies in keeping the liver and kidneys in health and vigor, for then the food is passed quickly along the alimentary canal, the nutritive portions being assimilated in the blood stream and the poisoned waste materials are passed out of the body. When the liver and kidneys get wrong you will obtain relief most promptly and effectively by using Dr. Chase's Kidney-Liver Pills. If chronic indigestion is to be cured it must be by enervating the action of these filtering and excretory organs. To preserve the works of the wonderful story in the blood stream and the poisoned waste materials are passed out of the body. When the liver and kidneys get wrong you will obtain relief most promptly and effectively by using Dr. Chase's Kidney-Liver Pills. If chronic indigestion is to be cured it must be by enervating the action of these filtering and excretory organs. To preserve the works of the wonderful story in the blood stream and the poisoned waste materials are passed out of the body.



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**REV. R. W. NORWOOD BELIEVES SOULS IN FLESH ARE ABLE TO COMMUNE WITH THE SPIRITS**

**Noteworthy Sermon by Rec' of Cronyn Memorial Church—"When We Die, We Do Not Go at Once Into Heaven", Another Statement.**

"I believe that there is constant and uninterrupted communication between those who are still in the flesh and those who have gone over into the near presence. I believe that it is possible for a soul, wearing the veil of flesh, to establish communication with a spirit."

"When we die, we do not go at once into the heaven of heaven, believe in the progression of the soul. No one is fit to enter instantly into the presence of God, and there is no Biblical authority for saying that the soul goes directly into the highest heaven."

**St. Paul's analogy of the relation of the seed to the grain, instantly rises us of the Jewish version of a last day, when graves shall be literally opened, and an actual resurrection of the dead, I wish, therefore, on the basis of these facts, to state my belief that resurrection is not a solitary or remote event that may happen some day when a material trumpet sounds over the sepulchres of the dead, but a continuous process in which we are involved at the present moment, and which is cognate with the vision of development which is now a universal doctrine of life and its methods. The absurdity of the Jewish conception and its unworthy of further discussion."**

**Belief that there is constant and uninterrupted communication between**



REV. R. W. NORWOOD.

persons still in the flesh, and those who have passed beyond the grave, was strongly asserted by Rev. R. W. Norwood, rector of Cronyn Memorial Church, in a noteworthy sermon on Sunday evening upon the subject, "Beyond the Grave---What?" He also gave utterance to his belief that the doctrine of the resurrection of the dead, body was misleading, as was also the teaching that the soul, at death, entered immediately into heaven. The sermon was the first of a series on the Christian doctrine of immortality. The second of the series will be delivered a week from Sunday night, the rector being obliged to be absent next Sunday.

**The Most Wonderful Story.**

Mr. Norwood's discourse was based upon the incident recorded in the 20th chapter of St. John's gospel of Christ's appearance to Mary Magdalene in the garden, following his resurrection from the dead. "The most wonderful story in the world," was the preacher's characterization of the three short verses, and he asked his hearers to quietly and calmly enter into the mighty truth it contained, and ask "What does it mean?" He desired them to accept the evidence of their own hearts in regard to it, rather than the evidence of logic. "There is the evidence of logic, which doesn't convince, and there is the evidence of the heart, and the love that is in it, that does convince," he said. "Logic cannot measure so great a truth. It is that kind of a truth that reaches the heart to fully grasp it. There are truths that need more than mathematical demonstration. Mathematics did not establish Shakespeare upon the throne of English literature, or secure to the works of Charles Dickens immortality," he continued. "There are plenty of mechanical defects to point out in the works of both those authors, but it is their hold upon the human heart that assures their position in literature. A great picture succeeds to posterity, by reason of a quality beyond logic, and it is the human heart that establishes this truth that has come down to us through the ages."

**All Are Confused.**

The introduction of theology into the question tended to confuse matters, he asserted. "We are all confused about it; ministers and people alike, are in a great measure, confused about the simple story with a lot of theological dogma," he said.

Coming to the consideration of his text, Mr. Norwood referred to Christ's utterance of the woman's name as the medium by which she recognized him. "One can build the entire superstructure of the belief in immortality, upon that one word, Mary," he said, "proving as it does that there is no chance, without introduction of a new personality; the heart and love are just as they were before the awful hour."

There was necessity for clearing away the ground before approaching so vast a subject, he stated in conclusion. He was convinced that all apprehensions and fallacies regarding the belief in immortality have their origin in Judaism, and its permanent influence upon Christian thought. He outlined the development of this belief among the Jews.

In their early history there was no trace of belief in the continuity of personality after death. David, in the 23rd Psalm,

some centuries later, seemed to have reached some apprehension of the truth, but even in its highest development, the Jewish doctrine on the subject was crude compared with what Jesus came to teach.

**Christ Did Not Guess.**

"That what made Jesus so supreme," the preacher said, "Plato believed in immortality, but there is no comparison between Plato's guesses and Christ's spiritual assertions. His supremacy consisted in his wonderful revelation as to immortal life, and almost the entire content of his teaching had to do with immortality and of the home of the soul with God."

Mr. Norwood then proceeded to deal with the popular belief among many Christians that there shall be an actual resurrection of the body from the grave. This belief, he averred, was also colored by the influence of the teachings of Judaism.

This belief opened up the question answered by St. Paul in regard to the departed. "With what body do they come?" "We know that the body is in a constant state of flux, that it is as continuous as a stream of water," said Mr. Norwood, "always the same as to identity, never the same as to the materials of its structure. With what body shall we come? Shall we have the body that was his at 70 years of age, or shall it be that which was his at twenty-five? St. Paul in his answer anticipated what the modern physiologist has proved, that the relation of the spiritual body to its former state is that of the flower or grain to its seed."

**Body Shall Not Rise.** "As the essence or life of the grain is in its seed, so with-in the body itself is a principle of continuity by which a more subtle but none the less substantial body goes on to other planes of existence, when the

**REV. DR. ROSS IS FOR CLOSING AT 7 P. M. SATURDAY**

**May Cause Inconvenience, But Will Materially Aid Fellow-Citizens.**

**PROPRIETORS IN FAVOR**  
**Minister Thanks Grocers For Showing Consideration To Their Employees.**

Preaching on the "Early Closing Movement" in St. Andrew's Presbyterian Church Sunday evening, Rev. James Ross, D. D., very clearly discussed the question in all its phases. He took for his text, "Look not every man on his own things, but also on others," and expanded and interpreted it very aptly. "The question of early closing, as advocated by the retail grocers, is a social, economic matter with religious aspects," said the minister. "I am pleased that the movement received its first impulse with the proprietors' initiative, as it shows that they are considering of those in their employ."

**Consideration of the public's hands.** Considering the prevalent causes of frequent late-night work on Saturdays, particularly, Dr. Ross asserted that with the public's hands, the grocers by judicious closing during the week.

"I have said that the question has a religious aspect, and a man can fittingly observe the Sabbath if he has been working during those hours which were given him for repose. That time is really taken off God's time. The old Jews Sunday began at the day before."

**Must Have Time to Read.** There are other evenings needed beside Saturday, the pastor emphatically declared. The clerk requires time to improve his mind so that he can occupy a larger sphere, it is necessary that he have sufficient time for the reading of good books, and the study of the theory and fundamentals of business. A practical knowledge alone is not sufficient, if a man wishes to rise above the common rut.

In discussing the ways and means of adding the movement, the pastor declared that the present method of buying day by day seemed like a "hand-to-mouth" mode of living. "There is no reason, he declared, why the public could not make their purchases during the week. There are two market days beside Saturday, which might be utilized to good advantage, and a more equal distribution of the trade be effected."

**Is Sunday a Feast Day?** "What is the significance of laying in a large supply of food for Sunday?" asked the pastor. "It has the appearance of Sunday being a feast day."

Grocers tell us that the heavy delivery of Saturday is partly responsible for the long hours. As fellow-citizens, can aid considerably by carrying many of the small parcels which, when they accumulate, cause endless extra labor to those who are working in the capacity of drivers. "We ought to create a public feeling in favor of the movement. Of course, it will probably inconvenience some of us. But no good was ever accomplished through a slight inconvenience. When we know that it will materially aid a fellow citizen, it is our duty to render our aid."

The pastor declared that the movement should be unanimous in all lines of commerce. Whatever the occupation, there should be ample time for recreation. There are also duties of proprietors to men and employees to proprietors. Harmonious co-operation between the two is the only successful method of conducting a business. The ultimate success of any enterprise depends entirely on the working together of those connected with it, no matter how menial their capacity.

lays of chemistry take back the grosser compounds of the former organism to the dust out of which it came. This instantly rises us of the Jewish vision of a last day when graves shall be literally opened, and an actual sea give up its dead. I wish therefore to state, on the basis of these facts, that resurrection is not a solitary or remote event that may happen some day when a material trumpet shall sound above the sepulchres of the dead, but a continuous process in which we are involved at the present moment, and which is cognate with the notion of development, which is now the universal doctrine of life and its methods.

"The sheer absurdity of the Jewish conception renders it unworthy of further discussion."

Mr. Norwood argued from the events for soul to establish communication with another soul, even although one were wearing the veil of flesh. "I believe that there is constant and uninterrupted communication between those who are still in the flesh, and those who have gone into the near presence," he said.

**Not Fit For God.** He also asserted that there was no biblical authority for teaching that the soul immediately after death goes into the heaven of heavens. "I believe in the progression of the soul," he said. "No one is fit to go instantly into the presence of God."

He defended the devotion of sermons to the subject of immortality rather than to subjects dealing with enough teaching from our pulpits on what they do who are some out from among us," he said. "You cannot get away from the thought of immortality. Were it not for that why should there be the uplift of humanity if they believed the doctrines they set for, for if they were true, the greatest benefactor of mankind would be the murderer, or one who taught suicide."

"Why weepst thou?" repeated Mr. Norwood in conclusion. "If we knew the facts about the future state there would be no anxiety—and we're going to know—we're going to learn it from the book—the Gospel of Jesus Christ and the epistles of the apostles, and then we will not weep at the repeated tragedies of love in the face of that which looks like disaster, and which is called death."

**LOVE OF WOMEN HAS RESCUED MEN GOING DOWNWARD**

**Rev. C. R. Flanders Speaks at Auditorium On "The Making of a Man."**

**Not a Playground, and Every Man's Life Is a Task For Which He Must Account.**

"The Making of a Man" was the subject of a thoughtful and inspiring discourse by Rev. Dr. C. R. Flanders, in the Y. M. C. A. Auditorium Sunday afternoon. The attendance was not all that might be desired, because of the blizzard. Those who did brave the night, however, found that they were amply compensated.

"There are many definitions that I have heard applied to man," said Dr. Flanders, "but a most appropriate one is a certain philosopher's reference to man as a 'tool-bearing animal.' The definition is most apt. Every man is a tool-bearer. Even the Nazarene was a carpenter, a wielder of the hammer and implements of building. The world is a great workshop, not a playground. Each individual has his distinctive task to perform. Every man's life is a work-day of which he must ultimately give accurate account."

**Character and Reputation.** Speaking of the characteristics that go to make up a man, the speaker dwelt on the infinite difference between character and reputation, showing clearly that the two are not synonymous, in any respect.

"The character of a man is himself," he asserted. "His reputation is only what others think of him. Character, literally, is that which is cut into and impressed upon. A man's character stands for what that individual represents, in his true worth."

Enumerating the essential facts about character, Dr. Flanders continued: "Character is not inherited. Instead, it is a matter of our own formation. It is cultivated only with strenuous effort in the right direction, by perseverance and sincerity. Temperament may be inherited, but never character. Character is something that passes through a gradual evolution—it grows with a slim development, but the results are obvious. The character you possess in the character you alone go to make up a man, the speaker dwelt on the infinite difference between character and reputation, showing clearly that the two are not synonymous, in any respect.

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have developed. This is suggestive of great responsibility, which we owe to ourselves; but greater than all else is the opportunity afforded for development into men of calibre, men who 'do things'."

**Not Easy Building.** There are many things man has to contend with in the course of his life. Speaking of these, the speaker said: "We are working with material in our character-building that has the dents and scars of passing years. There are the influences of heredity and environment, which sometimes are a decided impediment in the straight pathway. If it were not for these influential qualities, what perfect men might be developed!"

In concluding, the speaker declared the dominant forces which govern a man, as will and love. It was his firm conviction that it is possible for a young man to mold his future according to his desires, and according to the energy expended in the right direction. The second force, and one that is almost magnetic in its influence, has changed radically the lives of many of the most degenerate of men.

**Power of Woman's Love.** Men who have fallen to the lowest notch in the scale of sin have been raised from the depths by pure love of a woman. 'A man is as he loves, and becomes what he loves.'

"And what is the objective?" asked the speaker. "We must aspire to win the approval of God. He is testing our lives, and we have the power by perseverance and trust in him to change the tenor of our ways and be as man was intended to be when created by God in his own image."

**JESUS AND JOHN TAUGHT PRACTICAL RELIGION TO ALL**  
Rev. J. H. Boyd Deals with the Question, "What Is Religion?"—Loud Profession Does Not Mean Good Practice.

"What is religion?" asked Rev. James H. Boyd in beginning his sermon entitled "The Test of True Religion," in Adelaide Street Baptist Church Sunday night. His text was St. Matthew, iii, 8: "Bring forth fruits meet for repentance." "What is religion? This is a question," he said, "which constantly confronts the thoughtful man. It is a question often asked. We speak of a man being religious and we have heard people say, 'Character is not inherited. Instead, it is a matter of our own formation. It is cultivated only with strenuous effort in the right direction, by perseverance and sincerity. Temperament may be inherited, but never character. Character is something that passes through a gradual evolution—it grows with a slim development, but the results are obvious. The character you possess in the character you alone go to make up a man, the speaker dwelt on the infinite difference between character and reputation, showing clearly that the two are not synonymous, in any respect."

**World to be Restored to Its Edenic Beauty**

**Evangelist Battenson Does Not Believe Christ Will Again Appear in Flesh.**

Evangelist William M. Battenson, of Omaha, Neb., spoke in the Princess Theatre Sunday afternoon under the auspices of the International Bible Students' Society, on the subject of "Christ's Second Coming."

The Christ had a two-fold purpose in coming to this earth, he said, first to pay the penalty for Adam's sin (not eternal life in torture, but death), and second to liberate Adam and his posterity from that death. During the thousand year judgment day of Christ's presence all mankind will be judged and instructed, and the world restored to its Edenic state of beauty and prosperity. But Jesus will not appear again in the flesh. Pastor Battenson stated. He will come as a Spirit Being, and only the church will be able to see him, for its members, too, will be resurrected with spiritual bodies. The speaker did not set a definite date for the Christ's return, but implied that it was very near at hand.

**SHILOH CURES COUGHS & COLDS**  
"Both John and Jesus taught practical religion, and when the former saw many of the leaders coming to his