

LANE COUNTY PROPERTY IS ASSESSED OVER \$22,000,000

Table showing property assessment details for Lane County, including classification of property, value, and total valuation of taxable property.

OVER 9 INCHES RAIN IN EUGENE IN NOVEMBER

This has been one of the rainiest Novembers in the memory of the oldest inhabitant. According to the figures kept by E. G. Briggs, local weather observer, the total precipitation was 9.15 inches as compared to 3.80 inches in November last year.

There were twenty-one days this month on which rain fell, the measurement for each day being as follows, the date being at the end of the previous 24 hours ending at eight o'clock in the morning:

Nov. 2d, 2.4 of an inch; 4th, 1.9; 5th, .40; 6th, .25; 8th, .54; 9th, .40; 10th, .94; 11th, .32; 13th, .34; 17th, .24; 18th, .06; 19th, .24; 20th, .30; 22d, 1.80; 23d, 1.34; 24th, .74; 25th, .06; 26th, .10; 28th, .14; 29th, .04; 30th, .14; 31st, .9.

MARRIED

The marriage of Homer M. Morris of Eugene to Miss Edith Widener of Harrisburg was solemnized yesterday morning at the M. E. parsonage at Albany, Rev. Gordon officiating. They were accompanied by W. H. Widener and Mrs. Grace Drinkard, father and aunt of the bride.

THIRTY PHONOGRAPHS GIVEN AWAY

Campbell-Fellman Co., the largest house furnishing concern between Portland and San Francisco have made arrangements with the Arctino Phonograph Company to give away a limited number of the latest and best improved phonograph made, being unusually clear, sweet and pure toned over other phonographs.

NOTICE OF ROAD DISTRICT MEETING

To Whom It May Concern: Notice is hereby given that a meeting of the taxpayers of road district No. 39 for Lane County, Oregon, will be held at Slayters hall the 27th day of December, 1909, at the hour of 2 o'clock, p. m., of said day.

PORTLAND MARKET QUOTATIONS

Hops, Wool and Hides. Hops—1909, Willamette valley, 20¢; Eastern Oregon, 20¢; 23¢. Wool—1909, Willamette valley, 20¢; Eastern Oregon, 20¢; 23¢. Hides—Dry hides, 17¢; 18¢; 19¢; 20¢; 21¢; 22¢; 23¢; 24¢; 25¢; 26¢; 27¢; 28¢; 29¢; 30¢; 31¢; 32¢; 33¢; 34¢; 35¢; 36¢; 37¢; 38¢; 39¢; 40¢; 41¢; 42¢; 43¢; 44¢; 45¢; 46¢; 47¢; 48¢; 49¢; 50¢; 51¢; 52¢; 53¢; 54¢; 55¢; 56¢; 57¢; 58¢; 59¢; 60¢; 61¢; 62¢; 63¢; 64¢; 65¢; 66¢; 67¢; 68¢; 69¢; 70¢; 71¢; 72¢; 73¢; 74¢; 75¢; 76¢; 77¢; 78¢; 79¢; 80¢; 81¢; 82¢; 83¢; 84¢; 85¢; 86¢; 87¢; 88¢; 89¢; 90¢; 91¢; 92¢; 93¢; 94¢; 95¢; 96¢; 97¢; 98¢; 99¢; 100¢.

LABOR LEADERS GRANTED STAY IN PROCEEDINGS

Washington, Nov. 30.—The court of appeals in the District of Columbia has granted the petition of Gompers, Mitchell and Morrison, officers of the American Federation of Labor, on the contempt case against them for a stay of execution of the mandate of the court sending them to jail. A mandate is stayed indefinitely, pending an appeal to the supreme court of the United States.

WEEKLY REPORT OF EUGENE MARKET

Hops—25c. Chittum bark—4c. Wool—26c. Fowl, Eggs, Etc. Eggs—Per dozen, 35c. Dairy Butter—Per roll, 65¢ to 75c. Fryers—Per lb., 11c. Hens—Per lb., 10c. Turkeys—15¢ to 16c. Fruits, Vegetables, Etc. Potatoes—Now, 50c. Onions—Per cwt., \$1.50. Lemons—\$5.00. Oranges—\$2.75. Livestock Market. Good cows—2 1/2 to 3 1/2 c. Steers—2 1/2 to 3 1/4. Veal—Prime dressed, under 125 lbs. 6 1/2 c. Mutton on foot—2 1/2 to 3 c. Lambs—3 1/2 to 4 1/4 c. Dressed hogs—9c. Hogs on foot—6 1/2 to 7c. Grain and Feed. Wheat—Per bushel, \$1.00. Bran—Per ton, \$30. Mixed feed—Per ton, \$22. Shorts—Per ton, \$18. Rolled barley—Per ton, \$24. Baled Hay—\$15. Oats—Per bushel, 50c.

LABOR LEADERS GRANTED STAY IN PROCEEDINGS

Washington, Nov. 30.—The court of appeals in the District of Columbia has granted the petition of Gompers, Mitchell and Morrison, officers of the American Federation of Labor, on the contempt case against them for a stay of execution of the mandate of the court sending them to jail. A mandate is stayed indefinitely, pending an appeal to the supreme court of the United States.

WEEKLY REPORT OF EUGENE MARKET

Hops—25c. Chittum bark—4c. Wool—26c. Fowl, Eggs, Etc. Eggs—Per dozen, 35c. Dairy Butter—Per roll, 65¢ to 75c. Fryers—Per lb., 11c. Hens—Per lb., 10c. Turkeys—15¢ to 16c. Fruits, Vegetables, Etc. Potatoes—Now, 50c. Onions—Per cwt., \$1.50. Lemons—\$5.00. Oranges—\$2.75. Livestock Market. Good cows—2 1/2 to 3 1/2 c. Steers—2 1/2 to 3 1/4. Veal—Prime dressed, under 125 lbs. 6 1/2 c. Mutton on foot—2 1/2 to 3 c. Lambs—3 1/2 to 4 1/4 c. Dressed hogs—9c. Hogs on foot—6 1/2 to 7c. Grain and Feed. Wheat—Per bushel, \$1.00. Bran—Per ton, \$30. Mixed feed—Per ton, \$22. Shorts—Per ton, \$18. Rolled barley—Per ton, \$24. Baled Hay—\$15. Oats—Per bushel, 50c.

PORTLAND MARKET QUOTATIONS

Hops, Wool and Hides. Hops—1909, Willamette valley, 20¢; Eastern Oregon, 20¢; 23¢. Wool—1909, Willamette valley, 20¢; Eastern Oregon, 20¢; 23¢. Hides—Dry hides, 17¢; 18¢; 19¢; 20¢; 21¢; 22¢; 23¢; 24¢; 25¢; 26¢; 27¢; 28¢; 29¢; 30¢; 31¢; 32¢; 33¢; 34¢; 35¢; 36¢; 37¢; 38¢; 39¢; 40¢; 41¢; 42¢; 43¢; 44¢; 45¢; 46¢; 47¢; 48¢; 49¢; 50¢; 51¢; 52¢; 53¢; 54¢; 55¢; 56¢; 57¢; 58¢; 59¢; 60¢; 61¢; 62¢; 63¢; 64¢; 65¢; 66¢; 67¢; 68¢; 69¢; 70¢; 71¢; 72¢; 73¢; 74¢; 75¢; 76¢; 77¢; 78¢; 79¢; 80¢; 81¢; 82¢; 83¢; 84¢; 85¢; 86¢; 87¢; 88¢; 89¢; 90¢; 91¢; 92¢; 93¢; 94¢; 95¢; 96¢; 97¢; 98¢; 99¢; 100¢.

NOTICE OF ROAD DISTRICT MEETING

To Whom It May Concern: Notice is hereby given that a meeting of the taxpayers of road district No. 39 for Lane County, Oregon, will be held at Slayters hall the 27th day of December, 1909, at the hour of 2 o'clock, p. m., of said day.

PORTLAND MARKET QUOTATIONS

Hops, Wool and Hides. Hops—1909, Willamette valley, 20¢; Eastern Oregon, 20¢; 23¢. Wool—1909, Willamette valley, 20¢; Eastern Oregon, 20¢; 23¢. Hides—Dry hides, 17¢; 18¢; 19¢; 20¢; 21¢; 22¢; 23¢; 24¢; 25¢; 26¢; 27¢; 28¢; 29¢; 30¢; 31¢; 32¢; 33¢; 34¢; 35¢; 36¢; 37¢; 38¢; 39¢; 40¢; 41¢; 42¢; 43¢; 44¢; 45¢; 46¢; 47¢; 48¢; 49¢; 50¢; 51¢; 52¢; 53¢; 54¢; 55¢; 56¢; 57¢; 58¢; 59¢; 60¢; 61¢; 62¢; 63¢; 64¢; 65¢; 66¢; 67¢; 68¢; 69¢; 70¢; 71¢; 72¢; 73¢; 74¢; 75¢; 76¢; 77¢; 78¢; 79¢; 80¢; 81¢; 82¢; 83¢; 84¢; 85¢; 86¢; 87¢; 88¢; 89¢; 90¢; 91¢; 92¢; 93¢; 94¢; 95¢; 96¢; 97¢; 98¢; 99¢; 100¢.

PEOPLE'S PULPIT... Sin Atonement



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

Text, "Without Shedding of Blood There is No Remission" (Hebrews ix, 22).

Sunday, Sept. 26.—A realization of one particular and some in another, but corrupting the whole and bringing death to all.

Our minds agree to the foregoing. We agree, too, that it is proper that the Almighty God should be a just God, that Justice should be "the foundation of His throne," His government. We inquire as to what is possible in the way of sin-atonement, by which original sin might be offset and Adam and all his race, who fell through disobedience, might be brought back to Divine favor and be made again holy and happy, as the angels, and recipients of Divine favors, including eternal life. The Scriptures answer this inquiry, telling us that we are right in feeling that we are sinners; that we are right in believing that Divine Justice must be met before reconciliation can be effected. But they tell us that God has moved first in this matter—that he did not wait for man to appeal to him for mercy, but that, "while we were yet sinners," he sent his only begotten Son to be our Redeemer, to bring us back into harmony with God. The Old Testament is full of assurances that God's mercy will ultimately be manifested to mankind through that Redeemer and through the nation of Israel, upon which he would confer the special privilege and honor of bearing the Truth to every other nation.

The New Testament contains the record that when our Redeemer came, the world and his own nation knew him not. It tells that in crucifying the Redeemer, the people of Israel really fulfilled the Divine intention as foretold through the prophets; that they thus slew the great sin-offering, "The Lamb of God, which taketh away the sin of the world." And as we learn how to bring the various testimonies of the Scripture into harmony with each other, they tell us that the Redeemer, before blessing Israel, will accomplish another work not generally known—the gathering of Spiritual Israel. This the Apostle styles "The mystery of God."

The Restitution of All Things. The result of sin-atonement and the return of man to God's favor would not mean a changing of men to spiritual beings, nor the giving to mankind of a heavenly home, but rather restitution. The Eden home first provided for Father Adam was Paradise, but it was lost by his disobedience. The proposition of the Scriptures is that the great Redeemer will restore Paradise and enlarge it, making it world-wide, the home for not only Adam, but his now multitudinous progeny of Twenty Thousand Millions. The Scriptures abound with promises that Israel shall be re-gathered and restored to Divine favor and be made the instrumentality of the Lord in spreading the blessings to other nations. The Scriptures tell us how the paradisaical condition shall be brought about. They explain that the wilderness shall blossom as the rose and the solitary place be glad. St. Peter points us down to the Second Coming of Christ for the fulfillment of all these great restitution promises. He tells us that then will come to earth "times of refreshing." He assures us "that the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world has begun will then find accomplishment (Acts iii, 19-21).

Better Sacrifices Than Those. But now we inquire why this delay in bringing in the "times of refreshing," the "times of restitution." Why did not the great Redeemer begin at once to accomplish the work secured by his death at Calvary? How can he bear to delay, since he loved the world so that he died for all, and since he fully admits that the whole creation is in pain, waiting for the great deliverance made possible by his sacrifice (Romans viii, 19-22)? The Scriptures answer the question. They tell us that the gathering of the elect Church during this Gospel Age as a feature of the Divine program must precede the bringing of restitution blessings to the world. They tell us that God has imposed special crucial tests upon those now called and chosen. Their invitation is to joint-heirship with Christ in a heavenly or spiritual nature, and to a share with him in the Millennium Kingdom and glory, and in the work which these will accomplish for the world. The Scriptures tell us that those who will be accounted worthy of this exaltation to glory, honor and immortality, will first be required to prove their loyalty to the Lord to the extent of sacrifice. This does not mean a putting away of sin, for that would not be sacrifice. It does mean the laying down of earthly rights and privileges, after the manner and example of the Redeemer, who knew no sin. Believers are exhorted to them, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, your reasonable service" (Romans xii, 1).

Many Scriptures inform us that God has attached the glories of the future to the sufferings of the present and that "if we suffer with Christ we shall also reign with him" and "if we be dead with him, we shall also live with him." Thus we see this entire Gospel Age is a period of sacrifice. Our Lord began the sacrificing, and in accepting believers as his members, it is on condition that they will be sanctified, separated from the world, and present their bodies living sacrifices. Thus the saints throughout this Gospel Age have been suffering with their Lord and Head and, as St. Paul declares, "filling up that which is behind of the afflictions of Christ" (Colossians i, 24). The merit is in the sacrifice of their Lord, but he passes that merit through the believers of this Gospel Age, to the intent that they may share in the glories and honors of his Millennium Kingdom, which will be established as soon as the last member of "this Body" shall have finished the suffering of the Christ.

St. Paul, after pointing out the typical sin-offerings under the Jewish arrangement, shows us that the sacrifices of Christ and the Church are the antitypes of these sin-offerings—offered year by year under the Jewish economy. Those he styles the "better sacrifices than these" (Hebrews ix, 23). We are at the time of the year when our Hebrew fellow citizens are accustomed to celebrate their great Day of Atonement. They celebrate it, however, in a meaningless manner. Those of them who are acquainted with the facts know that the whole procedure which God has permitted to come upon them they have no Priest. Since their selection of Messiah their priestly records are lost, so that no Jew in the world can make claim to the position of High Priest or dare to perform the functions of High Priest in connection with the Day of Atonement sacrifices. They have no Tabernacle or Temple, nor dare they erect one; for if one were consecrated, an unauthorized priest would risk his life in attempting to pass through the Second Veil into the Most Holy. As a consequence our Hebrew friends deserve our sympathy. The tenth day of the seventh month was their appointed Day of Atonement, by the sacrifices of that day, properly performed, reconciliation for their iniquities was made for the ensuing year; at the end of which they would again become unclean and need another Atonement Day. As the Apostle says, the arrangement God made for them for the forgiveness of sins was "year by year continually," and the yearly repetition indicated that the sins were not really cancelled, but merely covered for the year. It is a part of Divine providence that our Hebrew friends have no Priest and that no sin-atonement sacrifice is possible. Now when the anniversary of the Day of Atonement comes they besought their sins and fast and pray; but they have no Priest to offer the bullock of a sin-offering and then to take its blood into the Holy and Most Holy and to sprinkle the same for the cleansing of the priestly tribe. They have no Priest later on to come and take the goat's sin-offering and do with it as he did with that of the bullock, taking its blood into the Most Holy and sprinkling the Mercy Seat for all the other eleven tribes of Israel. The Priest does not come out of the Holy to bless them, as of yore, and to tell them that their sins are forgiven through the merit of the sacrificial blood. No! After waiting for his day, and knowing that they have no Priest, no Advocate, no Intercessor, no Sin-bearer, at the close of their Atonement Day they endeavor to be cheerful and happy and to suppose their sins forgiven; or, rather, they endeavor to forget all about the matter in worldly news. The Antitype of This. Would that all our Hebrew friends, as well as all Christians, could understand the true antitype of that great Day of Atonement, which the Jews celebrated annually in a typical manner. Its antitype is this Gospel Age. At the beginning of this antitype Atonement Day our Lord Jesus offered up Himself—the antitype of the bullock upon (Lev. xvi). When he ascended up on high, he applied the merit of the sacrifice to the household of faith of this Gospel Age, for the Royal Priesthood. Since Pentecost the second part of the Day of Atonement sacrifice has been in process. "The Lord's goat," antityped by the Church, the great High Priest has been accepting consecrated believers as members of his Body and has been seeking to their sacrificial sufferings, "Now is the acceptable time" for such sacrificing. This procedure has gone on for nearly nineteen centuries and according to our understanding of the Scriptures, is nearly complete. Soon the last "member of the Body of Christ" will have suffered with his Lord and Head. Soon the blood of this secondary sacrifice will be sprinkled in the Most Holy on the Mercy Seat—the blood of the members of Christ. Jesus' blood passed through them. Soon the acceptance of it as the pardon price "for the sins of the whole world" will be acknowledged by the Father. Soon the great High Priest, Head and members, will come forth, clothed in the glory, honor, dignity and power represented in the garments of the typical high priest of Israel, and will bless the world. Soon will come the time for the lifting of the hands of the Priest, the display of his power. Soon as a result the blessing will fall upon all of the people—upon natural Israel first. Soon will shout of rejoicing arise from the people as conditions of sorrow and pain shall pass away, giving place to praise, as men shall seek to glorify God and to lift up holy hands in his service.



EAST SIDE OF THE DEPOT PARK, EUGENE, SHOWING ROSE GARDEN