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JESUS FATHER OF SAVED HUMANITY

He Will Give His Earthly Chil-
dren Everlasting Life.

IMPORTANCE OF BIBLE STUDY.

Pastor Russell Says Scriptures Are
Self-Interpreting—Texts Once Dark
Become Luminous—Jehovah Is the
Life-Giver of the Church, but Jesus
Will Be the Regenerator of the
World, Humanity.



(PASTOR RUSSELL)

Cincinnati, Ohio.
—Pastor
Russell's meetings
were the religious
features here to-
day. We report
one of his ad-
dresses from the
text: "His name
shall be called the
Everlasting
Father." (Isaiah
ix, 6.) He said:
"Our forefathers
had much less op-
portunity than have we.
Not only is education general today,
but the facilities for study are com-
mon. Every home has at least one
Bible and good light wherewith to
study. Moreover, the curse of toil is
lifting; less sweat of face is required
to earn our daily bread; consequently
we have more time at our disposal
wherein to ascertain the things freely
given unto us of God through His
Word. And what beautiful and con-
venient Bibles we possess, with clear
print, marginal references, concor-
dances, helps, etc.! God be praised
for such privileges!

Bible students are learning to use
these mercies and are being blessed
in their use. The Bible is being
studied as never before, and being al-
lowed to interpret itself, one passage
throwing light upon another. This,
evidently, was the Divine design. But
in addition to all this, we have the
thought that now is God's "due time"
to grant blessings and enlightenment
to the world along secular lines. All
this enlightenment is coming, we be-
lieve, because we are in the dawning
of a New Dispensation, which shortly
is to bring more wonderful things.
However, we are still in what St. Pe-
ter terms the "dark place," waiting
for that "day dawn" to grow more
clear; and we do well to take close
heed to the light upon our path, which
falls from our Lamp, the Bible.

Christ Not the Church's Father.
Item after item of Divine Truth be-
coming clear, sheds a radiance on other
precious truths. Old, familiar Scrip-
tures have a ten-fold significance. Our
text is one of these. No one will dis-
pute that it refers to our Lord Jesus
Christ. "He shall be called Wonderful,
Counselor, the Mighty God, the Ever-
lasting Father [or the Father who
gives everlasting life], the Prince of
Peace." These titles are still prophetic.
Our great Redeemer has not yet
become the Prince of Peace; for peace
has not yet come. We are still under
the reign of sin and death. Our Re-
deemer has not yet become the Ever-
lasting Father.

Only the Church has yet been dealt
with, and Jesus is not the Father of
the Church. He is our Elder Brother;
or under another figure, He is our be-
trothed, and at His Second Coming is
to be our Heavenly Bridegroom. The
Scriptures distinctly tell us that Jesus
is not the Church's Father, or Life-
giver. St. Peter says, "The God and
Father of our Lord Jesus Christ . . .
hath begotten us." (1 Peter I, 3.)
Jesus testifies to the same effect. Af-
ter His resurrection, when speaking to
Mary, He said, "I ascend unto My Fa-
ther, and your Father; to My God, and
your God." (John xx, 17.) The Scrip-
tures never mix figures after such a
manner as to speak of Jesus as the
Church's Father, and then to intimate
that He would become Bridegroom to
His own child.

Jehovah, Father of the New Creation.
We must remember that the Church
ceases to be human, earthly. She be-
comes God's New Creation. She is be-
gotten of the Holy Spirit now, and will
be born from the dead by the Holy
Spirit power in the First Resurrection,
to the Divine nature. She will be like
her Lord, His Bride. (Revelation xxi,
9, 10; Romans viii, 17.) To her, "old
things pass away; all things become
new." Under the begetting of the Holy
Spirit she becomes in the present life
transformed by the renewing of her
mind and sets her affections on things
above. Her perfecting in the resurrec-
tion is clearly stated by St. Paul, who
says that in the resurrection each seed
will have its own kind of body.

The human, or Adamic seed will
have human bodies; but those begotten
again of the Holy Spirit during this
Gospel Age become the new Seed, to
whom will be given new spirit bodies.
Thus they shall be made like their glo-
rified Savior or Bridegroom, and be
"like Him, . . . see Him as He is"—
a spirit being. Describing the Spiritual
Seed and its resurrection, St. Paul says,
"It is sown in weakness; it is raised in
power; it is sown in dishonor; it is
raised in glory; it is sown an animal
body; it is raised a spiritual body.
There is an animal body [human]; and
there is a spiritual body"—celestial,
heavenly.—1 Corinthians xv, 43, 44.

Jesus the Second Adam.
After the exaltation of the Church by

the First Resurrection, next will follow
the awakening, helping, blessing, up-
lifting of humanity in general; but that
work will be exclusively in the hands
of the glorified Savior. St. Paul as-
sures us that the Father will put all
things into subjection to the Son, for
the very work of blessing and assisting
the world of mankind for whom He
died. Then the Son will deliver up the
Kingdom authority to the Father, that
Jehovah "may be All and in all." But
during the thousand years, absolute
control of the world will be in the
hands of the Great Messiah, who will
put down all things opposed to the Di-
vine will, and lift up the willing and
obedient from sin, degradation and the
tomb.

St. Peter tells us that at the Second
Coming of Jesus Divine blessings will
be showered upon the earth—"Times of
Refreshing shall come from the pres-
ence of the Lord; and He shall send
Jesus Christ." He tells us that the
heavens will retain Jesus until the
Restitution Times, of which God has
been telling us through the "mouth of
all His holy Prophets since the world
began."—Acts iii, 19-21.

The Second Adam's Children.
The Bible teaches that Jesus is the
Second Adam. The first Adam had the
privilege of being the father of a hu-
man race, in the image and likeness of
God and blessed with everlasting life,
to enjoy a world-wide Paradise. All
this Adam lost by disobedience and
came under Divine sentence of death,
called in the Scriptures the "curse." He
cannot extricate himself, and there-
fore cannot extricate his children from
this calamity. Neither can any of his
children get free from the curse, nor
give to God a ransom for his fellows.

Jesus left the glory which He had
with the Father, and came into the
world a Man. He did not become a
sinful man. On the contrary, the
Scriptures tell us that "The Man
Christ Jesus" was "holy, harmless, un-
defiled and separate from sinners." He
had the right to produce a human
race as instead of Adam's race; but
this was not the Father's Plan. In-
stead of starting another race, Jesus
gave His life sacrificially. In God's
"due time" this sacrifice will be made
applicable to cancel all the claims of
Justice against mankind on account of
original sin.

In harmony with the Father's Plan,
Jesus purposes that as the Second
Adam He will take over the Adamic
race, and adopt as many of them as
may be willing as His own family.
This, in the Bible, is called "Regenera-
tion." Regeneration means to generate
life again. Jesus has the right to give
life to Adam and to his race, having
purchased that right with the sacrifi-
ce of His own life. He died, the Just
One for the unjust; and all the rights
which He had to an earthly life He
may therefore give justly to Adam and
to as many of Adam's children as will
accept it.

The process of this regeneration will
be very different from the process of
the first generation. The life which will
come to mankind will come through
the Word. "My words are spirit
and are life." Whoever will hearken
to the words of the great Life-giver
will thereby receive the new life. If
His words work in them "to will and
to do" in harmony with the laws of the
Kingdom, they will gradually rise out
of their weaknesses and imperfections,
to perfection of human nature.

"The Everlasting Father."
We should carefully note that the
Man Jesus was not the Everlasting Fa-
ther. The Man Jesus gave Himself a
Ransom-price—a corresponding price for
the man Adam, in order that He might
become the Second Adam and have the
rightful authority to give everlasting
life to Adam and his children.

Jesus did not become the Second Ad-
am until He had finished laying down
the Ransom-price. So long as Jesus
maintained His earthly life He would
have no life to give to humanity; for
He would need His life for Himself.
When God raised Him from the dead,
no longer a human being, but reward-
ed with the Divine nature, then He
was in position to be the Second Adam.
His exaltation gave Him increased
power, and the merit of His sacrifice
constituted the price for the life-rights
of Adam and his race. Our Redeemer
is not the Second Adam yet. He has
the right to be the Second Adam, and
in the Father's "due time" He will es-
tablish His Kingdom amongst men,
and give everlasting life-rights to as
many of Adam's children as will be-
come obedient to the Divine Law.

The Church the Second Eve.
While Adam was alone he did not
become a father. God caused him to
fall into a deep sleep, and from his
side took Mother Eve to be his joint-
heir in his inheritance, and his as-
sistant in the work of generating the
human family. So our Lord has not
yet become a Father. But He has
gone into the deep sleep of death, His
side has been wounded, and the first
result is the gradual development of a
Bride class. And as Jesus passed
from the human to the spirit condi-
tion before He could be ready to be
the Second Adam, so the Church, as
the New Creation, must pass from the
human to the spirit condition be-
fore she can fulfil her part in God's
great Plan as the Second Eve.

Viewed from a scientific standpoint,
the picture is complete. The life of
the child comes, not from the mother,
but from the father. So our Lord, the
Redeemer, is the Life-giver. The Church
is not the life-giver. But a
mother, nevertheless, has a very im-
portant part in the Divine arrange-
ment for the bringing forth of chil-
dren. So the Church of Christ is to
have a very important part in the
great work of Regeneration and Resti-
tution. The mother is the nourisher
and caretaker of the children; and so
the Bride, the Lamb's Wife, co-labor-

ing with the great Life-giver, will
nourish, sustain, care for, supervise
the interests of mankind in the Re-
generation.

Is it any wonder, in view of the work
that God has outlined for His Son and
for the Church, that He should consid-
er it necessary to give us lessons and
tests in faith, in loyalty, in obedience?
Is it any wonder, in view of the work
which He has for us to do for man-
kind, that He declares that the Re-
deemer Himself was given deep exper-
iences in suffering, that He might be a
faithful and merciful High Priest in
the things of God in relation to hu-
manity? Ah, indeed, when we come
to understand the high calling of God
to the Church and the great work of
God that is to be accomplished for and
in the world of mankind, we are amaz-
ed! Our souls cry out, "True and right-
eous are Thy ways, Lord God Al-
mighty! Who shall not come and wor-
ship before Thee . . . when Thy
righteous dealings shall be made man-
ifest!"—Revelation xv, 4.

The New Order of Things.
Guided by the Divine Word, the eye
of faith may see, not only the Church
in great glory with her Lord, but also
the operation of the Divine Plan in the
blessing of humanity. First in the
Kingdom will be the Redeemer Him-
self, King of kings, and Lord of lords.
Next to Him, as His Queen Consort,
will be the Elect Little Flock, the
saintly ones of all nations, having His
Father's name in their foreheads. Un-
seen of men, their knowledge will be
infinite, as it is written: "He shall not
judge by the hearing of the ear, nei-
ther by the sight of the eye, but He
shall judge righteous judgment."

Then next to these will be the Great
Company, who will do a work of super-
vising the affairs of the children of
Christ; for as a mother may have a
maid for an assistant, so also will the
Bride of Christ have these assistants.
We read in the Scriptures that the
Bride "is all glorious within," and that
she shall be brought into the presence
of the Great King, Jehovah, in raiment
"inwrought with gold." Gold is sym-
bolic of the Divine nature. We read
that "the virgins, her companions that
follow her," shall also be brought into
the King's presence.—Psalm xiv, 9-15.

As Isaac typified our Lord Jesus, and
as Rebecca typified the Church, so Re-
becca's maids typified these "virgins,
her companions," a corresponding serv-
ice to the Levites of old. All these
will be on the spirit plane—invisible
to men. The Heavenly Host will be
quite sufficient to serve the interests
of the redeemed race, whose regenera-
tion to human perfection will be their
work for a thousand years.

"Princes In All the Earth."
But while the Kingdom of God will
be spiritual, it will have earthly rep-
resentatives, who will be perfect, and
thus ensamples of what Regeneration
will mean to the willing and obedient.
These Princes God has already selected
from amongst men. They are compos-
ed of the Worthies of mankind who
lived before Pentecost, when the spirit
begettal first came to the Church as a
result of Jesus' appearing before the
Father as her Advocate.—Psalm xiv, 14.

Who were these one-time fathers who
became the children? The Scriptural
answer is that Abraham, Isaac, Jacob,
and the Prophets were called the fa-
thers; that when Jesus came He was
the child of David and Abraham ac-
cording to the flesh, through His moth-
er; and that those Worthies, therefore,
were His fathers according to the flesh.
But they are not His fathers according
to the spirit. They have had nothing
whatever to do with His present gen-
eration as a New Creature, begotten of
the Holy Spirit to the Divine nature.
They are His fathers no longer. They
in turn will get their life from the glo-
rified Messiah; hence they will be His
children, receiving their everlasting
life from Him, the Redeemer, the Life-
giver, the Second Adam.

Because of their loyalty and faithful-
ness to God in their day we have the
testimony that they pleased God. Nev-
ertheless they could not enter into any
blessings until the redemptive work is
finished. Neither could they follow
next to the Redeemer; for that place, in
the Father's program, was arranged for
the Bride, the Lamb's Wife. Thus St.
Paul tells us that "God has reserved
some better thing for us than for them,
and that they without us will not be
made perfect."—Hebrews xi, 38-40.

But when the Church has been glo-
rified, and the Kingdom shall have been
established on the spirit plane, the next
thing in order will be the blessing of
the Ancient Worthies. They will be
the first members of the human family
to receive resurrection, which will be
instantaneous, because they have al-
ready been approved by the Divine
standards. Not having been begotten
of the Holy Spirit, they will not be
spirit beings in the resurrection, but
perfect men. As such these will be
Princes in all the earth, superior to the
remainder of the race. The Great Mes-
siah will appoint them to be Princes,
chiefs or rulers amongst men. They
will constitute the earthly phase of the
Kingdom of Messiah. Men will see
them and receive their instructions
through them, but will not see the real,
spiritual Kingdom.

Jesus expressed this thought to the
Jews, saying, "Ye shall see Abraham,
Isaac and Jacob and all the Prophets in
the Kingdom, but ye yourselves will
be outcasts"—not in Kingdom power,
but in a subordinate position, subjects.
How beautiful, how complete, and how
logical are all the arrangements of the
Divine Plan for the great work of God
outlined in the Bible! When mankind
shall come to see His Wisdom, Justice,
Love and Power, who can doubt that
many knees will bow and many tongues
confess to His glory; and that the num-
ber of those who must, because of love
for evil, be destroyed in the Second
Death, will be proportionately small!

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