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EARTH'S BETTER DAY DRAWS NEAR

Passing of the Year Suggests
Closing of Present Age.

PROPHECY OF THE FUTURE.

Pastor Russell Says the Dawning of
the New Year Should Remind Us of
the Epoch Which God Has Promised.
Dawning of the New Era is Manifest
to All, but Understood by Few—The
Lord is Judging His People and is
About to Reward the Faithful.



PASTOR RUSSELL

Louisville, Ky.,
—Pastor
Russell delivered
two addresses here
today. We report
one of them from
the text: "He that
sat upon the
Throne said, Be-
hold, I make all
things New. . . .
Write, for these
words are true."—
Revelation 21:5.
Pastor Russell
reminded his hearers that his text is a
prophecy by the Redeemer, who in
these words declares the work of His
Messianic Kingdom. Similarities are
found on every hand between the close
of the year and the close of the Age.
The sowing and reaping of the year,
with their associated hopes and fears,
and labors with sweat of face, have
been accomplished. The harvests have
been gathered; and on well ordered
farms the brush and brambles, thorns
and thistles, have been destroyed by
gehenna fires. In general, it is a time
of preparation for a fresh start.

In the business world the closing of
the year is the time for taking stock
and for taking account of the profits
and losses of the year. In other words,
it is a time of judgment, or decision.

It is a time for dropping the unsatis-
factory and for putting the business
on a proper footing for the next year.
It is a time for issuing dividends, or
rewards, to those who have made wise
investments. It is a time for the meet-
ing of directors and for the electing
of officers and servants for the new
year. So at the close of this Age, its
affairs are being wound up. The Lord
is judging His people and is about to
reward the faithful in glory. And the
world's condition must be set in order
for the new arrangement of things
about to be inaugurated.

"He That Sat Upon the Throne."
Earth is the one province of creation
which is in rebellion against the Cre-
ator and at variance with His laws.
Man, the king of earth, was created in
the image of God, with the Divine Law
written in his heart, and only "a little
lower than the angels." But this earth-
ly king, Adam, rebelled against His
Over-Lord, Jehovah, disobeyed His
laws and brought himself under a sen-
tence of death, "Dying, thou shalt die."

The laws of heredity have so op-
erated that today the children of
Adam find the average of life only
thirty-five years, and but few individ-
uals pass the century mark. But Adam
in his perfection, less favorably cir-
cumstanced, was nine hundred and thirty
years in dying. The dying experiences
of the race are manifested in mental
and moral degradation, as well as in
physical. With all our knowledge and
medical skill the race continues to
weaken, and the ratio of the insane to
increase.

Once, Bible students would have stated
that God is upon the throne and de-
lights in the present order, which the
Bible declares to be a reign of sin and
death. Once Bible students would
have declared that, not satisfied with
the present awful conditions, the Cre-
ator has arranged that at death all hu-
manity except the Elect Church shall
be turned over fully to the control of
demons. These by Divine foreordina-
tion will be empowered to everlasting-
ly torture the poor unfortunates of
Adam's family beyond the power of
human tongue to tell.

These same Bible students would
have resented the suggestions that God
is not reigning over the earth—that
instead, the world is under the domina-
tion of Satan, the "Prince of this
world" (Age).—John 14:30.
But with facilities for Bible study
far superior to anything enjoyed by
our forefathers, Bible students find
that Christian people have overlooked
many features of the Divine record. As
the eyes of their understanding gradu-
ally open more widely, they are seeing
lengths and breadths and heights
and depths of God's Wisdom, Love,
Justice and Power, of which they never
dreamed before.

We are finding that our horrible
teachings of the past, which have so
generally caused a spiritual nausea,
came not from the Bible, but were
"doctrines of demons," promulgated
during the Dark Ages. "Now the Spir-
it speaketh expressly, that in the latter
times some shall depart from the faith,
giving heed to seducing spirits, and
doctrines of devils."—1 Timothy 4:1.

"The God of This World."

St. Paul tells us that the present
blindness and ignorance, which hinder
mankind from seeing and appreciating
God's real character and Plan, are de-
ceptions by Satan. He says: "The god
of this world [Age] hath blinded the
minds of them which believe not, lest
the light of the glorious Gospel of

Christ . . . should shine unto them."

—2 Corinthians 4:4.
Now, properly enough, comes the
query, If Satan is ruling amongst man-
kind as a god, or prince, of this world,
where did he get his authority and
power? Did God turn over the control
of mankind to demons?

The Bible answers all our queries.
God did not give the dominion of earth
to Satan, but to man. In proportion as
man lost his perfection and became
weak in mind and body, he became the
slave of sin and Satan. Satan and the
fallen angels have exercised—especially
for the last forty centuries—all their
power and ingenuity for the ensnare-
ment and degradation of man. Their
influence would have been all-powerful
for man's overthrow, had not the Al-
mighty provided humanity with will
power and to a large extent forced the
evil spirits to respect it.

As a result we see that human de-
pravity has made much less rapid
progress than it might have done.
Man still possesses to some extent
traces of the image of God in which
he was created. Many still pos-
sess a natural appreciation of truth
and righteousness, and considerable
will power, which under God's ar-
rangement the fallen angels are not
able to overcome. If mankind realized
the true situation, undoubtedly the
human will would be more persistently
than ever exercised in opposition to
the wiles of the Devil. As it is, these
evil spirits hide their identity, and
through spirit mediums personate the
dead, who, according to the Bible,
"know not anything," being asleep in
death until the resurrection morning.

"I Make All Things New."

The Redeemer of men, by the Fa-
ther's appointment, is to be the great
King of Glory, who will reign for a
thousand years, and "make all things
new." Repeatedly He tells us that the
first work of the New Dispensation
will be the binding of Satan. Not only
is this referred to in Revelation 20:2,
but also in our Lord's parables.

Jesus declared that when the time
should come His Second Advent would
take place. He likened it to the com-
ing of a thief in the night, when men
in general would be off guard, not ex-
pectant of a change in the rulership of
earth. He intimates that His loyal
saints will first be taken, while man-
kind will be in ignorance of the fact
that the time has come for the Reign
of Righteousness. Next the Son of
Man will "bind the strong man, and
then He will spoil his house"—over-
throw present arrangements.

This picture implies a struggle, for
the strong man—Satan—has a great
host serving him, ignorant of the fact
that he is a usurper, and that many of
his laws are unjust.

Many of them have never under-
stood that He who redeemed the world
by the sacrifice of Himself, holds a
Divine appointment to be King of
Earth, to overthrow the rebellion and
to bring back into harmony with God
all the willing and obedient. Many do
not know that this Messianic Kingdom
will be God's fulfillment of the Redeem-
er's prayer, "Thy Kingdom come! Thy
will be done on earth, even as it is
done in Heaven." Many therefore do
not know that all things are to be
made new, and that the time appoint-
ed by the Father for this great work is
a period of a thousand years, now
chronologically due to begin.

Not knowing these things, many will
be found fighting against God, think-
ing that in supporting the institutions
of the Prince of this world they are
doing God a service. The Redeemer in-
timated most distinctly that some of
these ignorant ones will be prominent
in the ministry in His own Church.
They will be surprised that when the
honors of the Kingdom are distributed
they will receive none, but will suffer
humiliation and tribulation as unfaith-
ful servants. The Master's words re-
specting these are, "Many will say to
Me in that Day, Lord, Lord, have we
not prophesied [preached] in Thy
name? and in Thy name have cast out
devils? and in Thy name done many
wonderful works?"

But the new King will say to these,
"Depart from Me"—come not near to
share in My Kingdom. Instead of
working righteousness, you have been
workers of iniquity. Instead of serv-
ing Me as ambassadors for My King-
dom and properly representing Me be-
fore men, you have done the reverse.
You have upheld unrighteousness, pro-
mulgated doctrines of demons, and
have been My adversaries, not My
servants. Depart with weeping, wail-
ing, gnashing of teeth, expressive of
your disappointment, to be sharers
with the world in its great time of
trouble, from which My faithful Bride
class will be delivered.

Whatever reformation your share in
that tribulation shall effect will deter-
mine what I may do for you or with
you in the future, in harmony with the
Divine arrangements. But I cannot
recognize you as in any sense worthy of
the glory, honor and immortality which
shall be accorded to the Bride class.—
Paraphrase on Matthew 7:22, 23; 13:40-
43; 23:13; 25:30; Luke 13:25-28; 12:45-48.

Destruction of Old Things.

Looking at the change from the Jew-
ish Age to the Gospel Age, we perceive
that during a period of forty years God
dealt with fleshly Israel—from the time
when Jesus' ministry began until Jeru-
salem was destroyed by the army of
Titus. That forty-year period the Mas-
ter styled "the Harvest" of that Age.
The gathering of the wheat progressed
close down to the consummation—the
separating of the chaff meanwhile pro-
gressing.

Finally, when the wheat had been
gathered into the garner of the New
Dispensation, by the begetting of the
Holy Spirit, the chaff was consumed
in a time of trouble which utterly de-
stroyed the Jewish polity. The de-
struction of the chaff did not signify

the annihilation of unbelieving Jews,
nor their eternal torture. It represent-
ed, parabolically, the complete destruc-
tion of their Jewish hopes. Those hopes
have lain buried for eighteen centuries,
and are only now reviving, in the form
of Zionism.

The parable of The Wheat and the
Tares (Matthew 13:24-30), pictures the
Lord's work during the Gospel Age.
Jesus and the Apostles sowed only
good seed, the pure Message of the
Messianic Kingdom which a saintly
few would attain, and which ultimately
would bless all the families of the
earth. But Satan, through his various
agencies (many of whom wore the liv-
ery of Christ) oversowed the wheat-
field with tare seed—false doctrines,
"doctrines of demons."

From this unauthorized sowing of
the Adversary—as a result of these
false doctrines which he caused to be
promulgated in Christendom—many
nominally came into the Church of
Christ. These never really professed to
be wheat, never had the begetting of
the Holy Spirit, never were disci-
ples in the only sense that Christ ac-
knowledges any to be His followers.

As tares resemble wheat, so these de-
ceived people, the progeny of false doc-
trines, think themselves Christians
and greatly outnumber the true Chris-
tians, just as the chaff of the Jewish
nation outnumbered the "Israelites in-
deed." As God then gathered the
wheat, the "Israelites indeed," into the
spiritual House of Sons by the beget-
ting of the Holy Spirit, so now He will
gather the faithful ones of this Age into
the Heavenly garner by the resurrec-
tion change. As the prospects and the
hopes of the nominal Israelites, or
chaff class, were consumed in the
great time of trouble which closed that
Age, so the hopes and prospects of the
tare class will perish in the great fire,
or time of trouble, with which this
Gospel Age will close.

The change near at hand will be
much greater than that of eighteen cen-
turies ago. There Jesus merely sent
forth the Message for the calling out
of His Church. But here the Church,
being completed, is to be glorified; and
Messiah's Kingdom is to be completely
overthrown the Kingdom of Satan. The
Scriptures, in illustrating the radical
change to take place in the near future,
refer to the Deluge, which completely
overthrew the systems of wickedness
and unrighteousness then prevailing.
The Apostle Peter tells us that in the
end of this Age, the overthrow of pres-
ent institutions will be as complete as
in the days of the Deluge.

St. Peter declares that the present
earthly elements of Capital and Labor,
aristocracy and common people, plutoc-
racy and socialists, will be in a terrible
strife, which can be properly symbol-
ized only by a consuming fire. Thus
the present evil world is represented as
being consumed by the strife of its ele-
ments.—2 Peter 3:10-13.

More than this, St. Peter declares
that the heavens also will take fire—
ecclesiasticism will become involved in
the strife and will pass away with a
great commotion. But let us remember
that it is neither the physical earth
nor the Heaven of God's habitation
that will burn up. It will be merely
the social and religious institutions,
which under the supervision of the
Prince of this world are styled, "the
present evil world," or imperfect ar-
rangement.

As St. Peter points out, the present
order will be superseded by a new
order. St. Peter calls that new order
"new heavens and a new earth, where-
in dwelleth righteousness." The new
heavens will be the Church in glory, in
Kingdom power. The new earth will
be the new social arrangements insti-
tuted, guided, directed by the new
heavens—Messiah's Kingdom.

The New Kingdom will enforce its
laws as with a rod of iron—inflex-
ibly. No longer will it be true that
whoever will live godly will suffer
persecution, and have all manner of
evil said against him falsely, as a re-
ward for faithfulness to Christ and
the Truth. On the contrary, in the
Day of Messiah's Kingdom, the right-
eous shall flourish, and all wilful evil-
doers shall be cut off in the Second
Death.—Psalm 72:7; 37:9.

The Lord through the Prophet calls
attention to this new condition, say-
ing, "Behold, I create new heavens
and a new earth; and the former
shall not be remembered, nor come into
mind." (Isaiah 65:17.) Our context
tells us of this same "new heavens and
new earth" condition as taking the
place of the present order of things.
It then describes the Church under the
symbolism of the "New Jerusalem,"
the capital of Messiah's Kingdom, and
center from which authority will go
forth for mankind's assistance out of
the fallen conditions of sin and death.

We also read that through those
blessed provisions, "God shall wipe
away all tears from their eyes, and
there shall be no more death, nei-
ther sorrow, nor crying; neither shall
there be any more pain; for the
former things [the present evil world]
are passed away." The work of re-
newing will require the thousand years
of Messiah's Kingdom and will be suc-
cessful to the highest degree.

Let all whose eyes of understanding
have been opened to see these things
rejoice, and tell abroad the glorious
story that the period of the reign of
sin and death is expiring, and that
the new period of the Reign of Right-
eousness is near at hand, bringing life
everlasting to every one that will be
obedient. With this thought before
our minds, the dying of the year 1912,
and the birth of the year 1913, will
bring us joyful suggestions, helpful in
all the experiences of life—especially
to those who have become the follow-
ers of Jesus. Those who are seeking
to walk in His steps, willing to suffer
with Him for the Truth's sake, shall
in due time be glorified with Him, as
members of His Elect Bride class.

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