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## JESUS IS GOD'S GIFT TO HUMANITY

Salvation Is of Divine Mercy,  
Says Pastor Russell.

THANKS BE TO GOD THEREFOR!

Misunderstanding of What Constitutes  
the Divine Penalty For Sin Has Mis-  
led Us in Respect to Every Feature  
of God's Program For Our Recovery  
From the Penalty—The Redeemer  
Different From the Fallen Race—De-  
liverance From Satan.



PASTOR RUSSELL

Rochester, N. Y.,  
—Pastor  
Russell of Brook-  
lyn is here. We  
report one of his  
addresses from the  
text, "Thanks be  
unto God for His  
unspeakable Gift."  
(11 Corinthians ix.  
15.) He said:

Jesus, our Sav-  
ior, is God's great  
Gift. To appreci-  
ate the teaching

of the Bible on this and on every sub-  
ject, we must handle the Word of God  
honestly, not deceitfully. We must  
recognize that our Lord Jesus is one  
person, and the Heavenly Father  
another person. Only thus can we ap-  
preciate how God could give His Son,  
and how Jesus could consent to be the  
Gift of God to man. As we have pre-  
viously seen, the oneness between the  
Father and the Son is not that declar-  
ed by the creeds, a oneness of person,  
but is that declared by our Master  
Himself, saying that He and the Fa-  
ther are one in the same sense that He  
desired all of His disciples, His fol-  
lowers, to be one—one in mind, in pur-  
pose, in will, in effort. "That they  
may be one, even as we are one."—  
John xvii, 21, 22.

Jesus is God's unspeakable Gift in  
that it is impossible to tell the riches  
of God's grace in this connection—the  
numberless blessings and mercies  
which are ours through Jesus. He  
represents to us the very fulness of ev-  
ery Divine provision for our eternal  
welfare. "In Him dwelleth all the ful-  
ness of the Deity bodily." (Colossians  
ii, 9.) In a certain sense all of God's  
intelligent creatures are in His image  
and represent Him. Thus the angels  
and cherubim are Godlike; even Adam,  
made a little lower than the angels—  
of human nature—was an image of  
God in the flesh—fully in harmony in  
every line of his character and being  
with the Divine character. Adam,  
bodily, represented God in the world.

But all these things, true of angels and  
of men, are still more true of Jesus;  
and the Scriptures tell us that He was  
the "Logos," the Father's Word or  
Messenger—Jehovah's active Agent in  
all the work of creation. "By Him  
were all things made that were made,  
and without Him was not one thing  
made." The Logos, the highest, the  
first, the Alpha and the Omega of Je-  
hovah's Creation, became the Gift of  
God to man.

Nor was this Gift compulsory; rather,  
the Logos entered fully into the trans-  
action. He had absolute faith in the  
Heavenly Father's Wisdom, Justice,  
Love and Power; hence, when the pro-  
position opened that He might leave  
the heavenly condition for an earthly  
condition, in which He would perform  
a great service pleasing to the Father  
and beneficial to men, the Logos de-  
lighted to do the Father's will. He was  
made flesh. The disciples and others  
beheld that He as a Man was not as  
other men, but was "holy, harmless,  
undefiled and separate from sinners."

The Redeemer's difference from the  
fallen race is again declared in the  
statement: "A body hast Thou pre-  
pared Me for the suffering of death."  
The Scriptures declare that He took  
the same nature as the flesh that had  
sinned, in order that He might redeem  
sinners. But in His flesh was no sin.  
Otherwise, He could not have been our  
Redeemer. Only a sinless one could  
fill the Divine requirements and give  
to God a Ransom for Father Adam, the  
perfect man, thus redeeming his life  
from destruction and, at the same time  
redeeming all of his family involved  
in sin through him.

"Freely Delivered Him Up."

God's Gift was not completed in  
merely arranging that His Son should  
temporarily become a man, to be our  
Redeemer. Indeed, the transfer of na-  
ture from the heavenly to the earthly  
was merely an incidental, made neces-  
sary by the Divine Law: "An eye for  
an eye; a tooth for a tooth; a man's life  
for a man's life." And so we read that  
the Father set before the Son "the  
great joy," the influence of which was  
to lead the Son cheerfully to endure  
the bitter experiences of His earthly  
life, as we read: "Who, for the joy  
that was set before Him, endured the  
cross, despising the shame."

This joy is intimated to have been,  
(1) The Savior's pleasure in doing the  
Father's will; (2) The joy of bringing  
many sons to glory—the Church; (3)  
The pleasure and joy of being the  
world's Restorer, delivering them from  
the power of Satan, sin and death.  
These joys, commingling, were quite  
sufficient. The Redeemer endured such  
contradiction of sinners against Him-  
self as, eventually, brought Him to the  
cross, saying, "Not My will, but Thy  
will, O Lord, be done." He realized that  
under the contract into which He had

entered, His loyalty to the Father  
would mean His faithfulness "unto  
death, even the death of the cross."  
Wherefore, also, God bath highly ex-  
alted Him, and given Him a name  
above every name." (Philippians ii, 8,  
9.) Thus the Redeemer has attained  
this glorious exaltation to the Father's  
right hand—to the Divine nature, glory,  
honor and immortality—as the result  
of His faithfulness.

An Opposite Course From Satan's.  
The Apostle, evidently, purposes to  
draw our attention to the difference be-  
tween the course of Satan and that of  
the Logos in respect to loyalty and  
obedience to Jehovah. Satan proudly  
assumed that if he had a separate Em-  
pire he could manage it better than  
was the Divine arrangement. Lucifer,  
the morning star, said in his heart: "I  
will ascend above the stars [the other  
angels]; I will be as the Most High [a  
dictator, a ruler]." Pursuing this am-  
bitious course, Satan beheld in our first  
parents a new order of beings, with  
procreative powers designed to bring  
into existence a race that would fill  
the earth. Lucifer assayed to be ruler  
over this human creation. He became  
a rebel against the Divine arrangement  
in so doing; he captured the first pair  
by his misrepresentations, and not only  
did he thus become the "prince of this  
world" (the present order of things),  
but additionally, as Jesus explained, he  
became the "murderer of the race." (John  
viii, 44.) He has, indeed, had a reign  
of thousands of years, but with  
what horrible results! The whole crea-  
tion is "groaning and travailing in  
pain," under the death sentence.

"Meditated Not a Usurpation."

St. Paul intimates that although the  
Logos was still higher in glory and hon-  
or than Lucifer, in that He was "the  
Only Begotten," the chief representa-  
tive of Jehovah, nevertheless He was  
humble. The Logos "meditated not a  
usurpation to be like God." (Philippi-  
ans, ii, 6. Emphatic Diaglott.) On  
the contrary, he was very willing to ac-  
cept the Divine proposal that He should  
take the lower nature of man for a  
time, in order to carry out the Father's  
Plan. How detestable the pride of  
Lucifer, afterwards called Satan! On  
the contrary, how beautiful is the hu-  
mility exhibited by the Redeemer! He  
was loyal to the core. He would be  
merely the Father's Word, Logos,  
mouthpiece. His joy should be, not in  
seeking self-advancement, but in glor-  
ifying the Father; and the Apostle  
points out that He faithfully and loyal-  
ly carried it out to the conclusion of  
His course—in all things desiring the  
will of the Father who sent Him.

What an exhibition this was to all  
the holy angels! And did the Father  
permit Him to really suffer loss be-  
cause of His loyalty, His faithfulness?  
Assuredly not! He was not left in  
death. He was raised from death.  
Neither was He left by the Father  
on the lower plane of human na-  
ture, which He took merely for the  
purpose of suffering death on man's  
behalf. On the contrary, the Father  
highly exalted Him and exhibited to  
angels and to men the character pleas-  
ing in Jehovah's sight. Bringing the  
Only Begotten One forward, Jehovah  
prophetically declares: "Let all the  
messengers of God worship Him!"

This same privilege has come to the  
Church. In response, the invitation to  
become joint-sacrificers with Christ,  
to walk in His steps, and to enter into  
a share of His glory, has been accept-  
ed by one after another of God's saintly  
people, from Pentecost until now.  
They have confidence that "He who  
brought again from the dead our Lord  
Jesus, that great Shepherd of the  
sheep," is both able and willing to  
bring them also, through Him, to eter-  
nal glory. As He walked the "narrow  
way," they have courage to walk in  
His steps. As He overcame, they have  
the encouragement of His promise that  
"His grace will be sufficient" for them.

To this class Jesus is God's unspeak-  
able Gift. To these favored ones, His  
footstep followers, the Savior is spe-  
cially an unspeakable Gift of God. If  
as a Gift to the world His merit is  
beyond the power of tongue to tell,  
how much more so is He the unspeak-  
able Gift to the Church—to the Elect!  
As the "Captain of their Salvation,"  
He is leading forth these other sons of  
God, His younger brethren, to glory.—  
Hebrews ii, 10.

The Savior is an unspeakable Gift to  
the Church as the Bridegroom. The  
thought of becoming an associate and  
joint-heir in all the glorious work of  
God throughout the Millennium, is an  
inspiration which makes the trials and  
difficulties of the way seem as nothing.  
Besides, we have the assurance of the  
Lord that in subsequent Ages the Fa-  
ther will continue to show special riches  
of grace and lovingkindness toward us  
who are in Christ Jesus. As our "Eld-  
er Brother," the Savior is an unspeak-  
able Gift. Our interests are His inter-  
ests; our welfare, His welfare; all of  
the journey in His footsteps which He  
invites us to take, and which He ar-  
ranges for us. He has passed over be-  
fore. We merely walk in His steps.

As our great High Priest over the  
House of Sons, He is an unspeakable  
Gift. Through Him we are privileged to  
be the Royal Priesthood. Our offer-  
ings to Jehovah, our little all, would be  
unacceptable, because we are all by na-  
ture sinners, children of wrath, blam-  
ed. But our great High Priest's merit,  
imputed to our sacrifices makes them  
acceptable. As Christ's "mem-  
bers" we are privileged to "present our  
bodies living sacrifices, holy and ac-  
ceptable to God." (Romans xii, 1.)  
From whatever viewpoint we look, the  
Savior is God's unspeakable Gift, es-  
pecially to His Church.

Of Grace, Not of Justice.

Undoubtedly Justice must be recog-  
nized in respect to the Creator's deal-  
ings with His creatures. God, being  
the great Representative of the prin-  
ciple of Justice, continually holding it up  
before His creatures, and demanding  
their obedience to this Law, surely could  
not be exempted from its operation  
Himself. To this the Scriptures agree,  
assuring us that "Justice is the founda-  
tion of His Throne." Our endeavors in  
the past to harmonize Love and Jus-  
tice with our great Creator's dealings  
with humanity have continually involv-  
ed us in difficulty. We were assured  
by the prominent creeds of the world  
that the Creator had knowingly and  
willingly brought us into existence un-  
der such conditions that the great ma-  
jority of mankind would spend an  
eternity in torture.

We were unable to see Justice in any  
such arrangement, yet feared to criti-  
cize our Creator, lest He should, if pos-  
sible, do something still worse for us.  
But our reason balked at the proposi-  
tion, while we desisted from criticizing  
the Creator. We could not endorse such  
a program, nor could we see it to be in  
harmony with the Divine regulations  
governing ourselves. If we are to love  
our enemies and be compassionate to-  
ward them, should more be expected of  
fallen beings than of our perfect  
Creator?

Justice Always Satisfied.

From the Divine standpoint the hu-  
man family are all convicts, under  
death sentence, dead in trespasses and  
sins, wholly without rights or privi-  
leges. As the French Government, not  
unjustly, has allowed the medical pro-  
fession to make experiments with con-  
victs who are under death sentence, to  
try upon them the effects of fear, poi-  
son, etc., so God not unjustly has al-  
lowed mankind, all under death sen-  
tence, to practice all kinds of evil  
upon one another, and to learn from  
each other great lessons respecting  
the exceeding sinfulness of sin and the  
wages or penalty of sin—death.

Justice merely exacts its penalty; but  
that penalty paid by Adam and his  
family left them hopeless respecting  
any future life. Unworthy of ever  
lasting life, they died; and surely they  
became no more worthy while dead.  
None has any claim upon Justice. Adam  
at the very moment of his fall  
might have been smitten with a thun-  
derbolt, without having any claim upon  
Justice; for he was under a death pen-  
alty. The fact that Justice allowed  
him to live for many years with a for-  
feited life meant not a waiving of the  
death penalty, but Divine liberal-  
ity in respect to the execution of the  
criminal.

When, therefore, in the Bible God  
presents a hope of a future life through  
the death of His Son, His unspeakable  
Gift, it must not be understood as sig-  
nifying obligation on God's part to  
ward the sinner. It means mercy, grace.  
Nor does God ignore His own sen-  
tence and the justice of the case. It  
is the exercise of His mercy. His Law  
must stand. The death sentence must  
stand. Justice must be vindicated  
without a shadow of turning. Divine  
Mercy is made to intervene by provid-  
ing the unspeakable Gift.

"Herein was manifested the love of  
God," in that "He gave His Only Be-  
gotten Son, that whosoever believeth  
in Him might not perish, but have ever-  
lasting life." As we have just seen  
Adam and his race under the death  
sentence had perished, except as God  
from the beginning foreknew His in-  
tention to send His Son into the world  
for human Redemption—His unspeak-  
able Gift. The Redemption, when fin-  
ished, will fully have satisfied the  
claims of Divine Justice—not only as  
respects the little company now being  
selected—the Church, the Bride of  
Christ—but ultimately also as respects  
the "sins of the whole world." This  
is a Gift, then, pure and simple, not  
called for by Divine Justice, but mere-  
ly prompted by Divine Love.

Divine Love and Justice Co-operate.

After the unspeakable Gift shall  
have been made applicable to the whole  
world of mankind at the beginning of  
Messiah's reign, Divine Wisdom will  
insist that, although the Redeemer  
may give to humanity every opportu-  
nity possible for recovery from sin and  
death, and every assistance possible  
for restitution, nevertheless, none shall  
have eternal life except as perfect be-  
ings in heart harmony with the Cre-  
ator. Therefore the work of Messiah's  
Kingdom will be to deliver humanity  
from sin and death, and to give oppor-  
tunity for all to return to harmony  
with the Father; and any who will not  
so do, Justice will insist shall be de-  
stroyed in the "Second Death." Against  
such a decision, Divine Wisdom, Love  
and Power will offer no objection, nor  
will any redemption be effected for  
their wilful sin.

"Thanks Be Unto God."

The Scriptures declare that the world  
knows not God, and that only the eyes  
of the consecrated Church are open to  
behold the "Love of God, which passeth  
understanding." This class only, there-  
fore, is in any sense prepared to give  
thanks to God now for the unspeak-  
able Gift. Their thanks go up, not only  
in words, but also in actions, which  
"speak louder than words." These  
thanks ascend as sweet incense to God  
as His blessings, and mercies abound  
in all spiritual things toward those  
who are in Christ Jesus.

By and by, "All the blind eyes will  
be opened and all the deaf ears will  
be unstopped." Then the whole world  
of mankind, including those awakened  
from the sleep of death during Mes-  
siah's reign, will be in a condition to  
recognize God's unspeakable Gift and  
to render thanks. When the wilful  
evil-doers shall have been destroyed,  
"Every knee will bow and every tongue  
will confess, to the glory of God." Then  
every creature in heaven and  
on earth and in the sea shall be heard  
saying, "Praise, glory, honor, dominion  
and might be unto Him that sitteth on  
the Throne, and unto the Lamb, fore-  
ever," for the unspeakable Gift.

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