

The Halsey Enterprise

An Independent Newspaper

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CHAS. BALLARD, Editor

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The Preparation of the Bride.

Psalms. 45: 10-15 and Rev. 19: 7, 8.

(A Sermon by Chas. Ballard)

(Third Installment.)

Now having accepted the invitation to run for the prize of the high calling, having given up her own people, and her father's house, and her name, the next step to be taken is to make herself ready.

We will look again to the words of our text, 13th verse. The king's daughter is all glorious within and her clothing is of wrought gold.

It is not until the king's daughter gets within the palace, that she is glorious. While Tabernacling here on earth as pilgrims and strangers, we are far from glorious. While our enemies can not say ought against us, yet our condition isn't an enviable one. We are an army of men and women who have been beheaded for Jesus' sake. Our wills are not our own, we have merged them into the will of our espoused husband; our time is not our own, we have dedicated it to our Lord; our talents are not our own, we have set them apart for the service of Christ; our money is not our own, we have the use of it only as stewards of our master; our bodies are not our own, we have presented them as living sacrifices unto God. Everything we have has been consecrated to the Lord's service. So we may not expect to be glorious until we get into the palace of our

Lord and head.

Now as we said before, we have the material given us with which we will make our wedding dress, and it is Christ's robe of righteousness, represented in our text as fine linen.

The revised version of the 45th Psalm gives it that "her clothing is of INwrought gold.

The authorized version says wrought gold. The revised version is the correct one. The dress is not made of one heavy, cumbersome, unattractive piece of gold from the neck to the feet, but it is made of fine linen wrought with gold. In other words, the body of the dress is made of linen, while it is made specially attractive by beautiful figures embroidered into the robe with threads of gold.

"The letters which the king has given to the elect bride," says one of God's consecrated workmen, "instruct her that she must put in all her time and attention upon this particular work of putting the golden embroidery in its proper position, and weave it into the places that he has designated, so that a beautiful ornamentation shall eventually be worked out, and she is to consider that her obligation to her Lord is so important that no other work can be done while she is endeavoring to prepare that garment for a share in the kingdom. And when we consider just what is represented in the development of the ornamentation upon the garment to make it a wedding robe, I think you and I will agree that a woman could never be able to do another thing but ornament that one robe for that glorious occasion, and that if she left that work to attempt to do something else she would lose such valuable time that the work would likely never be finished."

What are the ornamentations that are to be worked into the robe? The apostle tells us to "Add to your faith, virtue, knowledge, temperance, patience, Godliness, brotherly kindness and love."

The Emphatic Diaglott gives the translation, super-add these different characteristics. In other words, instead of attaining all the virtue you will have at one time, and then adding to that all the knowledge you will need, and when you get your quota of knowledge you must add temperance enough to carry you to the end of the race, then add patience enough to carry you through, then add enough Godliness to enable you to preserve a good character until death, then add brotherly kindness to your developments, and then end the matter by taking on a stock of love so as to push yourself forward until you reach the goal. That is not the meaning at all. We super-add, or add a little at a time, first of this and then of that, then more of the first, then some of the third, etc.

Now we have before us our robe of pure white linen with beautiful designs outlined upon it. Now to properly work out these designs we have to use some of the golden thread of virtue, or more properly rendered fortitude. We work awhile with that thread until we come to a change in the pattern and we find that we must use a different thread, it is all gold but a different shade, so we pick up the thread of knowledge. We work with that a while until we come to another change in the outline and we find we have to use the thread of temperance, or better still, self-control.

We then find that we need more fortitude so we pick up our

first thread again and work with that, then more self control, then more knowledge. By this time we find we need a different thread entirely, so we pick up the needle that is threaded with patience. We see perhaps where we have made a mistake in following the pattern and we will have to pull out a thread here and there and add a different kind. We consider it so much time lost. We will have to be very careful that we do not get impatient and give up the whole thing. It were better for us that we hadn't begun on the wedding garment than to begin on it and get discouraged and abandon the robe altogether. We had better pick out every thread that we ever put in it, which, by the way, some of us have had to do, and do the work all over, than to lose our patience and throw the robe aside.

After working in considerable patience we find we need more knowledge and so we pick up thread number two again, and then we run across an entire change in the pattern and we find we have to work in a thread of Godliness (God-likeness). We may find it necessary to work with that thread for a long time. Then the pattern changes again and we have to have more patience, then more fortitude, then more self control. Now here is a thread of brotherly kindness to be embroidered into the robe. Then love. More Godliness, more patience, more fortitude, more love, more self control, more patience, more knowledge, more Godliness, more fortitude, more patience, more knowledge, more love.

It is a wonderful garment. Are you surprised that the King should greatly desire her beauty?

But while we are embroidering these lovely figures into our robe, our thoughts are to be under the control of our head and master, and Paul tells us in Phil. 4: 3, that we are to think on the things that are true, honest, just, pure, lovely and of good report.

If our mind is busy thinking about the things that are true, we will not be embroidering falsehood into our robe. If our thoughts are in accord with justice there will be no unjust suspicions or thoughts embroidered into our robe. If our thoughts are pure, there will be no impure pictures to shock the eyes of our King when he sees our robe. If our thoughts are in harmony with honesty, there will be no dishonest dealings to be pulled out of our garment before we wear it in the presence of our King. If our thoughts are about lovely things, ugly characters will find no place in our robe of righteousness, and if our thoughts are of the things of good report, evil communications will be entirely lacking from our wedding garment.

You see what beautiful designs the bride of Christ must embroider into her dress. But these things I have mentioned are not all that are to be worked into that fine linen. I look at the pattern and I see a flower called love, another called peace, and another called joy. Here is a strange one to be called a flower, and yet the more there is of it the finer is the bouquet. It is the flower called long suffering. Your robe won't be complete without it. Our head had his robe covered with it. Then I see gentleness, meekness, temperance, faith. When we see the kind of garment the bride of Christ MUST wear, we will cer-

tainly agree that it will be the most beautiful wedding dress that was ever worn at a nuptial feast.

Let us look again at our text, 14th verse. "She shall be brought unto the King in raiment of needle work; the virgins her companions that follow her shall be brought unto thee."

There is to be more than the bride at the wedding. The virgins, the bride's maids, her companions, are to be taken into the palace with the bride, (and in Rev. 7: 9, we read concerning these bride's maids, or virgins that are with the bride, and it says: "After this I beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.")

Those that accompany the bride must have white robes on as well as the bride. There will be nothing impure that will enter heaven. Their robes may not have as much fine needle work embroidered into them as the robe of the bride, in fact they will not, but they must be of fine linen pure and white, and washed thoroughly clean.

One thing more about that wedding garment. It must not only be of fine linen, (the righteousness of the saints) and embroidered with gold, (type of the Divine nature), but it must be kept clean.

James says: 1. 27. "Pure religion and undefiled before God and the Father is this. To visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world."

Yes, that garment must be kept unspotted. And that is no easy task either. We are of necessity thrown in contact with the world, and the first thing we know, our garment is dirty. We don't want it that way and it grieves us very much to see our beautiful garment stained, and we say, "Oh dear, there is a spot on my robe." We wash it, but the first thing we know we see another spot, and we look down and we see another one, and it is a spot here and a spot there, and it is a spot, a spot, a spot, a spot, and we have to put in a great part of our time washing and brushing the spots off our robes. It is the precious blood of Christ that cleanseth from all sin, and when we find a spot on our robe, we call out at once, Father forgive me, and he is faithful and just to forgive us all our sins when we go to him and ask for forgiveness, for he does it on account of the blood of Christ that has been applied to make his prospective bride free from all sin.

If you expect to get to heaven and share the throne with Christ your head, you must not allow any spots to stay on your wedding robe.

It is not the bride alone that must have a spotless garment, but the great multitude are described as "they who have come up through great tribulation and have washed their robes and made them white in the blood of the Lamb."

My wife and I lived far apart and we carried on our courtship by correspondence, and I hardly ever got a letter from her but what she reported what progress she was making with her wedding dress. It was a beautiful one too. Poor little woman, she has got it pretty badly spotted by this time. But as pretty as it was it was nothing to compare with the robe she is preparing

for her next husband. She is at work on it every day, and I am not a bit jealous either. In fact, I am giving her all the help I can to make her garment beautiful, and she is helping me to make mine beautiful, and we are doing it for Christ in order that we will not cause him sorrow on account of our misdeeds. We are waiting as patiently as we can for the greatest of all great wedding days, when Christ is ready to take to himself his bride.

But some one may ask, "What about that man that came without a wedding garment on?" I don't know. He evidently did not expect to be part of the bride class, if he had he would not have neglected so important a feature. The Bible speaks of him as being a guest, but even then he should have had on the robe, for the great company are described as having washed their robes and made them white in the blood of the Lamb. I really don't know how that man got in there at all. The servants were not supposed to admit any one without a wedding garment on. But he didn't stay there very long. As soon as the master of the feast saw him he had him cast out. I advise all who expect to have any part at all at the marriage feast of the Lamb, to be very careful about their wedding robe.

Now we come to the fifth part of the oriental type of this great wedding. After the groom and bride are espoused, at the proper time the groom comes for his bride and conducts her to his own home.

Jesus has been away a long time, but the time is at hand for him to take his bride home, the real marriage will soon take place, and there will arise a great shout of triumph from the great company, and from the heavenly hosts, "As it were a great multitude, and as it were the voice of many waters, and as the voice of mighty thunderings, saying Alleluia, for the Lord God omnipotent reigneth."

"Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and his wife hath made herself ready." Amen.

Halsey Items

Brownsville and Drifted Snow flour at D H Sturtevant's.

L E Walton got in a car of wood this week.

Wanted—Sheep pasture and some feeder hogs. I still have three fresh cows for sale. R B Mayberry.

All persons knowing themselves indebted to me will please call at Cross & White's and settle their account at the earliest possible date. O. W. Frum.

For Dental Work—Dr. E. W. Barnum, Harrisburg, Oregon. Phone or write for appointment.

The Neighbors of Woodcraft met in regular session Jan 5. The following officers were installed for the ensuing year: Della Mornhinweg (G N); Elizabeth J White, advisor; Nancy Taylor, clerk; Edith Robnett, banker; Ada Corcoran, magician; Sarah Robertson, musician; Jess O Cross and W H Kirk managers; Marcelita E Kirk, attendant; Maggie M Bressler, captain of guards; Delila Miller and Addie Leeper outer and inner sentinels. After the business meeting a general good time was enjoyed by Circle members and families.

Last Thursday there was born to Geo Danner of Shedd a son. To say that Geo is proud is no name for it; he is worse than a boy that gets his first pair of pants with pockets in.