

SOCIAL AND PERSONAL

Paul H. Cummings, the civil engineer, returned Sunday from San Francisco, where he has been on business connected with a big engineering deal being put through by Osgood & Cummings.

Miss Melba Towne of Jacksonville was a Medford visitor Sunday.

O. Lewis and M. A. Furry of Jacksonville spent Sunday night in Medford.

A. D. Carlton was in this city from Ashland Monday.

Blaine Klum spent Sunday with up the valley friends.

Arthur Jackson of Grants Pass spent Sunday in Medford visiting relatives and friends.

John Williams of Phoenix was in Medford on business Tuesday.

Henry A. Savage of Williams Creek was a visitor in Medford Sunday.

Herman Walter, off Applegate is spending a few days in Medford.

J. A. Westerly, C. E. Whisler and E. B. Waterman, delegates from the "Columbia River Agricultural Society" to the 1909 convention at Spokane on November 15th, left Sunday morning for that city.

A. J. Dunlap of Central Point, left Sunday morning for Spokane and points east. Mr. Dunlap carries with him all kinds of literature concerning the River valley, and besides has with him the goods to show in the shape of apples, pears and grapes.

S. M. Hawk of Derby was in Medford Monday doing business with local merchants.

George H. West, forest ranger, came in from Medford in the Prospect district Monday after supplies.

Col. J. P. Mundy has returned from an extended business trip north.

Howard S. Dudley has returned from a business trip to Portland.

Robert G. Smith of Grants Pass spent Monday in Medford on professional business.

A. L. Duheime of Prospect is in Medford today on land business.

Charles Chapman was in Medford from the "Columbia" in Foot creek district recently.

Wilson Wolfe is at Medford over-seeing the carrying of some of the granite rock.

Dennis Amie of Ashland was a recent visitor in Medford.

J. H. Ackerman, state school superintendent, has arrived in Medford for a brief visit. He will address the public at the high school this evening.

George F. Durham of Grants Pass was recently in Medford on professional business.

A. L. Duheime of Prospect was a recent Medford visitor.

R. C. F. Astbury of Hill spent Sunday in Medford.

Herman Walter of Applegate was a recent Medford visitor.

Florence Walter and Mr. Sheldon of Mountain district passed Friday night in the city laying in winter supplies.

Mr. Bish, the city's veteran carpenter and contractor, is building a six-room residence for Mr. Coleman on North Riverside avenue, a portion of the Edwards estate.

Mr. Easterman has disposed of a portion of his realty holdings in Bunker Hill addition and is laying a cement foundation for a six-room bungalow on North Riverside avenue.

I. J. Stacy, the G. A. R. hustler, is building a woodshed and otherwise improving his two attractive lots he recently purchased on West Jackson.

Guy Moore, who is associated with his father in farming near Woodville, came up Saturday on a brief visit to his wife and son.

Mr. and Mrs. J. L. Lester, who have occupied the G. A. Owings residence on North Central avenue for the past two months, have moved into their new home in Southwest Medford.

Mr. and Mrs. Nelson of North Riverside avenue came down from Ashland Saturday. They report our sister city unusually quiet and orderly.

Elbert Gens of Beagle's accompanied the two Misses Gordon of Beagle to the city Saturday on a delicate shopping tour.

Glass Bros., well known farmers of Antioch, have divided their real estate. T. A. Glass and family have moved to their new and pleasant farm one mile west on a portion of the L. C. Coleman farm, while his bachelor brother, Elbert, gets the old home place.

S. M. Hawk, a prominent rancher of Derby, was a Medford visitor Monday.

Married—In Medford, November 15, by Rev. C. H. Hoxie, Nathan J. Garrett and Eva McCabe.

James Kershaw, the ungroa goat king of Antelope, spent Monday in Medford on business.

Jack Miller of Ruch brought a load of poultry into Medford merchants on Monday.

SUSPECTED ANARCHIST IS FREED FROM TOLLS

(United Press Special Wire) WASHINGTON, Nov. 15.—Secretary Nagel announced today that the evidence against DeLara was insufficient to hold him on the charge of anarchy, and Nagel wired Los Angeles authorities ordering his release.

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

ELECTING KINGS.

"Brethren, Give Diligence to Make Your Calling and Election Sure" (II Peter i, 10).

Sunday, Nov. 14.—Pastor Russell, of Brooklyn Tabernacle, preached today from the above text to a large and attentive audience as usual. He said:— Throughout the length and breadth of this land of liberty, young and old understand full well the significance of election. Councilmen, aldermen, mayors of cities, county officials, state officials, United States Congressmen, Senators, the President and Vice-President are chosen or elected from amongst the people to their various official stations. They are chosen with a view to the blessing that will accrue to the electors by the exercise of their official positions. How strange, then, that we who are so familiar with these things should read into our text so very different a view of election!

The thought should naturally suggest itself to us that if God is electing or selecting a Church in the present time, it must be with a view to the use of that Church subsequently to serve in some manner the interests of the remainder of the world, from amongst whom they were elected. And this is just what the Scriptures teach; namely, that Christ Jesus himself is the Head, the Captain, the Chief Ruler, and that this "elect" company are, figuratively speaking, his "members," his associates, his under-priesthood. The Scriptures tell us that this selection is according to Divine foreknowledge and foreordination. They tell us that God foreknew our Lord Jesus as the one who would occupy the glorious position of Prophet, Priest, Mediator and King of the world during the Millennium. They tell us also that the same God and Father of our Lord Jesus Christ foreknew us also and "predestinated" that there should be a Church class selected from amongst the world, to be his Redeemer's associate, his under-priesthood, his subordinate kings during the Millennium.

The Elect Now and Hereafter. The Church is spoken of as God's "elect" now, before the election has been finished, before the testing is completed; before the called have been proven faithful and worthy. These are "elect" in the sense of having been nominated—"moved" and "seconded." God moved that they should be elected, and "called them with a heavenly calling." It remained for the called ones themselves to "second the motion" by presenting themselves in full consecration of heart to the Lord. But this was not sufficient; for the invited ones were recognized as imperfect and unable to be come up to the requirements of the call. Hence it was necessary that the Lord Jesus Christ should become their surety and agree out of his own fulness of merit to supply all of their lack, their imperfection. And this he gladly does by applying for such the merit of his sin-atonement-sacrifice finished at Calvary.

Making the Election Sure. Keeping before our minds that the heavenly Father made the motion or the call, that we seconded it by accepting the call upon its terms of faith and consecration unto death, and that our Lord Jesus is our surety who will make good our unintentional blemishes, what shall we say of the prospects of our being elected and at whose door shall we lay the responsibility if we are not elected? Surely the unchangeable God who nominated us has made every provision for our election and will co-operate. Surely our Redeemer, our Surety, our Advocate, will give us every assistance in the way and, according to his promise, cause all things to work together for our good. Just as surely, therefore, the entire responsibility for failure would lie at our door. And this is what St. Peter in our text declares, "Make your calling and election sure."

From this standpoint we have a special interest in our own election, such as we never had before when we misunderstood the entire matter. Once in our ignorance we thought that St. Peter had written foolishly about our making the election sure; for according to the erroneous theory which we had "swallowed" without proper mastication, God was doing all the electing himself, and had unalterably fixed our destiny as eternal glory or eternal suffering, long centuries before we were born.

This erroneous view blinded our mental sight from all the various incentives which now are so precious and so helpful. What had God elected us to be and to do? To sit upon a cloud and to play upon a harp and to sing to all eternity, cheerfully looking over the battlements of heaven to see our dear friends writhing in torment, and striving hard to praise God for it all and to think of his course in our election and their damnation as the exemplification of Justice and of Love?

We read indeed in the Scriptures respecting a Kingdom, for which our Lord taught us to pray, "Thy Kingdom come; thy will be done in earth as it is done in heaven," yet the thrall-dom of error upon us was so dense that we recognized not the inconsistency between these promises and our false hopes. Now, thank God, "the mystery" is revealed to us in God's Word and by his Spirit, and we perceive that the Millennium Kingdom is to be a reality and that its blessing to mankind in general, "to all the families of the earth," is to be most thorough, most systematic, most complete, and in the end entirely satisfactory.

Kings to Be Elected. What an interest we properly take in this matter of our election, after learning that the office for which we are running is a combination of priesthood and kingship! The elect are to be priests, kings, or, otherwise styled, "a Royal Priesthood." Their glorious service is to be for a period of one thousand years, during which they will

reign over the earth (Revelation xx, 4; I Peter ii, 9). They will not "reign on the earth" in the sense of being earthly beings, having earthly courts and thrones; their resurrection "change" will constitute them heavenly or spirit beings; they will be invisible to mankind, as now the "Prince of this world" is invisible and as the holy angels are invisible. But they will possess heavenly power and authority and wisdom and grace. By these glorious attributes they will be able to serve God and humanity by a reign of righteousness, whose up-lifting or restitution influences (Acts iii, 21) will begin with the living generations, but eventually extend to "all the families of the earth," who have been going down for the past six thousand years into the great prison-house of death—"prisoners of hope," however, because of the promise of God's Word and the redemption sacrifice of Jesus.

My beloved hearers, if your hearts are not moved by this message of God's grace and this information respecting his Kingdom and of your prospects of becoming kings and priests in that Kingdom, it is because you do not believe the message—because your faith does not properly grasp the "exceeding great and precious promises" of God's Word (II Peter i, 4). I am aware that this whole message by Jesus and his apostles has been so long covered by the rubbish of "the dark ages" that it was lost to our sight for a long while, and sadly we missed its encouragement to faithfulness. I am glad, however, that now the eyes of understanding are opening to see the length and breadth and height and depth in the great Divine Plan of the Ages.

The Value of Earthly Crowns. Consider for a moment what fabulous prices have been paid for earthly crowns! Thousands of lives have been sacrificed and millions of money, to gain an earthly crown. And thousands who paid this price knew well that "unclean rests the head which wears the crown." They knew well, too, that its tenure would be precarious and that the attainment of it would bring them lasting hatred from others who aspired to the same position and who considered that their right to it was as good as better.

What comparison should we institute as between the value of such a crown and the crown of glory, honor and immortality which God has promised to his elect—to such of them as make their calling and their election sure! Has God placed too high a valuation upon the heavenly crown, in demanding that those who would share it with the Redeemer must prove their loyalty to him and to the principles of righteousness, and to the spirit of love, to the extent of laying down their lives in his service and in "doing good unto all men as they have opportunity, especially to the household of faith?"

Our Lord asked wherein would be the profit to any man if he were to gain the whole world and lose his own soul—lose his future life. For the purpose of our present topic we might ask a modified question, namely: If one should gain the empire of the whole earth and all of its riches, and if another should gain this heavenly election to the heavenly Kingdom of one thousand years and to subsequent eternal blessings with the Lord, which of these would choose the better part—which would show the real wisdom, and which would be the foolish one? But the contrast increases when we note that the dominion of earth cannot be secured by our sailing through bloody seas, and that a mere competency of earthly wealth is attained by only one of a thousand who strive for it day and night. Surely from the standpoint of the Father's Word all earthly honors are vanities, in comparison with the heavenly glories and blessings which may be surely attained by the "called" of this Gospel Age—if they will but follow the Divine directions.

Terms and Conditions of Election. In our context St. Peter tells us upon what terms the called and accepted may make their election sure. After calling our attention to God's exceeding great and precious promises he tells us that they were given us to the intent that they should operate in our minds so as to influence our lives, in harmony with the Divine will; and that thus we may "become partakers of the Divine nature, after having escaped the corruption that is in the world through desire"—selfishness, and urges that such as have this hope shall give all diligence to the matter of adding to their faith virtue or fortitude. That is to say, faith of itself is very good as a start, but God requires more than this. As a condition of our acceptance for election he requires that our faith shall be of a strong kind, giving us fortitude for all of life's affairs; for all of our Covenants with the Lord; for a faithful endurance of opposition, contradiction, etc., that thus we might be copies of our Lord Jesus Christ, as God has ordained all of "the elect" must be (Romans viii, 29).

Not only must we have a strong faith combined with fortitude, but we must also add "knowledge." We required some knowledge of God and of our Lord Jesus and of the Gospel message before we could come unto the Lord at all, but the Apostle is not referring to this, our earliest knowledge. He is addressing Christians who have already taken the first steps. He assures us that they need knowledge to enable them to go onward in Christian development—knowledge in addition to their faith and fortitude. We have

edge, scientific knowledge, etc., when these do not cross or interfere with the Divine Revelation, but we are confident that the Apostle did not intend to refer to worldly knowledge, but to the greatest of all scientific knowledge—the knowledge of God.

How shall we know God? By study of his character. Our Lord Jesus it was who declared, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent (John xvii, 3). This knowledge at the present time is a secret knowledge and, as the Apostle says, a "hidden mystery," which can be known only by those who put themselves into a certain attitude of heart and mind and conduct toward the Lord and his revelation. We are to study God's character—to learn respecting his Justice, his Wisdom, his Love and his Power, by studying his revelation—the Bible. In it we see his dealings past, and his promises respecting his dealings future. And a correct appreciation of these gives us a knowledge of God's character as exemplified therein. But since this knowledge is not stated in terms for the world to understand, it follows that only those in proper condition of heart and enlightened by the holy Spirit can receive this knowledge. It is taught only to the pupils in the School of Christ. "The secret of the Lord is with them that fear him; and he will show them his Covenant."

Other Graces to Be Added. The Apostle continues his advice as to things necessary to be added by those who would make their calling and election sure. They must keep adding, and the adding must be little by little and day by day. The knowledge we gain of God through his Word should lead us to greater moderation (translated, temperance, in our common version). "Let your moderation be known unto all men" (Philippians iv, 5), moderation or balance in thought, in word, in action. God's people may be called extremists by those who are not begotten of the holy Spirit and who know not "the mystery." But even they should be able to charge immoderation only on the one score—our immoderation, our faithfulness to the Word of the Lord and to our Covenant of self sacrifice as followers in the footsteps of Jesus. Our lives should be so moderate as respects business and pleasure and food and raiment, etc., that we should be examples of wisdom and moderation to all—extremists only along the same lines that Jesus and the Apostles were counted extremists by those who knew not, neither did understand "the mystery" of their endeavor to be of "the very elect."

Patience must not be forgotten. In addition to moderation, "let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Next add godlikeness—general goodness, benevolence, benignity toward all. Add next brotherly kindness—in the natural family relationship, and also in the spiritual family, the Church. "Love as brethren" (ought to love). "We ought also to lay down our lives for the brethren." Still further the Apostle urges that while all of the foregoing are elements of love we superadd love itself in the fullest sense toward the Lord, toward the brethren, toward humanity, toward the brute creation and toward our enemies. While all of these cannot be loved in the same degree, all should profit by the spirit of love in our hearts for all.

"Ye Shall Never Fail." Now comes the climax of the advice to those seeking to make their calling and election sure (verse 8). "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." And then as our text declares, if these things abound and if we give diligence to the making sure of our calling and election and do these things, we shall never fail—we shall in no case fail of securing our election. God seeketh such for joint-heirship with their Redeemer in the Kingdom. God "seeketh" such to worship him as worship him in spirit and in truth.

The grand consummation of our election—our Kingdom honors and glories—is specifically referred to by St. Peter in the next verse, saying, "For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." If, dear Brethren, we believe these things, let us permit them to control our lives—our words, our deeds and our thoughts. Surely we can well afford to be considered foolish along lines of the sacrifice of earthly interests, if thereby we can develop the character which our Lord desires and prove ourselves worthy of a share in his Kingdom.

THE FARMER. THE farmer is a man of wit. He is simply no dandy. He leads a life of pampered ease. And is as happy as you please. At nine o'clock he's ready for his morning rolls and cafe noir. And when the gourmet thus is fed His valet helps him out of bed. From ten to one he reads the news, The market tips and trade reviews. To corn and wheat his head he gives, For 'tis by these the farmer lives. So, having figured for the day And plotted the view from the mill play, His batch of daily bread is made By dealings on the board of trade. His daily labors being through, The farmer takes his lunch at two; Then, donning riding garb, he'll call His favorite motor from the stall. He rides about to view his farm And feel the restful country's charm. His wife with paints and sketching pad And all the trinkets of her fad. Her easel sets beneath a tree And paints the view from two to three. At six o'clock they dine in state, The farming life is simply great!

The products of the earth and air Are on the table glowing there. Sweet milk is always at their hand, Bought by the case, all neatly canned. The trolley line that rattles down, It brings them butter fresh from town And eggs and juicy chickens frisk, The best the city's mart supplies. Green truck and fruit all crisp and nice, Just take a cold storage slice. And juicy, luscious ham, oh, my, The best the packers can supply. No wonder life upon the farm Has always held so rare a charm! The cry of "Hubel" which town folks shout

HONEST ABE, U. S. N.

Finds It Hard Work to Bring Muse to the Front.

BLAMES IT ON HOT WEATHER

Writes a Poem For a Determined Young Man While Being Fanned With a Burdock Leaf—Also Helps Farmer Sell Out of His Misery.

By M. QUAD. (Copyright, 1909, by Associated Literary Press.)

I STARTED out on my route the other morning with the weather boiling hot, and I hadn't driven half a mile when I realized that it was going to be the hardest kind of work to bring the muse to the front should any of my patrons want anything in the poetic line. I found it a gigantic effort to even recall the rhymes in "Mary's Little Lamb," to say nothing of working up something original. I don't wish to discourage other poets, but I believe that no one, unless driven to it, should attempt a poem with the thermometer marking above 70 degrees. Poetry should be able to stand the sun and not melt and run into itself like butter. I had got down as far as Uncle Steve Thompson's place when he came



POINTED TO THE NOOSE ROPE HANGING FROM A LIMB

walking down to the gate to halt me. I knew from the looks of him what he wanted, and I called out: "No use, Uncle Steve. I'm going to drop it until we get a northwest wind again."

"Abe, the old woman fell downstairs last night and broke her nose, and she's calling for one of your poems on it!" he said.

"She's got to wait. Anything I'd write today would make her nose worse. It might even throw her into a fever. Tell her that my heart is right, but perspiration and poetry won't mix."

And at the very next farm Mrs. Johnston waved me to stop to say: "Abe, you once promised that if anything ever happened to us you'd write a poem on it, and now something has happened!" "Don't tell me that your husband has had a stroke!" "No, not quite that." "Or that your lady Jim has cut his feet off while hoeing corn?" "Well, no." "Then—then?" "You know that mulley cow of ours? She got hold of something yesterday that pleased her awfully!" "And died, and he hanged to her? Not a poem, Mrs. Johnston; not a verse or a line. Great Scott, but am I to become a grease spot to help future generations remember that your mulley cow once lived? Still, your grief until the 1st of November."

A Poet's First Duty. I know that her feelings were hurt, and it may be weeks before she forgives me, but a poet owes something to himself as well as to others. His first duty is to live through the hot summer and come out right and up in the fall. At Farmer Hope's it was different. The farmer and his wife had gone to town, leaving the son Bill in the home alone. Instead of being on the hustle in the cornfield he was sitting on the fence waiting for me. He had his head in his hands and looked to be a sick young man. When I helped him he beckoned me to follow him to the orchard. I did so, and he pointed to a noosed rope hanging from a limb and said: "Abe, I must have some poetry or my neck goes into that noose!" "Gee, Bill, but it's roasting hot!" "Makes no difference. I've been in love with Sarah Jane Gregg for two years, and she's turned me down. If you won't write something to melt her heart, then it's goodbye to the world for me."

I knew Bill for a determined young man, and I knew his father and mother for good people, and so I doused my head in water from the kitchen pump and had the young man fan me with a burdock leaf while I wrote as follows: In the gloaming I sit, And the shadows they fit, And my thoughts are of Sarah Jane Gregg. There's a tear in my eye, And my soul gives a sigh, And the rheumatic comes to my leg.

When the moonlight is here, With the whippoorwill's cheer, And the screeper is humming so gay, Then I try for to sing Of most any old thing. But the singing it gives me away.

WANTED—Furnished or unfurnished house or housekeeping rooms. Address Box 107, Medford. 209

FOR SALE—Four-room house; price \$1000; \$250 cash, balance in six semi-annual payments of \$125 each. W. T. York & Co. 204*

THE BRIGHTEST LIGHT OF THE AGE. JUST OUT. EVERYBODY AMAZED. THE INDEX INCANDESCENT Kerosene Burner THE BRIGHTEST LIGHT THE WHITEST LIGHT THE STRONGEST LIGHT THE CHEAPEST LIGHT THE CLEANEST LIGHT Six times brighter than electricity, gas or ordinary lamp. Burns common kerosene; simple, safe; no wick to burn and cannot explode; all brass burner, will fit any lamp; for homes, stores, schools, halls and churches. Cuts lighting bill in half, with five times the light (100 candlepower light, five hours for one cent). Try one and you will use no other light but the Index. August D. Singler 108 WEST MAIN STREET. Agents Wanted. State Agent for Oregon.

BIJOU THEATRE Billy Empey Van Manager TONIGHT Richard Darling Stock Com'y in "TRISS" Four-act western comedy drama. Be sure and see the funny courtroom scene. Eric Kleppins, best part as judge. Specialties by Jack Beltman and Louie Elariu. Tomorrow Evening "A Soldier's Sweetheart" Four-act society comedy drama. James Dayton as Your American Cousin. Admission—10c and 20c.

100 Dozen Toilet Soap 3 Cakes for 10c We have just received a new line of a good milled Toilet Soap that we are making a special price on of 3 for 10c. Grandma's Tar Soap, a full size cake, good quality, toilet soap, 5c per cake. PUMICE A toilet soap for the mechanic, one that cuts the grease and dirt and still leaves the hands soft. A large size cake, 10c or 3 for 25c.

HOSIERY When in need of Hosiery, don't forget we carry a complete line of men's, ladies', boys' and misses' wool fleeced lined and cotton Hose. We give you the good wearing qualities and at a big saving in price. Ladies Men's Gloves 50 dozen men's canton flannel Gloves, with tight fitting knit wrist; sale price 10c Pr., 3 pr. 25c Fine cashmere, silk and jersey knit Gloves, plain and silk or fleece lined; an extra good quality at a reasonable price. HUSSEY'S The Busy Store