

# PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

## Christian Versus Anti-Christian Socialism.

Text, "Godliness With Contentment is Great Gain" (1 Timothy vi, 6).

Sunday, Oct. 17.—Pastor Russell, of Brooklyn Tabernacle, preached today from the above text. He said:—

The only proper contentment is that which combines with godliness and which sees from the standpoint of God's Word the Divine power able to correct the difficulties which assail us and all mankind. The godly believer thus instructed is able to appropriate to himself the Divine promises of providential care and thus to be content with conditions which are not satisfactory.

On the other hand, those who either do not know of the Divine power, or have lost their faith in Divine wisdom, chafe more and more under present conditions. And the more discontented they become, the greater is their tendency toward ungodliness—doubt of Divine love, wisdom and power. Self-dependence is a poor substitute and, as disappointments come, the combative and angry malice, hatred, envy and strife surging through their minds. They become rabid socialists and are in the way to eventually become rabid anarchists.

Again we have those who term themselves Christian Socialists. These well-meaning souls perceive the situation of their brethren and say, Yes, the world should be socially transformed. Its riches should not flow, as at present, into the favored channels, but should be scattered everywhere for the general refreshment and comfort of mankind as a whole. They philosophize on what God surely would and surely would not approve amongst men, and then declare that all Christians should at once set about to secure to the world of mankind a just division of God's bounties. Their love and zeal for right principles we should and do admire and commend. But we cannot commend their course, their hopes, their preaching, by which they seek to obtain the ends desired. Recognizing the principles of Divine Justice they seek to apply these, forgetful of the fact that they have not the Divine Wisdom necessary to a proper application.

They seem to forget also that justice has been the same for several thousand years past, and that Divine Wisdom has not yet seen fit to establish Divine Justice amongst men. If they think that this is a neglect on God's part which they are wise enough to rectify, the thought is evidently an erroneous one. If they believe, on the contrary, that the time for the establishment of justice was not in the past, but has now come, they should be able to find and point us to a Divine revelation to this effect, practically authorizing them to take their stand now for socialism and explaining that "due time for the prosperity of justice has now come and how they shall proceed and what shall be the outcome. But do they offer us such evidence from the Bible? Do they offer us such proofs as these? Nay, verily. Like the other socialists they are merely discontented and become discontented seeking a remedy.

From the Bible standpoint the world is not properly ready for its own control under any form of government. It is a rebellious province in the Divine Empire—one in which sin and selfishness and death constitute the ruling elements. The Bible declares that what the world needs is a monarchy—a strong, centralized government in which the masses must not be allowed to have a voice at all, because, in their fallen condition, they know not what is for their own highest good. The Bible tells us that present institutions, under the power of selfishness, driving the wealthy in one direction and the masses in the opposite direction, is about to bring a universal crash—socialism. This and atheistic socialism and Christian socialism, and, in a larger sense, general selfishness and discontent are urging upon the two great combatants, both of whom will fall in the struggle, never to rise again. However, according to the Scriptures, they will be succeeded by the Kingdom of God's dear Son.

That strong Government, that theory to which every knee must bow and every tongue confess to the glory of God, is the Kingdom that the world needs. Its rule of righteousness alone will bring to mankind the joy and peace and blessing which all crave, but which none of us are wise enough to know how to bring about—not even our socialist friends. The part of faith and the part of wisdom is to look unto the Lord from whom cometh our help. Nor should we look to him to approve our methods, but rather to be informed respecting his methods and to approve them and to co-operate to the extent of our abilities.

Church Congress of Boston. At a church congress recently held in Boston a day was given to the discussion of Christian Socialism. Both sides of the question were permitted to be presented. One minister, Reverend Elliot White, is reported in the "Christian Socialist" as having made the following statement:—

"Let us answer, 'Hasten the day when Labor, united, shall shake off its chains.' Our part as Christians is to help men out of every bondage! We

are not perturbed that Socialism, in its eagerness to rid Labor of material bonds, has not yet realized the weight of bonds spiritual. That realization will come in good time, and Christianity must be ready to show the workers of the world how to be rid of all those fetters of the soul which material emancipation will but render more apparent. But for Christianity, as too often now, to profess desire to free men of spiritual bondage, while expatiating any call or need to strike fearless blows at their material prison bars, is to lay itself open to justifiable charges of hypocrisy. This must yield to braver counsels, though the striving be even unto blood against the sin of slavery, which still defiles modern industrialism.

"With widest meaning, then—inclusive of all that the most ardent and uncompromising Socialist lover of liberty has demanded, and embracing besides all that the Christian means when he proclaims the glory of spiritual freedom, Christianity must now take up the challenge and cry with world-wide voice like the sound of many waters and a mighty thunder: 'Amen! even so, unite, ye workers; you have but your chains to lose, and you have a world to gain!'"

Brother White and the other dear souls who propose to get Labor out of the "slavery of modern industrialism" should be willing to concede that if now is the proper time for it, God is as much interested in that release as they or we or others could possibly be—yea, much more so. If, then, Brother White and others have received some special commission authorizing them to preach a new Gospel or a new edition to the old Gospel they should produce the proofs of this authorization. Until we see the proofs we must doubt their existence.

On the contrary, the Scriptures declare that there is but the one hope set before us in the Gospel, even as there is but the one Lord, the one Faith and the one Baptism. Brother White and his coadjutors have not succeeded and will not succeed in making the world more happy by preaching to them the Gospel of discontent. Labor today is a hundred-fold better fed, better clothed and better housed than in the days of Brother White's grandfather, and it is safe to say that it is a hundred-fold more discontented. And Brother White, with doubtless the very best and noblest of intentions, neglecting the Word of God, the "wisdom that cometh from above" (James III, 17), is really doing injury by his gospel of socialism. Our Lord was surrounded by conditions of sickness, sorrow, poverty, etc., so that he could properly declare, "The poor ye have always with you" (Matthew xxv, 12). The apostles were similarly situated. Yet have we any evidence whatever that any of these attempted to break the chains of the "slavery of Labor"? Most assuredly not.

The Redeemer's Example. While our Lord went about doing good, and healed many of the sick, he by no means healed all of the sick nor comforted all the mourning ones. His favors were specialized, as in the case of the impotent man at Bethesda. "There were multitudes of impotent folks there" (John v, 3). But only the one was miraculously healed by our Lord's Word. Many widows were bereft of their sons, but only the widow of Nain had her son restored to her by the all-powerful Word of our Savior. He came not into the world to heal the sick, but to die for the world as its Redeemer. He left the great work, the important work of healing all the sick—the mentally, morally and physically sick, and of awakening all the dead, until the establishment of His Millennial Kingdom.

We likewise may do good unto all men as we have opportunity and especially to the "household of faith." But we likewise must wait for God's time and manner for the general healing of the world's sorrows and troubles. When in fulfillment of the prayer our Lord taught us, God's Kingdom shall come and his will be done on earth as it is done in heaven, then all the blessing, all the helpfulness necessary to the full recovery of our race will be brought into operation. And it is not possible for any man or set of men, Christians or otherwise, either to improve upon God's great Plan of the Ages nor to hasten his Plan.

It is urged that the early Church at its beginning established a communist society? We answer that this was not a worldly establishment, nor with those who recognized worldly principles. It was merely a social arrangement whereby the Church at Jerusalem only sought to deal with each other as one family. It was not successful. It did not persist. It did not have apostolic commendation to other Churches. We may suppose, therefore, that the arrangement was Divine, permitted so as to show the Lord's people throughout the age the impracticability of such an arrangement at the present time.

Heavenly Hopes Not Desired. Brother White and others would probably tell us that socialists are crying out that heavenly hopes are not

satisfactory—that what they want is earthly riches and comforts and that these they intend to have, and that what the people want is what the pulpit must supply—otherwise the influence of religion will wane in the world and its ministers will become lack numbers, whom no one will care to hear or heed.

We answer, that this is all very true, but that the difficulty lies in the fact that the Gospel message is not properly presented to the people. The message which our Lord and the apostles presented is a consistent one, whereas the message from the majority of preachers today is an inconsistent one. The people are told, by both Catholics and Protestants, that there is a heaven for the saints who before dying shall become firmly established in the graces of the Holy Spirit. As for the masses, they are told by Catholics that they must expect centuries of torment to be prepared for them, and by Protestants they are told that they will have an eternity of torment without hope of a release. And then both Catholics and Protestants unite in telling the poor world that such an arrangement for the future is the provision of a just and loving God, for which they should be deeply thankful, and that the troubles of this present life are partial penances for sin.

Tell the Truth—Shame Satan. The Truth is so much more reasonable, so much more just, so much more wise and loving, that to every ear that hears it there comes a satisfaction, a harmony, which error could never produce. God's Word tells us that our race is a covetous race—condemned to death because of father Adam's disobedience—because, as his children, we have inherited a share in his death sentence—not an eternal torment sentence. The Bible tells that Satan, who misled our first parents by misrepresenting God and his Word, has since misrepresented him to mankind and that he it is who is responsible for the "doctrine of devils" (1 Timothy iv, 1), respecting the tortures of the dead, whom the Scriptures declare "know not anything" (Ecclesiastes ix, 5). The Bible tells us that God, seeing that many of our race dying because of Adam's transgression, would be glad to return to fellowship with their Creator, and to be recovered from sin and death conditions, has made a provision for them. Our Lord Jesus by his death purchased the lives and liberties of Adam and his entire race. He died "the just for the unjust, that he might bring us back to God" (1 Peter iii, 18).

But why must we wait? Why must we pray, The Kingdom come? Why the delay? The Bible answers again that the Kingdom class must first be found—"the little flock" to whom it is the Father's good pleasure to give the Kingdom (Luke xii, 32). This Kingdom class is to be composed of the saintly few who form positive characters for righteousness by faithfully following in the footsteps of their Redeemer: by being taught of him in the School of Christ. These faithful few of present selection, or election, are symbolically spoken of as the "members of the Body of Christ," which is the Church of glory; and again, as members of the Body of Christ, his Joint-Heirs in his Kingdom. The Kingdom will not be established until this select Kingdom class is completed. These must share in the sufferings of Christ and then the glory will immediately follow.

The Desire of All Nations Shall Come. The Lord declares that the desire of all peoples shall come. The people of the world in general would desire the coming of the Lord's glorious Kingdom and would rejoice in it, if they knew about it. The Divine provision would satisfy their longings as nothing else could do. Brother White and all ministers of God should hold up before them the glorious message of the Divine Word. This would bring them joy and peace and rest of heart, notwithstanding the incidental trials and difficulties and weaknesses of this present time of distress. Socialism stirs up the minds of men to dissatisfaction and to worry and to fear and to strife, and leads them on and on into the great time of anarchist trouble. The Gospel message, on the contrary, would be helpful, comforting, sustaining.

True it is not all men who are able to receive the Gospel message; but those who cannot receive it would be far better off without the distracting Gospel of socialism, which merely arouses them to greater dissatisfaction. The Bible tells that in mercy God has hidden his Plan from the world and intends that only the saintly believers in the Lord Jesus Christ shall understand the secrets of it. "The secret of the Lord is with them that reverence him and he will show them his Covenant" (Psalm xxv, 14).

So then the work of the Christian ministers as Divinely appointed is to let the world alone to be dealt with in God's due time, and to comfort and sustain and instruct merely those whom they find to have the hearing ear of faith. These are to know the Truth and the Truth must make them free from errors and superstitions and bring them to the place of full consecration to God—sanctification. Such are to be informed respecting the Kingdom of which they are invited to become members, by becoming members of the Body of Christ through faith, consecration and obedience unto death. The world in due time will have the good blessing which God intends for it.

Socialism amongst men will be the Divine arrangement following the Millennial Age—following the lifting up of the race to perfection by the Redeemer—King. Then socialism will be a grand success, because of the perfection of all mankind then living, the unworthy having all been cut off in the Second Death.

## GOMPERS NAMED AS PRESIDENT

"Who's All Right?" Shout Delegates. "Gompers," Thunders Baak. Convention—Wright: Is. Denounced.

(United Press League Wire) TORONTO, Ont., Nov. 20.—Samuel G. Gompers was today re-elected president of the American Federation of Labor.

Vociferous cheering greeted the outcome of the election and thralld-labor leader received an ovation.

"Who's all right?" shouted the delegates.

"Gompers," thundered the convention.

"Who's all wrong?" asked the labor man.

"Judge Wright," was the reply. Mr. and Mrs. Woolour who disposed of their handsome residence property a few days ago on North Court street with the intention of moving to their Klamath county farm, have cancelled their trip and will remain here this winter.

## WORK STARTS ON THE GLEN ROGUE

Machinery for Clearing Arrives and Large Acreage is to be Planted to Fruit Trees.

G. Henry Brower, superintendent of the Glen-Rogue Orchard Co., Jacksonville, was a caller in Medford Saturday. He says that the company has begun operations in the development of their 1200-acre orchard and vineyard. A force of men and teams are at work preparing 100 acres to be planted this fall.

The company recently received from Portland a car load of machinery and supplies to be used in clearing the land. This is one of the largest fruit enterprises in the valley and in addition to the apple and pear a large acreage will be planted to Tokay and Malaga grapes. Prominent capitalists of Portland and the east are behind the enterprise and ample funds are assured to carry the development to an early completion.

County Clerk Cleiman spent Saturday evening in Medford.

## EDEN PRECINCT ITEMS

(Special Correspondence) G. A. Hoyer and wife were among the invited guests who went to Talent to attend the open meeting of Odd Fellows Wednesday night.

Talent's shadow social club, in the public school, was a successful success and a sum totaling \$300 was realized.

Joshua Patterson went to AARMOOD Wednesday afternoon, from which place he went to Ashland State to look after some horses that were on the range.

Mr. and Mrs. C. Carey were among those who were invited to attend the social gathering of the Odd Fellows and their wives at Talent last Wednesday evening.

Frank Reid and wife of Talent left for Iowa last Tuesday, where they will visit Mrs. Reid's parents.

Miss Clara Allen of North Talent was among those who attended the Odd Fellows' social at Talent Wednesday evening.

J. S. Stagg and wife were at the social gathering at the Odd Fellows in Talent Wednesday evening.

C. Carey of North Talent's record of the bronze medal awarded him at the A-Y-P exposition on the Surprise potatoes.

E. O. Reaser of Ashland has just completed the timbering of one of the finest wells for irrigation purposes in this part of the valley. The well is on the orchard tract owned by William Ihm, one mile southeast of Talent, is 38 feet deep, 3 feet square, with four eight-foot runnels. An electric pump will be installed. The well will furnish water for both household and irrigation purposes.

The Talent Oddfellows gave an open social last Wednesday evening. Their object was that of interesting their wives and daughters in the organization of a Rebekah lodge in Talent. A cluster list of 55 was secured, after which a banquet was served to about 80 members and invited guests. All voted Talent as royal entertainers.

Miss Jennie Ferns was among those attending the Odd Fellows' social at Talent Wednesday evening.

Mrs. John Roberts and daughter, Miss Lelia, were doing trading in Medford last Wednesday.

Miss Nellie Reames was in Medford Wednesday, returning on the afternoon train.

E. T. Payne of Ferns Valley was at Talent last Tuesday.

George Afford of North Phoenix was doing trading in Talent last Tuesday.

Mrs. Joshua Patterson was calling on friends in North Talent last Thursday.

E. Gibbs was trading with the Phoenix merchants last Thursday morning.

The ALADDIN really sets you nothing for in a short time you have saved its cost—then goes on saving money in oil as long as you burn it and with ordinary care it lasts a lifetime. That means that the ALADDIN really sets you nothing for in a short time you have saved its cost—then goes on saving money in oil as long as you burn it and with ordinary care it lasts a lifetime. The ALADDIN is something more than a beautiful lamp; it's a convenient, portable lamp requiring little care—burns without noise or odor—can't explode.

A. G. Fuller of Indianapolis, Ind., but now with the Medford Auto Co., in speaking of this lamp says: "I have had occasion to use and observe the working of the Aladdin lamp for more than two years, and at the end of two years it worked as perfectly as it did the first day it was used." For sale by W. E. STACY, E. C. AYLER, General Agents.

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