PEOPLE'S



Sermon by CHARLES T. RUSSELL. Pastor Brooklyn Tabernacle.

Sunday, December 10.-Pastor Ruswith an attentive audience, as usual. We report the discourse, as follows: Only those who come to an advanced degree of knowledge of God's Word all good-all blessed. Under the inunderstanding aright the teachings of the Scriptures, supposing that they taught eternal torment for the great majority of our race, we feared God, rather than loved him. We dured not malicious, devilish, yet we were unable to see it in any other light; hence the general perplexity of Christendom, and

God and his supposedly terrible pur-

poses seepecting our race and the gen-

eral awe respecting the Bible and the

fear of its misunderstood teachings. But now in the dawning of the New Dispensation the Word of God is shining as never before; one passage illuminating another, our fear gives place to reverential love and fillel awe. We begin to understand that the torment ctrines which we received are wholforeign to the Divine character. blok, on the contrasy, is distinctly nacked by Windom, Justice, Mercy ad Love toward all. We find cur-nives now in agreement with the mal declaration that God's judgnt of eternal terment as a pensity for sia, we find a judgment or seasoos of death. We agree to the rightas of that verdict or judgment. God had the right to demand of his creature the obedience he was able to pender. He had a perfect right to destroy him in death when he refused blessing of life eternal on the terms of obedience. Seeing this, how rejoiced we are to note the Divine Mercy in the Plan of Redemption for the sinner and his offspring through the sacrifice of Christ! As a result we have good hope in his judgments; for him who once judged us worthy of death has with equal Justice redeemed us and granted us the opportunity of eternal life through the resurrec-

It was another part of the Divine Judgment against our race that, instend of the death penalty coming instantly upon Adam and Eve, it came gradually, that through the processes of gradual dying they might the better learn the lesson of "the exceeding sinfulness of sin"-to the intent that, when granted the new trial secured by the merit of Christ's sacrifice, they might profit by it the more. The same principles apply to all of Adam's posterity. "The whole creation groaneth and travalleth in pain together until now * * * waiting for the manifestation of the sons of God" (Romans vill, 22, 19). They are waiting for the establishment of Christ's Millennial Kingdom under which they shall have a full opportunity of coming to a knowledge of the

This is God's provision for the world in general. What God did for the litapart entirely from his general deal- xvii, Si). ing with the world of mankind. The natural and the spiritual Seed of Abrahave been granted special privileges Law Covenant and spiritual Israel under the Abrahamic Covenant, From these two nominal israels special "overcomers" have been chosen or elected. These shortly, in association with the Redeemer, will constitute the Kingdom of God. The overcomers of spiritual Israel, becoming the Bride of Christ by resurrection "change" to the heavclass in the highest sense. The overcomers of natural Israel, resurrected will constitute the earthly phase of the Millennial Kingdom. Mankind may see and have intercourse with these, but will not see nor have direct intercourse with the glorified Christ, Head and Body-the King of Glory.

Ged Will Judge His People.

So far as the world is concerned, it has been under the one general sentence of Divine Justice, "dying thou shalt die." But so fur as natural and spiritual Israel are concerned, they have been dealt with as freed from the origdeath afresh under God's judgments or disciplines. Thus it it written, "Johovah will judge his people." Not all under those judgments have underspeed them-not all were in the condition of heart to receive their instructions. "The secret of the Lord is with them that fear him; and he will show thein his Covenant" (Psalm xxv, 14). Thus, during the Jewish Age, Israel often lapsed into more or less of darkness and idolatry and failed to see special privileges and relation- by the fact that our Lord will be, not 3, 4). ship to God under their Covenant. But amongst them were the few faithful

PULPIT.

Blessed Judgments.

"With My Soul Have I Desired Thee In the Night: Yes, With My Spirit Within Me, Will I Seek Thee Early: For When Thy Judgments Are Abroad In the Earth, the Inhabitants of the World Will Learn Righteousness" (leaish xxvi, 9).

-Ooo who with the eye of faith discerned the righteousness of God's dealing with them. Of these were the prophsell spoke today from the above text. ets who rehearsed the Divine dealings Brooklyn Tabernacie was crowded and rewards and punishments, that , they were true and righteous altogether and merciful in the extreme,

Similarly during this Gospel Age Christendom as a whole has not been can realize how Divine judgments are in the condition of heart to hear, to understand, to appreciate, the judgments fluence of the fog of superstition, not of the Lord. But some have been "Israelites indeed" who possessed the serejoice in his judgments-his righteous of holiness" (Isalah xi, 9; xxxv, 8). dealings. They realized by faith God's rather than loved him. We dured not love for them. "The Father himself say that such a judgment was wrong. loveth you" (John xvi, 27). By faith they appropriated the Apostle's assurance that "all things work together for good to them that love God, to them the general allegation of heart, and who are the called according to his many intelligent minds driven to inpurpose" (Romans viii, 23). fidelity, and the dislike to think about

God's Judgments In the World. We have seen that God's judgments in the past have been merely with those who shall constitute the Seed of Abraham (natural and spiritual), promise, "all the families of the earth shall be bleesed" (Genesie xxvill, 14), so long as the moon endureth." We now note the fact that our text does not relate to either of these, for their judgments could be discerned only by the eye of faith. Our text refers to the world's judgments during the Miliennial Age. Then God's judgments will be abroad in the earth-not merely confined to one nation or specially called class, but will include every ember of Adam's race. And while these are declared to be the Lord's judgments, note the fact that they will be administered by The Christ, of which our glorified Redeemer shall be the Head, and his "members," when glorified, shall be the Body - the Church. The judgments of the Lord abroad to the earth will not mean havor and dismay to mankind in general, but the very reverse-relief, assistance to all who come into line with the righteous arrangements of that Kingdom designed for their uplifting from sin and death conditions. The judgments of that Millennial Day of a thousand years will be severe-even to destruction-only against the willfully. the deliberately rebellious, after they shall have been brought to a clear appreciation of right and wrong, good and evil, and their penalties, life and

death. Mark the statement of the Prophet the judgments of that time will be a

"Let the heavens be glad. And let the earth rejoice; Let men say among the n

men say among the nations, Jehovah

Lot the sea roar, and the fulness thereof; Let the fields rejoice, and all that are Then shall the trees of the wood sing

BECAUSE HE COMETH TO JUDGE THE EARTH.

O give thanks unto Jehovah, for he

For his mercy endureth forever. -I Chronicles xvi, 21-34.

A Millennial Judgment Day. Mark the words of St. Paul respectthe world. He says God "hath aptle nation of Israel during the Jewish pointed a day [the thousand-year day Age, and what he has been doing for of Christ) in the which he will judge Spiritual Israel since Pentecost, in this the world in righteousness by that knee shall bow and every tongue con-Gospel Age, are matters separate and man whom he hath ordained" (Acts

In this work ordained for our Lord he is to have associates-the "elect" ham are exceptions to the rule. They Church, his "members," of whom the and blessings not granted to the world that the saints shall judge the world?" in general-natural Israel under the (I Corinthians vi. 2.) And the Ancient Worthies enumerated by St. Paul (Hebrews Ix, 38-40) will also be judges, but on the earthly plane as representatives of the heavenly Kingdom. As it is written, "I will restore thy judges as at the first and thy counsellors as

at the beginning" (Isaiah i, 26). Our All-Wise Creator, who has thus made provision, both for the heavenly enly nature, will be like him and share and the earthly judges of the world his glory and constitute the Kingdom in the election from Israel and the election of the Gospel Age, has thus demonstrated to the few who underto the perfection of earthly nature, stand "the secret of the Lord" "the mystery" hidden from ages and dispensations past. It is evident that there will be no disappointment, no failure, in respect to God's great oath-"In thy Seed shall all the families of the earth be blessed." The basis of the blessing is the redemptive work outworking of that blessing will come through the giorified Lord and his Church, "his Body." The first work will be the establishment of a righteous government in the hands of those insi sentence and on trial for life or already proven absolutely loyal to God and to his righteousness-"faithful erea ento death." We may have full confidence that in that Kingdom "righteoussess will be laid to the line and furtice to the plummet," as God has promised (Isaiah xxviii, 17). Not

would be reasonable and possible. The

with merciful assistants is represented

only the great King, out also the great Priest and Prophet and Teacher. Even so, also, the Church shall be "kings and priests"-their office, their service, will be a combination of ruling and healing, instructing and uplifting.

Everything done will come under the head of judgment-righteous dealing. fort, will be rewarded-its judgment will be a blessing, an increase of barmony with the Lord and with a character development and restitutional physical experiences (Acts III, 19-21). Instead of the ways of darkness will be the way of light. Instead of the broad road leading to destruction with the masses going down thereon-to the tomb-will be "the highway of holiness." Instead of stones of stumbling we are assured that all the stumbling stones shall be gathered out of the way. Instead of beastly violence, overmastering temptations and besetments. devouring mankind because of their weakness to resist the Adversary, the Bible assures us that Satan will be bound and that the wild beasts of vice and degeneracy will all be brought into subjection. Thus "nothing shall hurt nor destroy in all God's holy Kingdom." "And an highway shall be cret of the Lord and who were able to there, and it shall be called. The way

The Messianic Psalm (seventy-second) finds its application to that glorious Millennial epoch. Thus we read. "Give the King thy judgments, O God, and thy righteousness unto the King's Son. He shall judge thy people with righteousness and thy poor with judg-ment (justice). * * He shall judge the poor of the people, he shall save the children of the needy and shall break in pieces the oppressor. . . . He shall come down like rain upon the mown grass, as showers that water through whom, according to the the earth. In his days shall the righteous flourish; and abundance of peace

"The People Will Learn Righteous-

As already shown, God's dealings in the past have been with the world only in the sense of executing a general sentence for Adamic sin-a death sensence with all that that involves of mental meral and physical degeneracy—dying. All of God's special judgments have been with those who were justified to special relationship through faith. If we were to judge of the number who will be blessed during the Millennium by the "little flock" of natural Israel and the "little flock" of spiritual Israel, saved under God's judgments in advance of the millennium, the outcome of the world's judgment would not appear favorable. But these would not be fair criterions. Present conditions are permitted in order to test and to prove the faith, as well as the obedience of those who are under trial or judgment and who, by reason of the fall, have such a faith as permits them to grasp the glorious features of the present call. Consequently, "few" there will be who will find the great reward now offered (Matthew vii, 14). This is as God designs it, because he is selecting a special class. But the arrangements made for mankind in general are that the darkness and sin David when prophetically referring to of the present time shall fiee away. The the Millennial Age; he points out that dawning of the Millennium morning. with the rising of the Sun of Rightas with healing in his beam (The Christ in glory to enlighten the world), will mean that knowledge will be granted the world-facts, evidences, proofs. The world will not be required to "walk by faith and not by sight," as are the "elect" of this present time. Instead of the eye of faith of the present time will be the eye of understanding (knowledge), then. Instead of the secret of the Lord being kept from the world, all of his gracious purposes will then stand fully revealed. "The knowledge of the giory of God shall fill the whole earth as the waters cover the great deep" (Habakkuk il, 14). As a reing what God has in reservation for suit none shall need to say unto his neighbor and to his brother, Know thou the Lord, for all shall know him, from the least to the greatest of them. Every fess to the glory of God (Romans xiv, 11). When every good deed shall receive promptly and manifestly its reward, and every evil deed shall receive promptly its punishment, the world will speed-Apostle writes, saying, "Know ye not ily learn to avoid the punishments and to win the rewards by obedience to the

laws of the Kingdom. The Scope of Our Text.

The Prophet in our text personifies The Christ, Jesus the Head and the Church his Body. Note the statement, "With my soul have I desired thee in the night" (Isainh xxvi, 9). The "night" of sin has been upon the world for centuries. The "morning" is at hand, but not yet fully come. During the night time the faithful of the Church are represented as walking in the light of God's Word. "Thy Word is a iamp unto my feet, and a lantern unto my footsteps" (Psalm exix, 105). St. Peter says, "We have a more sure word of prophecy, to which we do well to take heed as unto a light shinbound Covenant made with Abraham ing in a dark place-until the day dawn and the day star arise" (II Peter i, 19). In this night time the "elect" are different from the majorof Christ finished at Calvary. The lity of those around them-they desire God's righteousness and they pray, "Thy Kingdom come; thy will be done

on earth even as it is done in heaven." Song of Moses and the Lamb. Those who now are able to "sing in the night" because of their appreciation of the Divine Plan are prophetically declared to "sing the song of Moses, the servant of God and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Aimighty; just and true are thy ways, only so, but we may have full confidence that mercy will have a free fear thee, O Lord, and glorify fly hand there to do all for mankind that name? for thou only art holy: for all nations shall come and worship before combination of a strong government thee, because of the manifestation of thy righteous dealings" (Revelation xv.

A Christmas Poem *

That reminds me" mused McCutcheon, "In my office up the street, I've got everything so handy there,

that working is a treat. telephones and cool electric fans."

That reminds me" says McCutcheon "Why should I have all the snaps? With my wife at home, a strugglin' with a lot o' handicaps,

An' fussin' round with smoky lamps brilliancy of light. an' gas an' gasoline alling that old machine."

That reminds me" says McCutcheon "my wife's birthday's comin' soon She tried the irons and chafing dish She's lookin' sick and weary and she's getting pale and thin, I'd like to get her something that'll help her health to win."

'That reminds me" says McCutcheon "my wife's goin' away to visit, An' I have struck upon a notion that is not so dusty, is it?

While she's gone I'll wire the house up from the garret to the ground. Like it used to when McCutcheon had An' we'll have a home electric'-time her birthday comes around.

frau was out of town your wife, like McCutcheon did with And blew himself for "everything his? electric," money down. Electric fixtures, reading lamps, all out loud to him

gleaming bright and clean, And flat irons, heaters, chafing dish and motor run machine.

Every good deed, yea, every good of I've got labor saving systems and You should have seen the face on Mrs. Mac when she reached home, And saw her huse electrified and

and spied the lovely dome (That hung within the dining room) all beautiful and bright

She could only gaze in rapture at the

An' gettin, all worn out with ped- If ever husband made a hit, Mc-Cutcheon was the boy, His wife was half hysterical with happiness and joy.

> and started up the fan And like a happy child, around her electric room she ran.

And it is nothing now unusual to hear the neighbors say

"Since Mrs. Mac got 'lectrified she's younger every day," And, no wonder, for her drudgery don't take up all her life

a non-electric wife. P. S .- Mr. Man-with-an-unwired-So Mac got awful busy, while his house: Why not make a hit with

P. S .- Mrs. Ditto: Read the poem

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