

THIS SERMON IS A REGULAR WEEKLY FEATURE

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

"WHICH IS THE TRUE GOSPEL?"

"I am not ashamed of the gospel of Christ" (Romans 1, 16).

Portland, Me., Sept. 11.—The International Bible Students Convention in session here with an excellent attendance and deep interest manifested. Pastor Russell of Brooklyn Tabernacle delivered two addresses today, one being in Jefferson Theatre. We report one of them from the text foregoing:—

Three weeks ago today Christendom was startled by a communication which announced that the Christian Alliance had lifted a collection of \$80,000 in a few minutes—\$300 in cash, the balance in promises. Then followed the startling announcement of Brother Simpson, its President, that the collection lifted would probably be the last at Old Orchard, because the Camp Grounds' Directors had rented its Auditorium for three days for the use of our Association. He declared that he disagreed with our theology. This, of course, was a veiled threat that the Directors of the camp ground must break their contract with the Bible Students. This they promptly did, and we accepted back the money paid in advance, rather than to go to law. It is for this reason, dear friends, that we are having our Convention "outside the camp." We are glad that its fence does not separate us from our great Redeemer and Teacher, the joy of whose blessing I see in your faces.

Secular editors were astonished! They had been congratulating Christian people that the days of the rack, the thumb screw and the stake were past and that from every quarter were coming appeals for Christian Union which, it was hoped, might even ultimately include all denominations of Catholics and Protestants. Yet here they had to listen to the contrary—a suggestion that Christian people in alliance were so opposed to Bible Students that even a year would not be sufficient to purify the air of Old Orchard and to permit them to meet here next year to take up another collection. It seemed funny, too, to these editors, that anything could drive a Christian Alliance meeting away from a \$80,000 collection!

Explanations Surely in Order. Since Brother Simpson may not care to tell the whole truth about the matter and since the Christian public is interested and ought to know the facts, I must tell them. The unpleasant duty, however, will not necessitate my saying an unkind word concerning Mr. Simpson and the Christian friends who are in alliance with him.

There are two reasons why Brother Simpson thought it doubtful if he could come next year following our three days of this year.

(1) He knew instinctively that his collections would be smaller, hardly worth coming for, if the people should begin to get the eyes of their understanding more widely opened respecting what really constitutes the Gospel of Christ.

(2) The \$80,000 "raised" was not cash and a large proportion of it never will be. Some of it is promised over and over again and telegraphed over and over, as was the case with the young woman who in the spectacular manner offered her jewels from time to time and had it mentioned in the papers. Such repetitions of charitable work are considered entirely proper by many in connection with religious work in various denominations, "for the good of the cause." Subscriptions are given publicly without hope of payment, to influence others who are more sincere—some of whom in the excitement give more than they can afford.

Chicago Stockyard Method. This same method is illustrated in the Chicago Stock Yards. A fine, large, trained bull gallops out to meet the cattle designed for slaughter. He wallows before them and becomes their leader. Following him in a grand rush for a narrow passage they crowd one another to the executioner, who knocks them senseless. A special place just large enough for himself is provided for the decoy bull, who, later, goes out to lead on another herd for the slaughter.

We do not mean to say that those who give their money are slaughtered or otherwise injured. We believe that they are blessed—that everyone is blessed who sacrifices anything heartily unto the Lord, or to what they suppose to be his service, whether it is or not. It is the method of getting the money from the people and the deception practised which we deplore. However, the Alliance has plenty of company in this method in larger Christian denominations. It is part of the "business" method of recent years. Some who did not understand this "business" method wondered where all the money apparently contributed to the "Christian Alliance" work was spent. An investigation of its financial accounts was made, which revealed the fact that they were chaotic, and other "business" methods were adopted.

"The Darkness Hateth the Light." Some one may inquire why the Christian Alliance should fear us and whether or not we have ever done them harm. We reply, Never have we injured them in the slightest degree, nor ever even publicly mentioned their

name before. Their opposition to us is on the lines of general principles mentioned by the Great Teacher, "The darkness hateth the light." "All things that are reprov'd are made manifest by the light" (Ephesians v, 13). Our work is to proclaim the true Gospel—to incite Christian people to Bible study in the light of the Bible's own testimony and without sectarian specialties, which, in the past, have distorted the Word of God and set it forth in false colors.

As Christian people come to see the grossness of the errors by which they have been blinded, the light not only has a blessed and transforming effect upon their minds, but it influences their pocketbooks also. They no longer appreciate the "business" methods of the Alliance nor the brand of Gospel which it sets forth. The more God's people come to a correct understanding of the teachings of his Word, the smaller will be the collections of the Christian Alliance. That is the real secret of their opposition. I would that it were true that they would never take up another collection at Old Orchard! The heathen have already had too much of their Gospel of damnation. God's name has already been slandered and blasphemed enough by the false Gospel message—that nine hundred and ninety-nine out of every thousand of humanity ever born are to suffer eternal torment because of father Adam's sin and the ignorance, stupidity and meanness which have resulted.

Let the Truth Prevail.

If the intelligent men connected with the Alliance really believe the horrible nightmare of the Dark Ages which they are proclaiming as the Gospel of Christ, then, of course, they are excusable for preaching it. It is not for others to judge of their honesty in this matter, but it is for others to decide that they will no longer assist or cooperate in the spread of such horrible travesties upon the Divine character—no longer assist financially or otherwise in binding upon the poor heathen at home and abroad increased ignorance and superstition.

Which is the True Gospel?

Catholic and Protestant orthodoxy have set forth for centuries two general views of the Gospel of Christ. To whatever extent they now disagree with these they should publicly disown and abandon them. Until then they are besmirched with whatever odium attaches.

The Catholic Gospel (Good Tidings) is that all the heathen, all Catholics and all Protestants, except a mere handful, go to a Purgatory of awful suffering, terrible anguish, lasting for decades, centuries and thousands of years, roasting, boiling, agonizing, and thus purging away their sins and dross that they may ultimately attain to heavenly bliss for the remainder of eternity. If that is good tidings it can be considered such only in contrast with something more horrible, if that be imaginable.

Our Protestant Gospel.

Our Protestant Gospel, of which we are so proud that we want to thrust it upon Jews and Catholics and heathens everywhere, we should thoroughly understand, enjoy and appreciate before we waste good time and money giving it to others. Here it is: Four centuries ago our forefathers were not Protestants but Catholics and believed in Purgatory, etc., as above. Then what was known as the Reformation Movement set in. Catholics, Jews and infidels will admit with Protestants that a great blessing of enlightenment and civilization has come to the world in the train of the Reformation Movement. But none of us is prepared to admit that the Reformers were perfect, nor their work perfect.

The Reformers criticized the Catholic teachings which they had formerly believed. They examined their Bibles and found nothing there to the effect that Mary was the mother of God, nor that we should pray to saints, nor that we should use pictures or images in our worship, nor that their sacrifice of Christ in the mass was proper, nor that there was a Purgatory anywhere. The Reformers threw out these things as unscriptural. They completely demolished Purgatory in their minds, declaring that it had never been anything more than imagination. Then came another thought, viz: What must we do with the thousands

of millions of mankind that we and our fathers for centuries supposed were in Purgatory roasting, stewing, tortured, but hoping for heaven. They looked at one another in consternation. They had hearts and sympathies and felt that as it had devolved upon them to smash Purgatory, it must also devolve upon them to re-locate all those thousands of millions whom they had on their hands. They felt the weight of the responsibility. Could they demand of God that they should be put into heaven? Surely not! Surely not the saintly few are fit for heaven! They, as well as all, recognized that fact. Then, with blank consternation, they determined that they must crowd the entire mass into a hell of eternal torture and shut the gates upon them forever and write upon the gates, "Who enters here abandons hope."

Brother Calvin to the Rescue. Taking from practically all humanity all future hope made the Reformers for the time heartsick. It would be awful to do that for one person, but to thus "do" all humanity seemed terrible. And then to be obliged to label that gospel "Good Tidings" must certainly have been a trying experience for the Reformers.

But Brother John Calvin helped them amazingly and took from them their burden. He told them that they should not worry, because it was all God's fault and not theirs. God had predestinated them to that awful fate long before he created man. Now they should merely try to think of themselves as the "elect" and try to forget everybody else. Of course, it seemed horrible to charge all these things against the God of all Justice, Wisdom, Love and Power. But it was the only solution which occurred to them. John Calvin's theories were afterwards embodied in the "Westminster Confession of Faith." And that confession of nearly all Protestant creeds. Brother John Wesley afterward objected, but admitted that only the saintly went to heaven and everybody else went to eternal torment. His protest was that, instead of this being by Divine foreordination and intention, it was, on the contrary, because of Divine unwisdom and incompetency.

"Good Tidings of Great Joy."

Surely no sane person can any longer defend any of the above "Gospels" as the true one, of which St. Paul was not ashamed! Surely St. Paul never preached any of those Gospels, nor did any of the Apostles—nor does the Bible support such theories, except by the turning and twisting of language, mis-translations of the original and mis-interpretations of some parables. The plain statements of the Scriptures are all directly to the opposite.

The Bible teaches that "the wages of sin is death," not Purgatory nor eternal torment. "The soul that sinneth, it shall die." Adam, the perfect, was placed on trial for life eternal or death eternal. He sinned and the sentence against him was, "Cursed is the earth for thy sake; thorns and thistles shall it bring forth unto thee. In the sweat of thy face shalt thou eat bread until thou return unto the ground from whence thou wast taken" (Genesis iii, 17-19). St. Paul declares the same: "By one man's disobedience sin entered into the world; and thus death passed upon all men, because all are sinners" (Romans v, 12).

Looking about us we find this true. Everybody who is not dead is dying. As the Bible says, we are living under a reign of Sin and Death. Nothing that man can do can either eradicate sin or lift us out of our dead and dying condition. God alone can help us! He proposes to help us and the message respecting that help is, in the Scriptures, called the Gospel. Its announcement by the angels on the night of Jesus' birth is full, complete, satisfactory, viz: "Behold, we bring you good tidings of great joy which shall be unto all people; for unto you is born this day in the City of David a Savior (life-giver) which is Christ the Lord" (Luke ii, 10).

Ah, now we have the Truth! The penalty of sin is death. And the "good tidings" is that God has provided for our recovery from sin and death. The Savior gave his life for the cancellation of our sin, for the satisfaction of Justice, that in due time Adam and all his condemned and imperfect race might be released from the condemnation and be lifted out of the sin and death conditions which now prevail. That uplifting is Scripturally called the resurrection of the dead. Hence the preaching of the early Church was, "Jesus and the Resurrection"—the Redeemer and his work.

Still More Good Tidings.

The good tidings for the race in general is that the Redeemer in God's due time will become King of kings and Lord of lords—the Messiah of glory, God's glorious Representative. For a thousand years the regenerating work for Adam's race will progress (Matthew xix, 28; Acts iii, 19-23). God's Chosen People, Israel, will be the earthly agents of the heavenly and invisible King of glory. By the close of his reign the whole earth will have been transformed into the Paradise of God. "He will make the place of his feet glorious." And mankind will all be perfect again, in God's image. There will be no more sin, no more sickness, no more dying, because all the things of sin and death will have passed away and he who sits upon the Throne will have renewed all things (Revelation xxi, 5). All who after coming to a full knowledge of the Truth of God's love and gracious provision, still love sin and hate righteousness, will be destroyed in the Second Death, from which there will be no redemption, no resurrection, no recovery; as St. Peter says, "They shall perish like brute beasts."

Lainer of the Cavalry

By Gen. Chas. King

Author of "The Colonel's Daughter," "Foes in Ambush," etc.

A look of amazement came into the young officer's face. The answer came slowly, painfully: "I took part in no frolic, sir. I went contrary to an order that had held good while we were out on the campaign, but that we did not suppose was binding there. I went to the post that night to help a fr—a man who—who needed money for an immediate journey. No one personated me to my knowledge."

"I have the written report of the officer of the day that you were there asleep at 11 p. m. Subsequently I learned that you were away from taps until nearly reveille."

"You could have heard that from me, sir, and why I was gone, if need be."

"Officers who make comrades and intimates of enlisted men take chances that—"

"Colonel Button, I protest!"

"Protest you may, but listen you shall," was the instant rejoinder. "It is well known you interfered with a noncommissioned officer in the proper discharge of his duty. That was last June, and it was in behalf of that young man Rawdon. It is well known that you were hobnobbing with other enlisted men here. It is well known you lent civilian clothing to your protégé for his latest escapade."

"Colonel Button—gentlemen," cried Lanier, "this is beyond all right!" Indeed, Stannard and Sumner were on their feet in expostulation, but the

colonel's blood was up. Bang went his belt, and the orderly fairly jumped into the room.

"Call Sergeant Fitzroy," said he, and in another moment Fitzroy stood before them, a civilian coat and waistcoat hanging on his arm.

"Briefly, now, sergeant, where did you get those?" demanded Button.

"From the room that Trooper Rawdon occupied in town, sir. It's the suit he wore about town last Friday." And, so saying, he held them forth. Lanier slowly took the coat, astonishment in his eyes; glanced at the tag inside the collar, bearing the name of his own New York tailor.

"It is enough like mine to deceive anybody but—the owner," said he.

"Do you mean to tell me"—began Button indignantly.

nothing tempted one of our members to violate an arrest, but you"—

"Pale as death Lanier faced him.

"Surely, sir, a cry for help—that I thought might mean fire!"

"There was no cry for help," interrupted the colonel. "There was no sign of fire. Even if there had been it should mean nothing to a man of honor when ordered in arrest. That is the only creed of a gentleman."

The adjutant led his stunned and silent comrade home.

(To Be Continued.)

This is truly kodak time. The leaves are beginning to turn—the smoke has about cleared away—making it possible to get the choicest and most perfect pictures. Get a kodak and keep the memory of your excursions for all time. You'll find the work of developing very fascinating and not at all difficult.

We handle all the necessary supplies and a complete line of Kodaks, Pack Fill Cameras, etc.

PRICES REASONABLE

Medford Book Store

BREAD

Try our Home Made Fresh Bread. "Goodness and Purity" is our motto. Also Salads and Roast Meats ready cooked, at the MEDFORD BAKERY 42 S. CENTRAL AVE.

Pine Timber For Sale

3,700,000 feet extra high grade next thing to sugar pine, will cut 65 per cent strictly clear. 2,900,000 feet first class yellow pine, will cut 65 per cent No. 2 shon and better. 1,500,000 feet fine large red fir and cedar. Plenty of water, easy to log, level roads. Inquire at Dorris Hardware Co. at Dorris, Siskiyou county, Cal. 157

ALL KINDS OF DRY WOOD

Oak, Laurel, Fir and Pine. Buy your winter supply now; reasonable prices.

THE SUN STAR WOOD CO., 15 Almond st., or Room 31, J. C. Bank bldg. Phone Main 4751. C. T. Morl, Prop.

U. S. HOTEL BUTTE FALLS, Or.

Re-opened and will cater to the public. Auto and hunting party dinners a specialty. Patronage respectfully solicited. MR. AND MRS. A. DUFRAV, Prop. and Mgr. Respectively.

**SOME GOOD BUYS**  
See  
**Daily & Toft**  
ROOM 33, JACKSON COUNTY BANK BLDG.  
NO. 1—TWO HOUSES and two lots, in good location, \$2000; rents \$25 per month.  
NO. 2—MODERN 5-ROOM HOUSE; new, close in, \$2600; half down, rest on easy terms.  
NO. 3—4 ROOM HOUSE and two good lots, \$1600, half cash, 1 year on balance.  
NO. 4—THREE LOTS on Edwards street, with large oak trees, on easy terms, \$500 each.  
NO. 5—LOT, 60x100; price \$250, on terms.  
NO. 6—5-ROOM BUNGALOW, \$900, \$250 down and \$20 per month.  
NO. 7—200 ACRES on Rogue river, \$20,000, terms.

**Medford Iron Works**  
E. G. Trowbridge, Prop.  
FOUNDRY AND MACHINIST  
All kinds of Engines, Spraying Outfits, Pumps, Boilers and Machinery. Agents in So. Oregon for FAIRBANKS, MORSE & CO.

**PLUMBING**  
STEAM AND HOT WATER HEATING  
All Work Guaranteed Prices Reasonable  
**COFFEEN & PRICE**  
11 North D St., Medford, Ore. Phone 308

The finest Sample Rooms in the city. Single rooms or en suite also rooms with bath  
**Hotel Moore**  
Telephone in Every Room  
Rau-Mohr Company Proprietors.  
European Plan

**Medford Conservatory**  
For Music and Languages.  
Natorium Building.  
Piano, Voice, Violin, Cello, etc. Registration begins September 26.

**Edward Charles Root**  
TEACHER OF  
MANDOLIN, BANJO, GUITAR, VIOLIN AND CLARINET.  
STUDIO AT RESIDENCE, 142 NORTH IVY STREET.

**The Big Eye**  
on Main St. shows where they grind glasses, fit glasses and repair glasses  
**Dr. J. G. Goble**  
Medford Oregon

