

NEED OF GREAT CONFIDENCE IN THE PROMISES OF GOD

Light Should Not Be Hidden, but Always Exposed.

Reward Will Be a Position in the Mediatorial Kingdom to Be Set Up in the World Shortly.



Hartford, Conn., Dec. 18.—Pastor Russell of Brooklyn Tabernacle was here today. He addressed a large audience in the Opera House. He had excellent attention. We report one of his discourses from the following text: "Cast not away therefore your confidence, which hath great recompense of reward."—Hebrews x, 35.

Our English word confidence is a synonym for faith. It is a very pretty thought that we should not cast away our faith, but hold firmly to it and gain a reward. This thought is expressed elsewhere in the Scriptures, but it is not the thought of our text. Here the word confidence more properly signifies assurance or outspokenness, courageous presentation of a message not always kindly received. The Apostle is urging the followers of Christ to be of good courage, or in the language of the Savior, that they should not put their "light under a bushel, but on a candlestick," where it would shine out for the blessing of men.

There is a practical side to the Gospel. Everything enjoined upon the followers of Christ and all their trying experiences in life are wisely intended to work out for them character-development of good, firm, fine texture. It is a mistake to think, as some of us have thought in the past, that it is the will of God that we should merely hear of Christ and give a nominal assent to the message of his death as our Redeemer and turn from onward forms of sin—and then, contented with our progress, help others to the same low standard.

The Father Does the Drawing.

Quite to the contrary, the teachings of Jesus and his Apostles ignore the world as a whole and merely seek for a special class with hearing ears and appreciative hearts. The Gospel message set forth in the Bible knows nothing of the ordinary mission work of rescuing drunkards and harlots and the profane. While not refusing publicans and harlots it did not go about seeking them. It waited for them to seek for righteousness and, as the Master said, "No man can come to me except the Father which send him draw him"; and whoever cometh unto me I will in no wise cast out (John vi, 37, 44, 65). As a matter of fact, those who came to the Master and those who have been interested in his message ever since, have not in any large proportion, been the rich, the great, the learned, the noble, according to the course of this world, but chiefly the poor, rich in faith to ward our God.

Take as an illustration St. Paul's course when he went to Athens. We do not find that he started a mission Sunday School and offered the children the prospects of a picnic or a Sunday School treat. In order to gather them for a half hour's talk about nothing, "To keep them off the street." Neither did he seek out the drunkards in the slums and establish a slum mission. On the contrary he sought the care of the intelligent classes, the thinking classes, irrespective of their wealth or station. Why? Because he had a message—a message which children could not understand; a message which drunkards were incapacitated from understanding; a message which should appeal, if at all, to the best people of Athens, whether rich or poor.

Have we not had, to a considerable extent, the wrong idea? Are we wiser than the Lord and the Apostles and able to give them pointers as to methods instead of following their example, as we were instructed to do? They proclaimed the Second Coming of Messiah and the establishment of his Kingdom. They preached that the very object of his Reign of Righteousness for a thousand years will be the putting down of sin in its every form and the lifting up of poor, fallen humanity. They taught that there was danger of attempting to make a proselyte and really doing more harm than good thereby. They taught that the special work to which God's people are now commissioned as ministers or servants of Christ is the proclaiming of the Gospel—"the Good Tidings of the Kingdom"—not the proclaiming of eternal torment nor the attempt to drive the world of mankind from sin through fear. They taught that the work of this present Age is the selection from amongst mankind of the Bride class, to be Messiah's associates in his Kingdom, for the blessing of all the world. It is this message of the goodness of God that our text declares should be proclaimed with courage, with boldness, with outspokenness.

A Great Fight of Afflictions.

St. Paul is criticizing some who had for quite a time been Christians and who had been granted large opportunities for growth in grace and knowledge. He says to these, "For the time ye ought to be teachers, but ye need that one teach you again which be the first principles of the doctrine of Christ." They had lost the first principles. They had gotten entangled with vain philosophies and their spirituality was at a low ebb. Conditions are very similar today. After eighteen centuries of Divine instruction and with the wonderful Bibles now at our

command and with helps for Bible study, what manner of Christians ought we to be—in faith, in love, in obedience, in courage. St. Paul points out the necessity for the Lord's people to assemble themselves together for fellowship and for the study of his Word and to provoke one another to love and good works. The necessity for this, he suggests, is that sin on the part of those who have received a knowledge of the Holy Spirit is a much more serious matter than the same conduct would have been before they came into the precious relationship of spirit-begotten children of God. He says, "For if we sin after that we have received a knowledge of the Truth, there remaineth no more a sacrifice for sins, but a certain fearful looking for of condemnation and fiery indignation which shall devour us as God's adversaries" (verses 23, 27).

Have we grasped the import of the thought? It signifies that those of us who have accepted the Divine terms and entered the family of God will have no future opportunity in another life. We must either make our "calling and election sure" under the terms of the law, as accepted, or be rejected as unworthy of life everlasting—as fit for the Second Death—annihilation. He who despised Moses' Law died without mercy. But he who, having come to a clear knowledge of the Truth, shall be found a willing sinner, will not only be cut off from a further opportunity in the present Age, but be everlasting cut off from life destroyed. "God is able to destroy both soul and body"—the present life and our future hope. These thoughts should make very earnest, very diligent, all who have accepted Christ and been accepted by him.

Nevertheless Be Not Discouraged.

These things were written, not only for the Hebrew Christians of St. Paul's day, but intended by the Holy Spirit for all the household of faith. We should not rock ourselves to sleep, nor give to each other opiates. While the world is not yet on trial for eternal life, the Church is now being tested—for life or death eternal. The thought should sober us. As the Apostle suggests, "Be diligent, be abiding," be faithful, following in the footsteps of Jesus. But St. Paul or, rather, the Holy Spirit through him, took cognizance of the fact that the Lord's people are in a world that is "no friend to grace to help them on to God." The Apostle recognized that we might become discouraged with our own faults and weaknesses. Hence, after earnestly exhorting to faithfulness and energy and after pointing out the dangers of slothfulness and of being over-charged with the cares of this life and the deceitfulness of riches and thus losing the spirit of Christ, he turns from this threatening attitude and uses encouraging words.

He says, "Call to mind the former days in which, following your illumination of the Holy Spirit, you endured a great fight of afflictions." St. Paul's intimation is that at that time, while suffering persecutions, the brethren were really in a better, more alive, spiritual condition than later. The prosperity, privileges, freedom from persecution enjoyed, had made them slothful and less courageous. He would have them and us call to mind the victories won in the past, that we might have courage for the present and the future. How gracious, how helpful, are all the provisions of our God for those who now bear his call and seek to walk in Jesus' steps! To these he guarantees that every experience of life which his providence shall permit shall work for good, for blessing, for valuable experience and education along lines of righteousness and character-development.

Two Classes of the Faithful.

In time of war not all can go forth as soldiers. Some, unfit for such service, may perform a useful part at home supporting, encouraging, sending supplies to those at the front, etc. And so it is in the army of the Lord; Jesus is the Captain of all those who voluntarily enlist as soldiers of the cross to battle against sin, especially in themselves—fighting a "good fight of faith" and overcoming the spirit of the world which surges all about them, threatening to overwhelm them as New Creations in Christ.

St. Paul intimates a strong persecution, openly manifested by the worldly-spirited, Satan-deceived people of God. He says, "Ye endured a great fight of afflictions, partly whilst ye were made a gaoling stock both by reproaches and afflictions and partly whilst ye became companions of them that were so used." For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods" (verses 32-34). St. Paul and others prominent amongst the Lord's followers naturally would receive the brunt of Satan's attacks. It is presumed that the Epistle of which our text is a part was written while St. Paul was a prisoner at Rome. Fellow Jews, so far from being sympathetic for a countryman, reproached him as a traitor, unorthodox, seeking to tear down the work of God and to ignore the Divine promises belonging to Israel and their sacred traditions. By the Romans, too, he was regarded with suspicion, as one giving allegiance to another King, Jesus, and not therefore disposed to use his Roman citizenship specially for the pride and glory of the Empire. St. Paul declares that thus himself and those who espouse the cause of the Lord are despised and rejected by all. He says that we are counted as the filth and off-scouring of the earth—that which nobody cares for or values, but which all would like to get rid of, as the darkness always hates the light and seeks to quench it and reigns completely only when all lights are extinguished. Christians, far and near, either by expressing sympathy for the Apostle or fellowshiping with him, or by defending him from the unjust

and malicious slanders circulated against him, thereby exposed themselves to similar reproaches and disesteem, opposition from their neighbors, etc.

"History tells us of various terrible persecutions of the Christians by the Roman Emperors. It declares, for instance, that to gratify the depraved mind Nero, the Emperor, caused a certain portion of the city of Rome to be burned by incendiaries and that when he found how angry the people were he blamed the entire matter upon the inoffensive Christians—partly, no doubt, because these had no friends either at court, or amongst the people. They could be blamed with impunity and the Emperor's own vicious criminality would thus be hidden. On this account hundreds of Christians were publicly and brutally put to death.

"Great Recompense of Reward."

Poor human nature finds it difficult to stand alone with God and with the few who are on his side—the side of righteousness and truth. When, additionally, there comes persecution, it tries their hearts, proves their loyalty. This is exactly what the Lord designs. He is now seeking a special class of overcomers to be joint-heirs with his Son on the spirit plane as the Bride of Messiah. Through these he intends shortly to grant to Israel and, through Israel, to all mankind glorious blessings of instruction and restitution. To be qualified to thus serve in the instruction and uplifting of humanity it is necessary that these called ones should be of strong character—copies of their Master, in the spirit of their minds. To these he says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne" (Rev. iii, 21).

We can readily see how some of the more prominent followers of the Lord who suffered martyrdom because of their loyalty to the principles of righteousness and to the name of Jesus would be accounted overcomers and members of the Kingdom class. But sometimes it is difficult for us to discern clearly how the less prominent, less persecuted ones stand with God. St. Paul's argument proves that they stand well—that God counts them in as martyrs, as faithful unto death, if they have the martyr spirit, if they are loyal, courageous for the Truth, even though they never seal their testimony at the stake, even though they never are counted worthy of open, or public opposition or persecution. Here is an encouragement for all and this is exactly what St. Paul would stimulate us to in the words of our text.

We Must Let the Light Shine.

He says, "Cast not away, therefore, your outspokenness, which hath great recompense of reward." The Lord has not promised a great reward to us for merely believing, merely trusting, and in a cowardly manner keeping our light hidden, lest its exposure should bring to us persecution or reproach. He seeketh not such. Such will not be counted worthy of a place in the Kingdom which is to bless the world.

St. Paul elsewhere declares, "If we deny him, he will also deny us" (I Timothy ii, 12). If we have accepted the Lord as our Counselor, Guide, Captain, Teacher, Exemplar, Bridegroom, he expects of us courage to confess him as such and on all suitable and proper occasions to let our light so shine before men that they may see our good works and glorify our Father which is in heaven" (Matthew v, 16). Our good works are to go accord with the Master's teaching that, however we may be represented by others, all who know us intimately will take knowledge of us that we have been with Jesus and have learned of him. They should also see that our courage, our boldness, our outspokenness, is not a desire to preach ourselves, not vainglory in ourselves, but that, on the contrary, we preach Christ and the glorious message of his Word, which always has brought opposition and persecution from the Adversary and from all who are under his blinding influence.

Every faithful follower of Jesus must be a confessor—must show his colors. We do not mean by this that he must be belligerent and fight a carnal warfare, either with swords or spears or hands or tongue. On the contrary, like his Master, he must ever be alert to do good. His orders from the Captain are, "Speak evil of no man." What he must speak forth and show forth by his life is the doctrine of Christ—the Truth, the Light, in contrast with the prevailing Error and Darkness.

The reward which the Scriptures hold before our eyes of faith is so great that, to the worldly, it seems foolish to believe in it. It is to consist of a share with our Lord in his glory, honor and immortality; in his Mediatorial Kingdom soon to be established; in his great work as the mediator of the New Covenant in granting Divine blessings, through the merit of the better sacrifices, to the people of Israel and eventually through them to all mankind. Not all have a knowledge of this great reward; not all, therefore, have the encouragement in faithfulness which this knowledge imparts. Not all even have the ears to hear. It is written, "The secret of the Lord is with them that fear him and he will show them his Covenant" (Psalm lxxv, 14).

Warmth Not Wanted.

"This would be a pleasant world if people put more warmth—genuine warmth—in their letters," said the man of sentiment. "I don't agree with you," replied his worried friend, "there was a warmth about some of the business letters I got this morning that I didn't at all like."

Didn't Hide His Joy. Janet—Viola says there was only one drawback to her wedding. Fanny—What was that? Janet—She says her father looked too cheerful when he gave her away.—Boston Globe.

REGISTRATION OF LAND TITLE.

In the Circuit Court of the State of Oregon for the County of Jackson. In the matter of the application of the Roguelands Incorporated to register title to the following described premises, situated in the county of Jackson and state of Oregon, to-wit: Lots 41-70 inclusive; lots 72-162 inclusive, and lots 164-193 inclusive all in the Roguelands irrigated orchard tracts.

Mr. James W. Conkley, Louisa Conkley, Aaron H. Meagley, Franklin Wertz, M. L. Forbes, K. S. Forbes, Elizabeth McLaughlin, Thomas Stottler, Margaret Holmes, C. R. Ray, Desert Oil company, an Oregon corporation, Mount School District No. 1, and all whom it may concern, defendants. TAKE NOTICE. That on the 16th day of November, 1910, an application was filed by the Roguelands Incorporated in the circuit court of Jackson county for initial registration of the title of the land above described.

Now, unless you appear on or before the 24th day of December, 1910, and show cause why such application should not be granted, the same shall be taken as confessed and a decree will be entered according to the prayer of the application, and you will be forever barred from disputing the same.

W. R. COLEMAN, Clerk of the Circuit Court. By M. B. TOWNE, Deputy NEFF & MEALEY, Attorneys for applicant.

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Mr. James W. Conkley, Louisa Conkley, Aaron H. Meagley, Franklin Wertz, M. L. Forbes, K. S. Forbes, Elizabeth McLaughlin, Thomas Stottler, Margaret Holmes, C. R. Ray, Desert Oil company, an Oregon corporation, Mount School District No. 1, and all who it may concern, defendants. To James W. Conkley, Louisa Conkley, Aaron H. Meagley, Franklin Wertz, Elizabeth McLaughlin, Thomas Stottler and Margaret Holmes, the above named defendants. You and each of you are hereby required to appear in the above named court to answer the application of the Roguelands Incorporated, the above named application on file therein against you within six weeks after the date of the first publication of the summons herein. Said period of six weeks being the time fixed by the above entitled court in its order for service of the summons herein by publication, within which time the said defendants are required to answer said application, which order of application bears the date of November 16, 1910.

And you, and each of you will take notice, that if you fail to answer said application in the time aforesaid, the parties will apply to the court for the relief prayed for in said application, a succinct statement of which relief is as follows: For a decree of the above entitled court finding the title of the applicant in the following described premises, to-wit: Lots 41-70 inclusive; lots 72-96 inclusive; lots 131-140 inclusive; lots 92-106 inclusive; lots 109-119 inclusive; lots 151-152, all in the Roguelands irrigated orchard tract, Jackson county, Oregon, free and clear from all encumbrances, except a certain mortgage held by the Jackson County Improvement company.

Also for a decree of said court finding the equitable title in and to the following described premises: Lots 91, 107, 120-130 inclusive; 141-145 inclusive; 153-162 inclusive, and lots 164-193 inclusive, all in said Roguelands irrigated orchard tracts, in this applicant with the legal title hereon vested in Sophonia J. Ish Grove, free and clear of all encumbrances, except the mortgage thereon, held by the Jackson County Improvement company, and to grant such other and further relief as shall be according to equity.

NEFF & MEALEY, Attorneys for Applicant. Date of the first publication of this summons is November 21, 1910.

REGISTRATION OF LAND TITLE.

In the Circuit Court State of Oregon for the County of Jackson. In the matter of the application of Roguelands Incorporated to register the title of the following described premises, situated in the county of Jackson, State of Oregon, to-wit: Lots one (1) to forty (40) inclusive of the Roguelands irrigated orchard tracts excepting that portion of lot six (6) described as follows: Commencing at the southeast corner of Donation land claim number fifty-five (55), township thirty-six (36), south range two (2) west of the Willamette meridian, and from said point running once north 1.54 chains; thence west 4.35 chains; thence north 1.54 chains; thence 4.35 chains to the place of beginning.

Now, unless you appear on or before the 24th day of December, 1910, and show cause why such application should not be granted, the same shall be taken as confessed and a decree will be entered according to the prayer of the application, and you will be forever barred from disputing the same. W. R. COLEMAN, Clerk of the Circuit Court. By M. B. TOWNE, Deputy. NEFF & MEALEY, Attorneys for applicant.

PROMINENT WASHINGTON MAN VISITING VALLEY

O. J. Engen, prominent real estate man of Aberdeen, Wash., is in the city. Mr. Engen came to the valley with a view to investing and will do so. He is pleased beyond expectation with Medford and the entire valley and will no doubt invest some money in this growing city.

Mr. Engen did not wait to be asked what he thought of the valley but proceeded to tell it without interrogation and in the course of his remarks he said: "This valley is a most fertile spot. I think it is as good and better than the great Yakima valley in Washington; it has more resources and is much better land. Not only that, but you have a climate here which far surpasses that of the Yakima valley. While we do not admit that a country exists which can surpass the Wenatchee, Washington, country for Winesap apples, we certainly concede the plum to Rogue river valley on Newtown Pippins and Spitzenburgs. Your city is the business I have ever seen to the size of the place and looks good to me. I am going to Grants Pass on business today but I am coming back as I have almost made up my mind to buy some property in or near Medford."

People will not assume that your store is as good as its strongest competitor unless its advertising is as good.

AN OLD-TIME PRESCRIPTION

In a modern product. From time immemorial sage and sulphur have been used for the hair and scalp. Almost every one knows of the value of such a combination for darkening the hair and making it grow. In olden times the only way to get a hair tonic of this sort was to brew it in the home fireplace, a method which was troublesome and not always satisfactory. Nowadays almost every up-to-date druggist can supply his patrons with a ready to use product, skillfully compounded in perfectly equipped laboratories. Such a preparation is Wyeth's Sage and Sulphur, which is sold by all leading druggists for 50c. and \$1.00 a bottle, or which is sent direct by the Wyeth Chemical Company, 74 Cortlandt St., New York City, upon receipt of price.

For sale and recommended by Leon B. Haskins.

The girl who says that she won't marry the best man living is lucky if she doesn't eventually capture the worst.

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

THE MAIL TRIBUNE IS THE ONLY PAPER PUBLISHED IN A CITY THE SIZE OF MEDFORD HAVING ITS OWN LEASED WIRE.

Troutman Orchard Heater The world's standard of efficiency and economy. They burn air. Made in seven types to meet any requirements. Special prices for short time. We also manufacture the lard pail heaters. Write Karl R. Wundt, General Agent, Meridian, Idaho.

ASHLAND Commercial College Ashland, Oregon Swedenburg Block This is the school that will make you Successful, Train you for Business and Help you to a Position. BOOKKEEPING, SHORTHAND AND ENGLISH Secure your Business Education at home at a very moderate expense and, if you wish, we will secure you a position in any of the large commercial centers. NO BETTER SCHOOL ANYWHERE AT ANY PRICE ENTER AT ANY TIME P. RITNER, A. M., President.

'Time's Flight Turned Backward' SAGE AND SULPHUR Made Her Look Twenty Years Younger READ MRS. HERRICK'S SWORN STATEMENT STATE OF NEW YORK } ss ROCHESTER, N. Y. COUNTY OF MONROE } Nancy A. Herrick, being duly sworn, deposes and says: When I was a girl, I had a head of heavy, long, dark brown hair which was the envy of my schoolmates, and which attracted the attention and remarks of strangers. As I grew older, my hair commenced to come out, just a little at first, but gradually more and more, and then began to turn gray. I was induced by the many good reports I had heard of Wyeth's Sage and Sulphur Hair Remedy to try a bottle. My hair was quite thin and gray when I began using Sage and Sulphur, and you can imagine my satisfaction when I found that it was fast coming back to its natural condition, being thicker, darker and more glossy than it had been for a long time. I continued to use Sage and Sulphur, and my hair is now as heavy, dark and smooth as when I was a girl of sixteen. It is now four years since I commenced using Sage and Sulphur, and my hair is still in splendid condition. Sworn to before me this 10th day of July, 1909. Nancy A. Herrick, Notary Public. Preserve Your Youth and Beauty by Using WYETH'S SAGE AND SULPHUR HAIR REMEDY It Is Pure, Safe And Reliable It Is Not Sticky, Oily Or Greasy It Is An Elegant, Refreshing Dressing It Makes The Hair Soft And Glossy It Quickly Removes Dandruff It Restores Faded And Gray Hair To Natural Color It Stops Hair Falling And Makes The Hair Grow It Will Make You Look Years Younger PRICE 50c. and \$1 A BOTTLE AT ALL DRUGGISTS WYETH CHEMICAL COMPANY 74 Cortlandt St., NEW YORK, N. Y. FOR SALE AND RECOMMENDED BY Leon B. Haskins, Medford, Ore.